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**GAZETTEER**  
**OF THE**  
**Baroda State**  
**VOLUME II**  
**Administration**

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COMPILED BY

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(Under orders of H. H. The Maharaja Gaekwad's Government.)

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**1923**

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## LIST OF BOOKS CONSULTED.

1. Bombay Gazetteer Series, Vol. VII.— Baroda.
2. „ „ „ „ Vol. VIII.—Kathiawad.
3. Baroda State Administration Reports, from 1875 to 1921-22.
4. Survey Settlement and Revision Settlement Reports of all the talukas.
5. Selections from the Records of the Baroda State.  
(1) Giras ; (2) ~~Ornam~~ ; (3) Salt ; (4) Extradition.
6. Govindbhai's Statistical Atlas of the Baroda State.
7. Report of the Committee on the Consolidation of Small and Scattered Holdings.
8. Melvill's Memorandum on Giras rights held in Baroda.
9. Subbhai's Giras and Guarantee.
10. Dahyabhai's Giras Manual.
11. Forbes's Ras Mala.
12. Cousen's Archæology of Western India.
13. Burgess' Archæology of Dabhoi.
14. Baroda Medical Regulations.
15. Baroda Public Works Code.
16. Pawar's Report on Local Boards and Municipalities in the Baroda State.
17. Dr. Pandya's Education in Baroda.
18. Baroda Census Reports for 1911 and 1921.
19. Baroda Education Commission Reports, 1892 and 1909.
20. Padgaokar's Memorandum on the System of Education in the Baroda State.
21. Vitality Committee Report.
22. Memorandum on the Excise Administration of the Baroda State by Mr. J. H. Cox.
23. Kudalkar's Baroda Library Movement.
24. Govindbhai's Visitor's Guide to Baroda.
25. Manilal's Report on Agricultural Indebtedness in the Baroda State.
26. Forbes's Oriental Memoirs.
27. Briggs' Cities of Gurjarashtra.



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# GAZETTEER OF THE BARODA STATE.

## VOLUME II—ADMINISTRATION.

### INTRODUCTORY.

Events which took place during the rule of His Highness Maharaja Moharrao and led to his deposition in 1875, the choice of the present Maharaja, His Highness Sayajirao III, and the formation of an Administration under Raja Sir T. Madhavrao during His Highness's minority have been described in the Chapter on History in the first Volume of this Gazetteer. On attaining his majority His Highness assumed the reins of government on the 28th of December 1881, and has, since then, personally directed, regulated, and supervised the administration in all its departments. His government is modelled on the system followed in British India; but modifications required by local conditions are introduced both in legislation and administration.

The Baroda State has uninterruptedly, from the beginning, maintained most friendly relations with the British Government. His Highness enjoys the full salute of an Independent Sovereign, and receives from the British Government every kind of help that he may require.

The correspondence between the State and the Government of India is carried on through the medium of a Political Officer stationed at Baroda, styled the Resident. In non-contentious matters, such as exchange of information about the antecedents of suspects, service of non-com-

public summons and notices, direct correspondence is allowed between the officers of the State, and those of British India and neighbouring Indian States. But in all other matters the correspondence from His Highness's Government with the British Government and the Indian States is conducted through the Residency.

The Dewan is the chief officer of the State under the Maharaja and as such is responsible to him for the administration. The Dewan's Office is divided into two main branches, of which one, called the Huzur Political Branch, deals with all correspondence with the Residency; and the other, called the Huzur Kutchery Branch, is concerned with matters connected with the different departments of the State.

The Executive Council, consists of the Dewan as President, and four other members; and questions above the individual powers of the Dewan are referred to this Council for disposal within the powers given to it, and for discussion and opinion in matters reserved for His Highness. This system relieves the Maharaja of excessive attention to detail, and helps to secure continuity of policy and stability in administration.

A State Gazette called the *Adnyapatrika* is published on every Thursday. In it are published all important orders, notifications, bills, and laws.

Each Head of Department submits to the Minister the annual report of the working of his department within three months after the close of the official year which begins on the 1st of August, and ends on the 31st of July. A general administration report for the whole State is prepared from these departmental reports in the English language and is submitted to the Maharaja by the Dewan.

The Household or *Khangī* department, as it is called, concerns itself with the personal expenses of the Maharaja's family and the *karkhanas* or institutions connected therewith, such as *Buggy Khana*, or Stables, *Pilkhana* or Elephants' House, *Faras Khana* or Furniture Store and *Dewasthan*. The chief officer appointed over the *Khangī* Department is called *Khangī Karbhari* or officer in charge of the Household.

## CHAPTER VIII.

### Revenue Department.

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#### 1. LAND REVENUE.

The Revenue Department comprises Land Revenue, Barkhali and Giras, Boundary and Railway demarcation, Registration and Stamps, Guardians and Wards, Attached Estates, Compensation, Devasthan and Charitable Institutions, Customs, Excise and Opium, and Local Boards and Municipalities. The Survey and Settlement, originally a separate department, having now almost completed its revision work, has been amalgamated with the Revenue Department. The head of the Revenue Department is the *Sar Suba*, who holds a position corresponding to that of the Revenue Commissioner in the Bombay Presidency. He is assisted by another officer, the Joint *Sar Suba*, who is usually in independent charge of the Excise, Customs, Commerce, Agriculture and Co-operative Societies Departments. He has recently been styled the *Pragati Adhikari* to indicate the fact that his functions are especially concerned with the development of the resources of the State. Under these two officers, there are *Subas*, Collectors, at the head of each of the five Districts of the State. The divisions in charge of the *Suba* are divided into from 8 to 10 talukas, or *mahals*, of which groups of three or four are in charge of a *Nach*, Assistant, *Suba*, whose duty consists largely in inspecting the records and work of the talukas and generally in helping the *Suba* in routine matters. At the head of each taluka is a *Vahivatdar*, answering to a *Mamlatdar* in British India. If the taluka is small and comparatively unimportant, it is called a *peta mahal*, and is under the charge of a subordinate officer called *Mahalkari*, who exercises the same revenue and magisterial powers as are generally given to a *Vahivatdar*. To visit the villages, to collect the land revenue and taxes, to inspect the boundary marks set to demarcate fields from fields, to protect Government interests, and



generally to maintain peace and order within his taluka are the main duties of the *Vahivaldar* or the *Mahalkari*. He is ex-officio a 2nd class Magistrate and the task of the prevention and investigation of crimes falls to his share. All judicial work has now been transferred to the taluka *Munsiff*, Sub-Judge. The *Vahivaldar* is assisted in his revenue and judicial work, by an *Aval Karkun*, or first clerk, who is particularly responsible for *jamabandi*. In each taluka there are from fifty to a hundred villages, the village being the basis of the revenue organization. Over each group of fifteen or thirty villages, called *tappa*, there is a *Tajvidar*, or Circle Inspector, who supervises the work of the village headman and accountants.

In Revenue and Police matters the charge of each village is entrusted to *Patels* or headmen. The yearly pay of the headman depends on the amount of revenue derived from his village but in no case is it less than Rs. 30. Besides the headman there are, except in the Navsari district, members of his family called *matadars* who are in receipt of hereditary grants from the State and from amongst whom the headman is selected for a period of 5 years. In large villages, there are separate *Patels* for revenue and police work. To keep the village accounts, prepare statistics and help the headman a number of stipendary village accountants or *talatis* are employed. There is a separate *talati* for large and important villages, but elsewhere there is a *talati* for groups of two, three, or four villages. Under the headman and the village-accountant are *gam-nokars* or the village servants, generally belonging to the Koli, Thakarda, Musalman, Kathi, Bhil, Dhed and Bhangri castes.

By ancient custom the Ruler is entitled to a share of the produce of the cultivated land. In the time of the old Hindu Rajas, this share was fixed at one-sixth, one-eighth, or one-twelfth, by the Institutes of Manu, but in practice a larger share was often taken, or at least, claimed. The Government share, *raja bhay*, was ascertained by examining either the standing crop in the field or the cut crop on the village threshing ground, the *khalwad*. The usual plan was to bring the crops as they were reaped to the *khalwad*, there to remain until all State demands were satisfied. This system which was called *bhagbatai*, or division of produce, was most harmful, and productive of the maximum of chicanery and fraud.

The officials plundered both sides. The cultivator was compelled, either to give more than his dues or to bribe an official to remit a portion of them; and the State lost revenue in any case. Akbar's finance Minister, Todar Mal, changed this system and introduced a revenue survey in Gujarat in 1576. Lands were surveyed and assessed; a third of the estimated value of the produce was demanded as revenue, and payments in cash were substituted for payments in kind. Where a regular survey could not be made the system of *pahani* was introduced; that is, the fields were inspected when the crop was ripe for the sickle, and were assessed according to their estimated value. This *bighoti* system did not entirely meet the case; an unvarying money demand could not be realized in years of good harvest and bad harvest, of high prices and low prices. The *bhagbatai* system, therefore, lingered in Gujarat, and with the decline of the Moghal power, and the establishment of Maratha rule, once more became universal.

The Land Revenue System of the early Marathas consisted in entrusting the collection of the State revenue to particular agents. Villages and districts were farmed out to the highest bidders who collected what they could from the village communities, and, paying the stipulated sum to the State, pocketed the balance. The *ijardar*, farmer, who was not a district officer but the person to whom the Government had let out the rights to collect taxes, was enjoined to select from the families who inherited the right to discharge such offices, the best individuals he could find to be *desais*, *mazmundars*, *amins* and *patels*. The *patel* and the *talati* had to see that justice was done to his village in revenue matters; the *desais* and *mazmundars* performed the same duties for the district. It was the duty of these officers to superintend the improvement of the *pargana*, to make the *lavni abadi*, or the preparation for sowing, and to settle the *jānabandi* or other rates of assessment. These local officers were called *ratan-dars*\* or possessors of the office and emoluments of what were called the district and village offices, and were appointed for the security of Government and as a convenient means of communication with the inhabitants. They did not directly assist the farmer in the collection of the revenue; it was their business to aid

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\* The word *ratan-dar* is derived from *ratan*, one's own native country or place of residence, and eventually came to mean any hereditary estate, office or privilege.

him indirectly in persuading the people to work, to take up land, to pay their taxes, and to obey the laws. The *desai* had more particularly to assist in the settlement of the revenue and to report on the state of the crops. The *mazmundar's* duty was to keep the accounts, that is, to write out the *jamabandi* of the *mahal*. The fact is that in the Baroda State as elsewhere, the Maratha Government did not interfere with the old village system, but simply superimposed machinery by which money might be collected and a few general services to the public be rendered. The *kalambandi* or circular order of 1827 enjoined that an annual statement of the sums paid to hereditary officers was to be sent in by the farmer, together with vouchers and receipts.

The farmer transacted his work with the assistance of *karkuns* or clerks. The district which he farmed, and which was called a *mahal*, was divided into *thanas* or groups of villages, averaging from ten to fifteen or more. The Baroda *mahal*, for instance, contained eighteen *thanas*. The *thana* was managed by a Government official called the *thanedar*, and each village had its *mchta*, the first of whom would get about Rs. 20 a month, the latter about Rs. 15. The *thanedar* supervised the collection of the revenue, while the *mchta* actually collected it in which business he was aided or checked by a *vatandar* or hereditary officer, the *talati* or weigher who represented the interest of the villagers. The *thanedars* continued to do their work till 1859-60, when Maharaja Khanderao's new revenue and police system began to be introduced. Up to that time they had *fauzdari* and *mulki* work to do, but, in 1860-1861, one *fauzdar* was appointed to do the *fauzdari* work up to then done by two or three officers, and no *mulki* work. This continued till 1868-69, when the two functions were again united and entrusted to the *thanedar* who was given some small powers of inflicting fines, was placed in charge of a large number of villages, and was granted the assistance of a *karkun*. In the Baroda State the *desais* and *mazmundars* continued to exist as before, and generally performed the duties of their respective offices in person or by deputies, though the holders of some of the large *vatans*, and notably the *desais* in the Navsari district, put forward pretensions to exemption from any obligation of service in return for the large emoluments they enjoyed. In 1868-69, Maharaja Khanderao attached the *vatans* of *desais* and

*mazmundars* throughout the State pending enquiry and settlement. This caused a great clamour, and they were, therefore, provisionally released from attachment. Each case as it arose was provisionally disposed of, pending final settlement on some uniform and general plan, which was afterwards effected by the *Barkhali* Department.

The *kalambandi* of 1827 shows in a very curious way how the cultivators fared under the farming system.

**Izardars and Cultivators.** The rules laid down with regard to them are evidently not extraordinary but of old standing, and yet they show how these tenants of the *sarkar*, under a bad farmer, often were, no better treated than 'cattle,' as Sir T. Madhavrao has written. Those wretched people who in old times were termed '*adscripti glebae*' were not much worse off. Let us call to mind that there were two classes of lands, that which belonged to the *sarkar*, and that over which its rights were limited, the *barkhali* or alienated land. We have also seen that the *kamavisdar* had the right to settle with the subjects the sums they should pay him. By the *kalambandi* of 1827 the cultivators were ordered to till *sarkari* land first in order that private interests might not militate against the public profit, and the extent of *sarkari* land cultivated was in all cases to be at least double that of all other kinds of land. If within the village limits the *sarkari* land did not by so much exceed other land, the villagers were to proceed to the neighbouring village and cultivate *sarkari* land there, before attending to private interests. In old days the villages were often so badly treated by some *kamavisdars* that they were driven to desert their fields and take up work offered them by some more liberal farmer. Though the *kamavisdar* was permitted to receive within his *mahals* *rayats* from other parts of the country, he could only do so if they had previously paid up all arrears due by them to other *kamavisdars*; and he could only guarantee land to strangers during his tenure of office, nor was his successor bound to any terms he might have made. Colonel Walker's remarks on the farming system, as it was early in the 19th century, bear out the deductions that may be made from a perusal of the *kalambandi* of 1827. "The *rayats*," he says in effect, "may move from one district into another, and the *kamavisdars* sometimes are forced to combine not to afford those who quarrel with their landlords any employment within their districts. There are no *pattas* or

other written leases granted to the *desais* or *jamins* by the Government in Gujarat. The Government leases the districts to the *kamavisdars* for one, two, three, four or even five years. He makes his agreement with the inhabitants, but in the event of a village within his district being depopulated or laid waste, he may lease it to any person who will improve it, and this man may parcel out the uncultivated lands to others, on such terms as the parties may agree on. The cultivators pay either in money or in kind. In a few districts part of the payment is received in cash and part in kind; in others payments are made according to the agreement of the villagers and the *patels* with the *kamavisdars*. It is probable that there was formerly a *nirakhbandi* or rateable table for regulating the rents payable by the villagers in each *pargana* of Gujarat, but it disappeared. The Government had a right to exact one-half the produce of the *khalsa* land, and this is generally done when the amount of the *jama* of a village is not fixed. The produce of lands which are called *maliat*, that is, on which sugarcane, tobacco, and red pepper are cultivated, formed an exception to this rule; of these lands, owing to the expense of the cultivation, the revenue was determined from year to year. To secure timely payment, a class of agents was established under the name of *manotidars*, usurers, who bound themselves to pay the revenue of the village or of villages by a particular time, generally earlier than the regular instalments, and for this advance they charged the villagers at the rate of 25 per cent. The attachment of the property and the application of force were methods resorted to by the Marathas when a village was backward in paying its revenue. Fining and the practice of 'roz talbanna,' daily pay on demand, were also employed. The *talbanna* consisted of a fine varying, according to the discretion of the *kamavisdar*, from Re. 1 to Rs. 100. If horsemen were sent on this service, as many as were employed received provisions for their horses, and eight *annas* for each man employed. If footmen were sent they received their food and eight *annas* a day for *pan supari*." The *sibandi* or collectors employed to get in arrears were of two kinds: the *mahal sibandi* or as it were, civil peons, and the *fauz sibandi* or troops, who were supposed to maintain the peace of the country. In the beginning of the last century, though later there were four instalments, the farms were let out on the farmers' giving security to pay one *rasad*

or instalment on the 5th of *Ashvin Sula* or *Vada* (September-October) and a second instalment at the end of the year. Supposing the gross rental of a *panyana* to be one *lakh*, the first *rasad* would consist of at least half a *lakh*, the second instalment the remaining net revenue after deducting the amount of *jagir*, free-lands, and all interior expenses.

To sum up briefly the evils of the farming or *izardar* system of which more is said in the chapter on Finance.

#### Result.

A private individual entered into a contract with Government, whereby he bound himself to pay a lump sum for the privilege of collecting all he could from the cultivator who was entirely at his mercy. There was, in reality, no fixity of tenure for the tenant, and an old occupant might, at any moment, be turned out by a new-comer who offered higher rent. It was owing to this that one-third of the land in the Navsari district was utterly laid waste in 1872-73. The farmers or *izardars* were abetted by the *patels* themselves in their devices to wring the uttermost farthing from the cultivator. The *izardars* generally let the *patels* off on easy terms, and very frequently they sublet to them the power of assessing taxes on the villagers. No records were kept by the *izardars* for the information of Government, so that to this day there is the most complete ignorance as to the past of many of the districts. The contract between the Government and the *izardar* was frequently a sham. The real *izardar* put forward a child of his and stood security for him, so that if the contract was broken, there could be no recovery. It has been stated elsewhere that one of the most pernicious tricks an embarrassed Government could play with the *izara* system was to transfer the farm from one contractor to another before the expiry of the lease. The practice alarmed all farmers who made haste to screw money from the people before the Government could have time to break faith with them. This evil custom was of ordinary occurrence. After the *izara* had been granted to one man, another appeared and offered an increase of 25 per cent. on the lump sum previously stipulated. The latter was, therefore, suffered to take the former's place, even if only five days remained of the contracted lease. The ousted *izardar* was then held to be a Government servant, and received from the supplanter a sum supposed to represent a salary for the time he had managed the district. He was also supposed to be bound to state what were the outstanding

balances, and to send in his accounts. Naturally he sent in false accounts or accounts which the new-comer declared to be false. There followed a dispute and the newly-appointed farmer claimed the protection of Government. As there were no records, no cultivators' receipt books, and often no ledgers, it was impossible to decide between the disputants. At the beginning of the rule of His Highness Maharaja Sayajirao III it was found that many of these disputes were still unsettled, as it was impossible to ascertain what the tenants had paid, most of the balances of unrecovered revenue amounting to several lakhs had to be struck off.

Maharaja Khanderao aimed at destroying the *izara* or farming system. He made a good beginning but, as will be seen from the following pages, failed fully to achieve his aim. The revenue farmers were also judges, magistrates, military commanders often, and collectors of revenue. When they were done away with, it became necessary to remodel the revenue and police systems and to redistribute the powers entrusted to various officials, as well as to multiply the number of Government officials, as the work which should have been carried out through Government agency had previously been entrusted to those who paid for the privilege of levying taxes and of carrying on the whole administration without let or hindrance. Maharaja Khanderao's action on the administration of the land was three fold; he made an onslaught on the holders of *inam* lands, he introduced a revenue survey, substituting a fixed money payment and a ten years' settlement for the old levies in kind; and he introduced a new system of management.

It was ruled that a *talati* should be employed for each village, a *mehta* for one or more villages according to their size, and a *thanedar* for a group of ten or more villages. The *talatis* and *mehtas* were subordinate to the *thanedar*, of whom there were often ten or eighteen in each *mahal*, and these again were placed under the *vahivatdar* (*manlatdar*) of the district or *pargana*. In each district there was a treasury into which the collections were paid in the first instance. From it the amount was transferred to the general treasury at Baroda, which was in charge of the *Sar Suba* or Revenue Commissioner of all the districts in the

#### Revenue management.

State, and so it came finally to the bankers.\* The complaints of cultivators against *talatis* were to come before the officials, commencing with *mehtas* up to the *Sar Suba* at Baroda, and finally to His Highness the Maharaja himself. Before the sowing season, in districts where the survey rates were in force, it was settled what ground each villager was to cultivate. When the crops were ripe, the village *talati*, began to arrange for the payment of taxes, until which was done there could be no harvest. In these operations the *mehta* assisted and superintended the *talati*. When the money was collected, the *talati* handed it over to the *mehta*, who, in turn, forwarded it to the *thanedar* with his accounts. This officer examined them and attended to any petition made by the cultivators on account of excessive charges; he then transmitted both money and accounts to the *vahivatdar's* treasury, whence they went at fixed times to the *Sar Suba* at Baroda.

In Maharaja Khanderao's time, the *matadars* were, as they are even now, except in the Navsari district, hereditary village officials. The work was not done by all of them, but by selected individuals, called *ughratdars* or *patels*. An individual was chosen, who could read and write; if the village was small, he did both the revenue and police work, but, if the village was large, two such men were selected, one being subordinate to the other. These were styled *mukhi patels*, and they were assisted in the collection of the revenue by all the other *matadars*. Should none of the *matadars* be able to read and write, the *talati* or village *mehta* was authorised to perform the duties of the *mukhi* or police *patel* under their direction. In no case was an outsider appointed *patel* of a village. The selection of the *patel* was made by the *vahivatdar* under the sanction of the *sarfauzdar* to whom he forwarded a register of all the *matadars* detailing their ages, castes, and qualifications and also the amount they were to receive as *patel chakari*. The office was generally retained during good behaviour but in large villages it was often held in rotation for one year. The above system was very ancient, and the only innovation Maharaja Khanderao made in 1860 was to separate police from revenue work in large villages.

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\*See 'Banks' in Chapter on Finance.



The land was classed *avul*, *doyam*, and *soyam*, 1st, 2nd, and 3rd, according to its nature and degree of fertility. **Classification of soils and assessment.** In the Navsari *mahal* the rates were for the first class Rs. 50, for the second class Rs. 15, and for the third class Rs. 5 per *bigha*. The soil of Navsari was so rich that, high as the above rates undoubtedly were, the lands were eagerly sought, and the cultivators were believed to derive a very considerable profit from them. In the talukas of Baroda, Dabhoi, Sinor, Sankheda, Tilakwada, Kadi, Patañ, Vijapur, Vadnagar, Visnagar, Kheralu, Atarsumba and Dehgam, the rates were for first class land from Rs. 5 to Rs. 8, for the second class from Rs. 4 to Rs. 6, and for the third class from Rs. 2 to Rs. 3 per *bigha*. In the Petlad taluka which is a very fertile one, and is famed for its tobacco, the assessment was on the *bhagdari* principle. The average of assessment was, for the first class from Rs. 20 to Rs. 22; for the second, from Rs. 8 to Rs. 10; and for the third, from Rs. 4 to Rs. 6. In the Amreli *mahal* in Kathiawad, the levy of revenue on account of the State was one-third of the entire produce, exclusive of a cess of Rs. 24 per plough worked by four bullocks. In Okhamandal the assessment was very light on the cultivators and almost nominal on the Vaghers.

Maharaja Khanderao's survey was, however, very defective, and what good there was in it rapidly disappeared owing to the carelessness of the executive and the retrograde action of his successor. **Faultiness of the Survey.** From the outset the survey, which was the basis of the system, was neither accurate nor comprehensive. Measures were carelessly incorrect, and no boundary marks were put up. Without correct measurements and boundary marks a survey on the *rayatvari* principle can scarcely be held to be useful or permanent. Two measures were deliberately and, it may be added, fraudulently employed, a short measure for alienated and a long measure for Government lands. The result of this trick was that lands were entered as *sarkari*, Government property, in excess of the actual area. The holders of alienated land remonstrated: the helpless paid the full assessment, the majority succeeded in refusing to accept the Government measurements. Only in the case of Government villages were any maps made, and many of the maps that were made were lost. No alienated or *dumala* villages were

surveyed, so that, of those which have since lapsed nothing accurate is known. The survey was not introduced by His Highness Khanderao into all the *talukas* of the three Gujarat districts. Many single villages were not surveyed or assessed at all for reasons which it is now impossible to conjecture. No detailed statistics or accounts were ever kept. In many villages land registers were either never prepared or are not now forthcoming. The names of actual holders and proprietors were not recognised, but fictitious names were given. Some of the *kamavisdars* after the settlement remeasured the fields, and by obtaining an excess for which they charged the cultivators, they obtained a certain sum of money. These re-measurements were done with ropes instead of with chains. The classification was done by *panchayats* of *patels* who were interested parties, and it was consequently very unjust. The lands of a whole village were frequently all classified under one heading, because the *patel's* land generally occupied the best site near the village, and it was to the interest of the *patels* that they should not be more highly assessed than the others. The rates on grass lands were in some places so ridiculously low that the villagers in great measure abandoned cultivation and sold grass at a profit. The assessment was quickly arrived at. The last year's assessment was taken, something was added, and then it was decided that this was the lump sum to be taken from the village. The *panchayats* composed of *patels* and *amins* then partitioned the burden most unequally. A sort of agreement was made that the assessment should be fixed for ten years, and, therefore, it went by the name of the *dasota*. But before the expiration of that period the rates were raised once in some places, twice in others, and occasionally three times. In Petlad they were raised twice, in Vijapur twice and perhaps three times. This seems to have depended on the *vahivatdar* or *mamlatdar* of the taluka. Many villages were given to *patels* and others in farm for ten years, in spite of the settlement. This tended to create a class of spurious *narvaddars* or *bhagdars*, and by this name the *patel* was beginning to call himself. Fortunately the *patel* was not able to play the *narvadar* for any length of time. Consequently, though many independent cultivators were ejected, because they did not choose to pay the enhanced dues demanded by their *patels*, these pseudo-*narvaddars* failed firmly to establish their

false claims. It is almost incredible but it is true that in the agreements made with these *patels* the existence of the cultivator was ignored, and consequently in practice their rights were overlooked. The lands were actually entered in the *izaras* according to the *bhags* or shares of the old *patelship*, yet these villages had never been *narvadari*. So nearly a new and utterly inequitable right was being created to the detriment of the cultivators by the careless action of the Government.

The total of outstanding balances became increasingly enormous, and no attempt was made to write them off. Some of these outstanding balances were fourteen years old; most of them were such as could never be recovered. How could it be otherwise? An occupant died and for years his name was kept on the accounts as running up a debt to Government. An occupant absconded and nothing was ever known of it; he was supposed to be on the spot. In 1868-69, or Samvat 1925, a great flood spread over a large extent of land in the Kadi district which was, in consequence, either permanently waterlogged or thoroughly impregnated with salt. From these uncultivable *khar* and *bolan* lands, as they were termed Government continued to expect a payment in full of the ordinary revenue. Naturally, when outstanding balances of arrears ran up to sixty lakhs of rupees, the whole affair became a farce, recovery was not really attempted, and the only permanent result was that the task of account-keeping was made absurdly laborious. Add to this that village accounts were not kept with any regularity, and that the *vahivatdars* and district officers knew nothing of what was going on inside the village. Revenue was only collected by abandoning the system altogether when it worked so badly that the results were glaring. There was free competition among certain persons round the Maharaja for the management of a *taluka*. If a *taluka* produced an insufficient sum, some candidate for employment would promise a large amount for the ensuing year if he were placed in charge. He might or might not keep his promise. An obvious means of finding the stipulated sum was to win over the *patel* by granting him a sort of farm of the revenues of the village, and by ensuring the post of *patel* to the man who would get the most out of the cultivators. Failing this, the *vahivatdar* simply enhanced the rates of assessment.

It remained for Maharaja Malharrao to discover a system even worse than the *izara*. The management of districts and revenues was granted by His Highness to certain court favourites who then became *kamavisdars*. For instance, Kamasahab, His Highness's daughter, was *kamavisdar* of customs, Nanasaheb Kharvekar managed Patan and perhaps Navsari. These people did not actually do anything themselves; they entrusted all business to clerks who were chosen, not for their ability but for their willingness to falsify accounts. The consequence of this system was evident. It was just possible that an *izardar* who was notoriously bad might be punished; a powerful court favourite could not. An *izardar* was liable to meet with competition, a *kamavisdar* was not. The former had, at any rate, been bound to pay Government a fixed sum for his farm, the *kamavisdar* was simply supposed to collect what he could. He of course falsified his accounts, collected as much as he was able, and paid into Government as little as he decently could.

When, therefore, on the dethronement of Maharaja Malharrao and during the minority of His Highness Maharaja Sayajirao III, Raja Sir T. Madhavrao's administration came into existence, it had to deal rapidly with an extremely complicated and injurious state of things, to apply partial remedies while waiting for the time when a radical reform might be introduced. As soon as possible the fiscal pressure on each village was ascertained side by side with its fiscal capabilities, and when it appeared necessary to do so, such immediate relief as seemed consistent with the interests of the Government was granted. As the work was rapid it was necessarily rough, but the result was that few complaints were received of excessive assessment, the land revenue was collected easily and cases in which payment was enforced by compulsory sale were rare.

It is very easy to imagine how in old times the revenue farmers made exorbitant demands on the cultivators and often took only a percentage of what they pretended to expect. Such a system is too consistent with the ordinary relations between debtor and creditor

**Reduction made in Government demands.**

to require much attention. But the chief object of a survey and fixed assessment is supposed to be the arrival at a final and complete estimate of the demands of Government on the cultivator. To institute an assessment which it was impossible for the cultivator to pay was folly and yet this had been the chief characteristic of Maharaja Khanderao's scheme, a folly which his successor did not hasten to set right, but which the new administration, acting indeed on the recommendations of Sir R. Meade's Commission and proceeding on the lines laid down by Sir Lewis Pelly, set about rectifying. The Navsari district may be given as an instance, for there the evil was at its height. The old assessment rates were reduced; the result was that the *bagayat* rates now varied from Rs. 4 to Rs. 25 per *bigla*, *jirayat* rates from Re.  $\frac{1}{2}$  to Rs. 15, and *kyari* rates from Rs.  $1\frac{3}{4}$  to Rs. 22. From the figures given below for five years it will be seen that every year there was a near approach between the Government demands for land revenue and the actual collections: and that, though the collections had been increasing, the balances had been decreasing. Nevertheless it was not probable that the old deficiency would ever be made up in full. The entire sum owing for land and other taxes amounted in 1873-74, to Rs. 14,12,883, and in 1877-78 to over 15½ lakhs in the Navsari district alone and had subsequently to be written off.

Years.			Government demand in land revenue.	Actual collections.	Balance.
			Rs.	Rs.	Rs.
1872-73	..	..	21,35,171	17,36,696	3,98,475
1873-74	..	..	19,31,686	13,14,941	6,16,745
1874-75	..	..	15,99,502	14,35,211	1,64,291
1875-76	..	..	15,88,605	15,36,553	52,052
1876-77	..	..	16,93,910	16,47,250	46,660

At the same time care was exercised not to use any undue harshness in extracting arrears from the cultivators. Some examples may be adduced to prove that this was the case. The year 1877-78 was one of exceptional distress owing to scanty rainfall. It was decided to make remissions in all the districts, and from two to six annas in

**Pressure exercised in enforcing demands.**

the rupee were regarded as outstanding debts. Yet in the Navsari district only two or three holdings were put to auction after the ejectment of defaulters, and some slight pressure in the shape of confinement for a limited period was sanctioned. In the Baroda district distraints were made on the moveable property of eleven persons for the recovery of Rs. 958 whereby Rs. 183 were realised, and fourteen persons were confined on an average of  $5\frac{1}{2}$  days each. Lenity could scarcely go further at a time when not only were remissions being made with a liberal hand, but Government was making large sacrifices in freeing agricultural produce from export and import dues both at sea and on land.

A few extracts from Raja Sir T. Madhavrao's administration reports will serve to enforce what has been written on the changes that were introduced into the administration of the land with reference to demands and collections. In his first report, he writes :\* 'The process of summary reduction of the land assessment has been completed. As a general rule, the maximum rate of reduction was 25 per cent., and the whole reduction may be estimated to amount to twelve lakhs.' 'That this abatement in the demand of the State has afforded substantial relief to the *rayats* may be inferred from evidence which not unfrequently presents itself. In the first place, there is greater general contentment among the *rayats*. Then, the revenues are more easily collected. Then, again, deserted or arable land is being gradually taken up. Lastly, occupied land is acquiring value and is an object of greater desire and competition than before.' 'Our tax, even after the summary reduction, stands higher than that in the neighbouring British districts. Our *rayats*, however, have probably the benefit of some compensation. Perhaps our lands are of superior quality. Our *rayats* possibly raise more paying crops. Probably our *rayats* have more of rent-free land intermixed with fully taxed land. It is not unlikely that the actual area cultivated by our *rayats* is under-estimated for fiscal purposes, in other words, they have more land in their possession than is supposed. Be the compensation what it may, our *rayats*, is it reported, are not apparently worse off for the greater incidence of the land tax.'

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\* Baroda Administration Report, 1875-76, paras. 193, 195 and 199.

Besides the summary reduction of the land tax, the *rayats* had been freed from the *gadi nazarana* and several undefined exactions of *izardars* or farmers, and also from those of unscrupulous Sardars and officers. In the assessment and collection of the land revenue a vast evil had to be attacked; there were practically no accounts, and partly owing to this and partly owing to the extravagance of the State demands, enormous arrears had gone on accumulating. The arrears were ascertained, and either enforced or for the most part written off as vexatious and irrecoverable. To carry out this work rapidly a large temporary establishment was employed. An admirably simple system of accounts was introduced, and to insure their regular keeping the village accountants were strengthened. For the convenience of the *rayats* the revenue instalments were re-adjusted. A fixed demand for a certain number of years was made on certain villages paying a lump sum, the previous variations in demands having occasioned vast annoyance.

The following table gives particulars about the Baroda Land Revenue from 1876-77 to 1880-81 and the realizations and outstanding balances :—

LAND REVENUE DEMAND.

	1876-77.	1877-78.	1878-79.	1879-80.	1880-81
	Rs.	Rs.	Rs.	Rs.	Rs.
<b>Baroda Division.</b>					
Land Revenue Proper .. ..	33,31,135	33,58,539	33,97,577	33,63,625	33,63,376
Do. Miscellaneous .. ..	3,87,049	3,97,894	4,31,050	4,04,357	4,24,465
Total .. ..	37,18,184	37,56,433	38,30,637	37,67,982	37,87,841
Deduct Remission .. ..	5,941	1,24,815	765	823	716
Net Demand .. ..	37,12,243	36,31,618	38,29,872	37,76,159	37,87,125
<b>Kadi Division.</b>					
Land Revenue Proper .. ..	25,64,757	28,53,637	28,57,044	28,56,910	28,02,538
Do. Miscellaneous .. ..	2,05,636	2,85,311	4,05,383	3,85,944	3,24,541
Total .. ..	27,70,393	31,38,948	32,62,417	32,42,854	32,17,079
Deduct Remission .. ..	7,777	17,868	467	4,725	7,712
Net Demand .. ..	27,62,616	31,21,080	32,61,950	32,38,129	32,09,367

\* Baroda Administration Report 1877-78, 225; 1878-79, 246; 1879-80, 315; and 1880-81. The revenue for 1876-77 is given in mixed currency, and for the other years in Baroda currency.

	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.	Rs.
<b>Nasvadi Division.</b>					
Land Revenue Proper .. ..	14,79,046	17,67,723	18,01,509	17,81,894	17,48,257
Do. Miscellaneous .. ..	14,864	2,02,030	1,70,303	1,78,768	1,56,681
Total .. ..	16,93,910	19,69,753	19,71,903	19,60,662	19,04,938
Deduct Remission .. ..	...	1,02,056	1,40,253	...	...
Net Demand .. ..	16,93,910	18,67,697	18,31,650	19,60,662	19,04,938
<b>Amreli Division.</b>					
Land Revenue Proper .. ..	6,10,434	4,83,704	3,53,867	5,87,250	5,75,482
Do. Miscellaneous .. ..	1,02,334	2,08,886	1,97,387	2,35,097	2,36,228
Total .. ..	8,02,768	6,92,590	5,51,254	8,22,347	8,11,710
Deduct Remission .. ..	...	196	45,725	...	3,235
Net Demand .. ..	8,02,768	6,92,394	5,05,529	8,22,347	8,08,475
<b>GRAND TOTAL.</b>					
Land Revenue Proper .. ..	79,85,372	84,63,603	84,09,987	85,89,679	85,79,653
Do. Miscellaneous .. ..	9,99,884	10,94,121	12,06,224	12,04,166	11,41,915
Total .. ..	89,85,256	95,57,724	96,16,211	97,93,845	97,21,568
Deduct Remission .. ..	13,718	2,41,935	1,87,210	5,548	11,663
Net Demand .. ..	89,71,538	93,12,789	94,29,001	97,88,297	97,09,905

Realizations and Outstanding Balances of Land Revenue,  
1877-78 to 1880-81.

Item.	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.
<b>Baroda Division.</b>				
Government demands .. ..	36,31,618	38,29,872	37,67,159	37,87,125
Realizations .. ..	31,01,345	33,46,565	34,63,014	35,46,103
Outstanding balances .. ..	5,30,273	4,83,307	3,04,115	2,41,022
<b>Kadi Division.</b>				
Government demands .. ..	31,21,080	32,61,950	32,38,129	32,09,367
Realizations .. ..	26,17,777	28,78,417	30,15,773	30,71,214
Outstanding balances .. ..	5,03,303	3,83,533	2,22,356	1,38,153
<b>Nasvadi Division.</b>				
Government demands .. ..	18,67,697	18,31,650	19,60,662	19,04,938
Realizations .. ..	18,30,182	16,16,764	18,87,708	18,51,938
Outstanding balances .. ..	17,515	2,14,886	72,954	53,000
<b>Amreli Division.</b>				
Government demands .. ..	6,92,394	5,05,529	8,22,347	8,08,475
Realizations .. ..	6,10,510	4,23,080	7,68,472	7,76,212
Outstanding balances .. ..	81,884	82,449	53,875	32,263
<b>FOR THE WHOLE TERRITORY.</b>				
Government demands .. ..	93,12,789	94,29,001	97,88,297	97,09,905
Realizations .. ..	81,79,814	82,64,826	91,34,967	92,45,457
Outstanding balances .. ..	11,32,975	11,64,175	6,53,330	4,64,438

\* The variations in the land revenues of Amreli arose from the fact that they were there collected in kind, so that in bad season much less was taken.



At the end of 1879-80 the outstanding balances, though yearly diminishing, had amounted to a total of **Outstanding balances.** Rs. 73,26,864. After this free powers were given to the *Subas* to write off irrecoverable debts and the consequence is given in the following statement :—

Divisions.	Balances at the close of 1879-80	Balances written off during 1880-81.	Balances collected during 1880-81.	Balances outstanding at the end of 1880-81.
	Rs.	Rs.	Rs.	Rs.
Navsari .. .. .	19,33,321	69,868	94,635	17,68,818
Baroda .. .. .	28,05,177	1,88,908	2,76,027	23,40,247
Kadi .. .. .	22,84,073	60,884	1,72,329	20,50,860
Amreli .. .. .	23,04,293	28,055	55,059	2,21,179
Total ..	73,26,864	3,47,710	5,98,050	63,81,104

After the completion of the summary revision of the land assessment it became clear that the revised rates **Reduction in demands.** which had been fixed for the Gamdevi taluka in the Navsari district were still excessive. To revise already revised rates was a task which required great caution, lest it should operate as a bad precedent. Yet, this was certain; though the taluka was one of the richest tracts in the Baroda State, and had tempted the fiscal rapacity of the past, lands had been abandoned, and waste lands found none to take them up. Therefore a further reduction of the demand was sanctioned, amounting to nearly a quarter of a lakh of rupees.\*

Madhavrao endeavoured in every way to improve the condition of the *rayats*. In his report for 1880-81 he says :—‘ Special steps have been taken to encourage the making of wells. Land irrigated from new or repaired wells is exempted from *bagayat* or water rates for various terms commensurate with the cost of the work. The maximum period of exemption is twenty years. It is contemplated to supplement this advantage with the offer of *takavi* advances. It has been discovered that at least 800 villages require new wells, or water troughs, or repairs to existing wells. The cost will be near four lakhs exclusive of contributions and the aid of labour from the *rayats*. It is contemplated to carry out the work in three or four years, and Rs. 75,000 have been

\* Baroda Administration Report, 1876-77, para. 407.

placed at the disposal of the *Subas* to start operations.' Many other steps had also been taken to benefit the cultivators. One only need be mentioned: there was in Baroda a large area of waste land which was eagerly sought for when the administration showed signs of reform, easily understood by the cultivator. Madhavrao wisely refrained from throwing open these waste lands to any chance outsiders, and gave every preference to the holder of any land already established on the spot or in the neighbourhood.

The administrative divisions of the State were very irregular. **Redistribution of administrative divisions.** Some of the old talukas were too small while others were too large and unwieldy. Patan for instance, contained over 500 villages, Padra 7 and Kalol 21. In the first instance the work was impossible for a single officer as *vahivatdar*, in the latter instances there was next to no work. Again, very curiously, some villages administratively belonging to some one taluka were geographically situated in another. A redistribution of the villages was therefore effected. The utmost caution was used in distributing long established divisions of territory as it was wisely felt that unnecessary changes, the remoter consequences of which could not be estimated, were greatly to be deplored. Where changes were effected, two points were chiefly kept in mind; the talukas should possess as far as possible the same number of villages, and the revenue to be collected should be of a certain magnitude. Frequently however the poorest villages gave the most trouble, and other conditions had to be estimated, such as the geographical situation and the nature of the population on the border, the similarity or dissimilarity of the tenures in the group, and the necessity of grading the officers employed.

Some of the villages, originally public property, had been given as *nemnicks* to members of the royal family, **Dumala and Khangī villages.** but as they lapsed they were retained by the Maharaja as private property. The *dumala* villages were those assigned to individuals as military *saranjam*.\* In 1867-68, Maharaja Khanderao resumed most of them and substituted

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\* Mention may here be made of a tenure peculiar to the Baroda State. It is known as *kanyadan*. On the marriage of a daughter of a Gaekwad, villages were formerly presented her as *kanyadan* and her children inherited them.

cash payments. But these villages were not, at once absorbed into the talukas to which they geographically belonged. The political motive perhaps was to allow the previous owners to retain the hope that the village might be restored. "These villages had been therefore segregated from the several talukas in which they were situated, and placed under the management of officers whose headquarters were at Baroda. It was a most inconvenient arrangement which caused abuses, conflicts and embarrassments without any real advantage."\* These villages were absorbed into the talukas to which they geographically belonged.

Much attention was paid to the organization of village officials: the *patel*, the *talati*, the *havalgars*, and the *var-tanias*. The *mahal* or taluka was placed under a *vahivaltar* as its revenue head. He was also a second class magistrate. He was to be assisted by a head-clerk, or *aval karkun* who was a third class magistrate, and he had in his office a treasurer, two or three *tajvijgars*, who could be sent on surveying duty or to report on any revenue matter in an outlying village, some fifteen other clerks and some twenty or twenty-five peons and fifteen mounted messengers. No great use was made of the old hereditary sub-divisional officials, the *desais* and *mazmundars*. The former were utilized as *tajvijgars*, the latter as accountants in the *mahal kachery* or *vahivaltar's* office, as well as *jamabandi* or settlement office. Two, three or four talukas formed a *vibhag*, or sub-division presided over by a *naeb suba* or Deputy Collector, assisted by a small number of clerks. He was to do *jamabandi* work, and to supervise the work of the *vahivaltars*. He was also a first class magistrate. The division was placed under the *suba* corresponding to the Collector of a British district and was assisted by a Personal *naebsuba* who had charge of the *huzur* office. Above the *subas* who controlled the four divisions was the *sarsuba* or chief authority, under whom was placed the Audit and General Account Department. The *sarsuba* was in no way connected with the Police. Thus a new department had been formed, novel to the country but fashioned on the lines of British administration.

The powers entrusted to each grade of revenue officers had been very clearly defined. This was a change in itself most important, for, of old, no

#### Officers' powers.

\* Baroda Administration Report, 1875-76, para. 209.

definite limits being laid down to the authority of any grade of public servant, each officer proceeded according to the measure of his boldness. For instance, a *suba* may not now invent a new tax, formerly the *vahivatdar* did so, and the *patel* thought it not wrong to sell or mortgage Government lands to meet the increased demand. The great circumspection employed in fixing the powers of the different officers and the minute attention paid to the enforcing of these rules may be counted among the chief achievements of Sir T. Madhavrao's administration. Not only had a large department been started, but it was to work on clearly understood lines.

Accounts were ordered to be regularly kept. A set of forms had been introduced for the village including the regular registry of each occupant's name, and another set for the taluka. Each was a modification of Blane's rather than of Hope's system, as the former was held to be simple and well adapted to the requirements of the State. The most striking change wrought in the keeping of village accounts was that now the revenue demands were fixed every year for each cultivator. In old times no such *jamabandi* or settlement was regularly made. It could not be, for no record was kept of the increase and decrease of each holding during the year previous, and no form, *pahani patra*, recorded any inspection of the actual size and state of a holding. The *patels* and *talatis* contented themselves with informing the *vahivatdar* of the full sum which might be obtained from the village. Everything was vague. The only books the *talatis* kept were the day-book and ledger and sometimes the *lavani-patra*. The ledger very frequently contained no debit side, and the collections only were recorded. It depended on the honesty and activity of the *patel* chiefly and of the *talati* next, if the entire revenue was collected and accounted for. All kinds of settlement forms and papers had been prescribed by the administration at the time of Maharaja Khanderao's survey, but their orders were not carried out, and not infrequently accounts were kept on loose slips of paper which had been lost, and in no case were accounts for land revenue, cesses, and liquor-farms kept separately. Temporary establishments had therefore to be employed for some years during the administration of Sir T. Madhavrao to discover what, if any, were the balances due by each individual cultivator. But it was often impossible to ascertain this or anything beyond

the fact that the district and sub-divisional officer knew very little of what was going on inside each village.

Sir T. Madhavrao's administration had done much for the improvement of the Land Revenue Administration of the State, but more remained to be done.

**Maharaja Sayajirao  
III's Reforms.**

He reduced assessment where it was found to be too heavy, gave remissions where the outstanding arrears were irrecoverable. But he wisely left many important things, such as the scientific survey of the land and equitable settlement of rates, making rules and regulations, inquiry into the *gharanias*, *vechanias* and other unauthorized alienations, to be introduced by His Highness Maharaja Sayajirao III, when he took the powers of the State in his own hand. During his visits to Amreli and Kodinar Sir T. Madhavrao was convinced that it was necessary to introduce a revenue survey and cash assessment in the Amreli district in place of the *bhagbatai* system. Preparations were therefore made during the year 1879-80 to organize a survey in that district.\* The survey was conducted by two parties each consisting of 25 Measurers and 2 Testers, and each was under a Superintendent. Though a beginning was thus made it was as a tentative effort and not as a first step to a survey. A regular Survey and Settlement Department for the whole State was organized in the year 1883.

The system introduced was virtually the Bombay System, which was originally founded on the famous Joint **Principles of Settlement.** Report of 1847. It was laid down in paragraphs 69 to 76 of that Report that the Land Revenue assessment of a district was to be fixed by an examination of the revenue settlement of previous years, and by enquiring into the past history and the capabilities of the district. When this amount was settled, it was to be distributed among the different villages and fields comprised within the districts. The three cardinal principles of settlements in India, which are also the underlying principles of settlement in the Baroda State may be briefly recapitulated thus: (1) the Land Revenue demand of a taluka should be fixed after considering what it has paid in the past, and can pay in the future, without detriment to agricultural prosperity; (2) no enhancement should be made unless there has been a rise in

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\* Administration Report for 1879-80.

prices, or other similar reasons; (3) no cultivator should be asked to pay more than one-half of the net produce of his field. By net produce is meant the average produce of a field, minus the cost of cultivation, which includes the fair wages of the cultivator and his family labouring in the fields, and also a fair rate of interest on his agricultural stock. Thus if a field yields an average annual produce of the value of Rs. 60, taking good years with bad years, and if the cost of cultivation, including the wages of labour and the interest on the agricultural stock, comes to Rs. 40, the net produce of the field is Rs. 20 and the Government demand should be Rs. 10 or one-sixth of the total produce of the field, which is also the maximum land tax according to the Institution of Manu. If a field is very fertile, and yields Rs. 100 a year, taking good years with famine years, and the cost of cultivation is only Rs. 50, the net produce is Rs. 50, and the limit of the Government demand is Rs. 25 or one-fourth of the total produce. On the other hand, if the field is very poor, and yields an average produce of Rs. 40 only, and the cost of cultivation including wages, etc., is Rs. 30, then the net produce is only Rs. 10 and the Government demand is limited to Rs. 5 which is one-eighth of the total produce.

The standard land measure was formerly '*kumbha*' in the Baroda district and '*bigha*' elsewhere. The  
**Land measure.** *kumbha* which was more than a *bigha* was of a varying nature in different places. To ensure uniformity the *bigha* which is about  $\frac{1}{4}$ th of an acre has been taken as standard and all lands in the State have been measured in *bighas*.

The basis or unit of assessment in the survey settlement was the survey number or plot of land of a size  
**Survey Number.** adopted for cultivation by a peasant with a pair of bullocks. The arable land, whether cultivated or waste but available for cultivation, was split up into these survey numbers, the area of which was accurately ascertained by survey measurements. Regard was had to actual holdings which were formed into one or more separate numbers provided the area was not less than a very low minimum.

Then the soil of each number was valued according to its depth, texture, capacity for retention of moisture  
**Soil Classification.** and other physical properties. Disadvant-

ages or faults were taken into account as well as special advantages. The valuation was expressed in *annas* of a rupee, sixteen *annas* representing generally the good soil.

The basis of the distribution of assessment having thus been fixed, the next step for the Settlement Officer was to work out the rates of assessment. These rates were determined in the following manner: The area dealt with, which was usually the taluka, was divided into groups, homogeneous as to physical characteristics and economic advantages such as climate, rainfall, general fertility of soil, communication and the like. For each of these groups maximum rates were the same which would be levied upon a field, the soil valuation of which was sixteen *annas*. Thus if the maximum rate be Rs. 3 per *bigha* of sixteen *annas* field, the assessment per *bigha* upon a field, the valuation of which was eight *annas*, would be Rs. 1-8-0, and so on. By applying the maximum assessment rates to the soil valuation the rate per *bigha* on each field was arrived at. But before fixing the maximum rates the Settlement Officer considered what direction the revision should take. For this purpose he reviewed fully every circumstance shown in the past revenue history, prices, markets, communications, rents, selling, letting and mortgage value of land, vicissitudes of season and every other relevant fact indicating the incidence of the previous assessment and the economic condition of the tract and upon this indication he based his proposals for enhancement or reduction of assessment. The general result to be attained by the revision of assessment being decided on, the maximum rates were proposed which when applied to each field by means of classification, would bring about that result, higher rates being imposed on those groups which enjoyed the greater advantages and lower in the less favourably situated groups. In this way the total assessment, which it was reckoned that the taluka could bear, was equitably distributed throughout each group, village and field.

The settlement thus made was generally for a period of 15 years and a large number of *veros* or special taxes on agriculturists were abolished as the new settlement was introduced. The Revision Settlement made at the expiration of this period was for 30 years, except in the case of the

Mahuva taluka of the Navsari district where it has been made for 60 years, in Kodinar where it is for 15 years and in Amreli, Vaghodia and Patan where it is for 20 years.

The principles upon which revision of assessment is to be effected, have, after a most careful consideration, been thus laid down in Section 80 of the Baroda Land Revenue Code :—

“(1) In revising assessment of the Land Revenue regard shall be had

- (a) to the value of land, and
- (b) in the case of land used for purposes of agriculture, to the profit of agriculture ;

(2) Provided that if any improvement has been effected in any land, during the currency of any settlement made under this Act or any previous settlement, by the holder thereof at his own cost, the increase

- (a) in the value of such land, or
- (b) in the profit of cultivating the same due to the said improvement,

shall be taken into consideration in favour of the occupant at the time of fixing the revised settlement thereof.”

These principles afford ample security that the revenue shall never be enhanced without sufficient reason ; and that the improvements effected by cultivator at his own cost shall not be taxed.

After the Survey Settlement, the principal tenure prevailing in this State is the *raiayatwari* or survey assessment system under which the revenue is assessed on each prevalent measure of land such as *bigha* and the State collects the revenue in cash directly from each cultivator without the intervention of a third party. As in British districts the rates are fixed for a definite period, usually thirty years, and the holder enjoys his right of occupancy so long as he pays the rate fixed.

**Raiyatwari tenure prevails.**

But before the introduction of the survey assessment system several other kinds of tenures existed such as (1) *bhagbatai* or collection in kind accord-

**Old tenures.**



ing to a fixed share of the produce ; (2) *holbandi* or collection in cash according to assessment per plough and other such rough methods, (3) assessment by the pickaxe, and (4) by the perch or stand on which the cultivator sits to watch his crop.

*Bhagbatai* under which the revenue was collected in kind formerly existed in the whole State and still exists in some of the *inami* and *thakaruti* villages.

In the Government villages it has been gradually replaced by cash assessment, but existed in the early years of the present Maharaja's reign, in the Amreli district with the exception of Okhamandal and some villages in the Kodinar taluka, where cash assessment prevailed. *Bhagbatai* was the earliest form in which the ruling authority shared the produce of the soil with the cultivators. The Government share, *rajbhag*, was fixed for every kind of crop, in kind. Monsoon crops paid a much higher share than the cold season crops, and the latter again paid a higher share than the hot season crops, which were entirely produced by irrigation. Besides the share in kind a small rate in cash was charged on the estimated area of each holding. Over and above this, the Government levied small quantities of the produce towards expenses of the villages such as *havalldari* or grain allowance to the village *havalldar*, *mandri* or grain for the village weigher, and for such other *babtis*, or cesses. The produce was estimated as it stood, in the field or was actually weighed in the village *khalwad*, or barnyard, after it had been collected for the purpose of ascertaining the quantity of the Government share. This share was then generally collected out of four or five villages into storehouses, and sold by Government officials when the market rate was favourable. In process of time the ruling authority began to levy *vero*, or cash assessment in addition to the share of the crop. These cesses were originally levied to meet the current expenses of the Maharaja. They were of various kinds such as *santhi vero* or *bighoti*, *ulhad vero* or tax levied from non-cultivating population, *maswadi vero*, a grazing tax on Rabaris and other herdsmen, *paida vero*, or a tax on each wheel at a well, *punchi vero* or a tax on cattle, etc.

The *bhagbatai* method had certain advantages. Once the Government share of the crops had been decided upon, no conflict could arise between it and cultivator : he took home the share left him by Govern-

ment and nothing remained to be discussed. Again, the burden of the tax on the cultivator varied from year to year, and in a bad year it fell light, nor could arrears accumulate to vex the Government or the subject. These advantages were, however, more than counter-balanced by practical drawbacks. There was not the same incentive for the cultivator to improve his land or crop; for, however, large his outturn, a share of the whole would go to Government. The produce of the field had to be carried to the spot where the division took place, and there the crops must remain till it pleased the official to effect the apportionment. For a time the cultivator could not sell or even consume any of the fruits of his labour. Practically he sold a good deal of it with the tacit permission of the village watchmen, for after all he was but stealing what was his own; nevertheless, this purloining went on wholesale and was demoralising to both cultivators and Government. The lax way in which the system was carried out explains, however, how under the *bhagbatai* system one-third, or with *babtis* one half, of the produce could be reserved for Government, for probably before the partition of the crop took place a fourth of the produce had been secretly carried away. In *inam* villages where such pilfering could not occur, such high rates impoverished the village. To add to the disadvantages which existed in the working of the *bhagbatai* system, the grain measurers were low paid clerks, and they did not scruple to use fraud in their measurements. Above all, Government suffered in having to store its grain and then sell it at the proper moment; it entered into competition with grain merchants, it employed servants who were not under the master's eye, and if it sold grain at a disadvantage to itself it injured the whole trade.

Although Mr. Elliot introduced the fixed cash *bighoti* system, he did not altogether desire to surrender the old *bhagbatai* system. Before retiring from the service of this State, he strongly recommended that in the district of Amreli, where seasons are so variable and uncertain a varying *bighoti* system should be introduced. His idea was that the assessment should vary from year to year, according to the character of the harvests obtained, so that, taking good years with bad years, the Government demand would average what is now the fixed annual demand. In years of bumper harvests, Mr. Elliot advocated, the Government should take more than the present demand, and in bad years it

should take less. Further with regard to some particular villages, the Gir villages of Dhari taluka in the Amreli District, Mr. Elliot actually recommended a return to the *bhagbatai* system in bad years. He wrote :—

“ I beg earnestly to propose that the following Settlement be made for 20 years to fix the people if possible. In good years let the Gir villages above named pay a *bighoti* which will bring in about Rs. 4,544. In bad years let them be treated as *bhagbatai* villages paying a share of the crops equal to the one-fourth *vaje* paying villages as at present constituted, and two *annas* in the rupee on the *bighoti* charges.....Let each of the Gir villages in a body, through its *patel*, claim to pay *bhagbatai* instead of *bighoti* whenever it pleases by petitioning to the *Vahivatdar* to that effect on or before the 15th October. If the *Vahivatdar* does not think fit to allow the claim, let the *Suba* decide if it should be allowed or not.”

This privilege has not yet been granted to the Gir villages ; but in the meantime the State has introduced as a tentative measure the old system of payment in kind in the forest talukas of Songadh and Vyara, where a large portion of the people consists of Bhils and other uncivilised tribes who are generally known as *kaliparaj* people. Rules were sanctioned in November 1903, and published in January 1904, under which the *kaliparaj* tenants of these backward talukas are allowed the option of making payment in grain, in satisfaction of Government dues of current or past years. Such payments are permitted within the periods fixed for the instalments of Government revenue, and at rates fixed by the Government. But no advantage has yet been taken of this concession and it is not likely that the *bhagbatai* system, will be extended to other parts of the State.

*Holbandi* or plough assessment system, now extinct, prevailed in

**Holbandi.**

the eastern districts of the Kadi district and in one *mahal* in the Baroda district. A rate was fixed for one plough worked by two oxen. It was increased according to the number of oxen employed in tillage. Three oxen were reckoned as one-and-a-half plough. There was no limit as to the extent of land to be cultivated with one plough. The occupant may cultivate with one plough as much land as he could. This mode of

assessing land was restricted to tracts inhabited particularly by Bhils, Dhankas, Naikadas, Dublas, Kokanas or such other primitive communities.

In a few places there exist nomadic communities whose skill in agriculture is very slight and who were therefore assessed according to the *perch*. **Perch.** *Perches* or stands, are erected in the midst of a field from which to watch the crops, and as these are naturally placed at some distance from each other, they formed a rough method of computing the cultivated area.

In the *kaltar* method of assessment the Government official with the assistance of a *patel* or *panchayat*, estimated the outturn of the field. He then ascertained what was the share in that outturn which should go to Government according to the *vahivat* or local practice. The share was then computed in money at the prevailing market rate. This method was adopted in Songadh and Vyara. **Kaltar.**

The *narva* tenure was prevalent in about 80 villages of the Petlad taluka and Bhadran peta taluka but after the survey settlement, people in most of the villages have voluntarily given it up, and accepted in its place the *raiyatwari* system.\* It differs from the *raiyatwari* tenure, in that, the *narvadars* are responsible for the full amount of assessment fixed for the village in the ordinary course, and Government settle with the *narvadars* or so to speak, superior holders. The *narvadars* of a village are no doubt descendants of the person who originally established or populated the village. They originally divided the lands among themselves according to circumstances and considerations then existing. They also divided the village sites in the same manner, and these lands and portions of the village in the hands of one individual or group were held to be private property. They then gradually invited cultivators to cultivate their respective lands and live in their respective lots of the village site. These cultivators were originally

\* The villages in which *narva* system still continues are 17 in Petlad, viz., Bhaleb, Dantali, Dharmaj, Kania, Kavitha, Mehlay, Mogri, Ramol, Sanjaya, Sihol, Sundarana, Vatva, Vishrama, Bhurakoi, Gada, Manpura and Sindra; and 10 in Bhadran, viz., Bamanam, Jharola, Joshikua, Kinkhlod, Lalpura, Pipli, Ranoli, Siswa, Valvod, Piploi.

were tenants-at-will to the *narvadars*. On a question arising in this respect in villages in which the *narvas* have been given up in favour of the *raiyyatwari* system, the cultivators have been treated as mere tenants-at-will and the lands have been entered in the books of Government as the holdings of the *narvadars*, and not as those of their cultivators. As a rule the Government does not interfere between a *narvadar* and his tenants, old or new, and leaves the two to settle matters between themselves or in a court of law. Thus what the *narvadar* realised from his cultivator had no reference whatever to what he paid to the Government. He exacted as much as he could both from the land and other sources such as fruit trees and grazing, and generally made a large profit.

No doubt every *narvadar* was originally responsible for his share of the village revenue, which share was in proportion to the extent of the land in his possession. He with his descendants is still responsible for the same share of the revenue, though he and they may not have retained the old quantity of land. Suppose for instance that a village containing 1,600 *bighas* of land had four *narvadars* possessing equal share and that they were assessed by the Government at the lump sum of Rs. 8,000 per annum. Each share holder would have 400 *bighas* of land, and would be liable to pay one-fourth of Rs. 8,000, that is Rs. 2,000. Suppose next that one of these share holders granted some of his land in charity or sold his *narva* interests in a portion of his land, so that he now possesses say 200 *bighas*. He will still be compelled to pay Rs. 2,000 or one-fourth of whatever sum may be assessed against the village. If he fails the other share holders must take up his *narva*, and pay his share of the revenue; otherwise the Government is at liberty to abolish the tenure and itself manage the village.

The above is a mere outline of the *narva* tenure which had a variety of practices which rendered it more complicated than it may at first sight appear to be. For instance, in *narva* villages a portion of the land was set apart by the sharers in a body, and the proceeds from it were devoted solely to paying the Government dues. The *jamabandi* or revenue demand, of the village was usually fixed on general considerations at long intervals. When the *jamabandi* had been fixed by Government as much of it as possible was paid from the proceeds of

the land set aside which was known as *mazmun* land; and it was noticeable that the cultivators employed to work on this land were always treated as yearly tenants, even if they settled for a length of time in the village. There were also some other general sources of revenue devoted to meet the Government demand, such as petty taxes and cesses. When the demand could not be fully met from these sources and the *mazmun* land, the remaining was paid by the *narvadar* partners, according to their old established shares by the arrangement known as *anna* or *falni*, which disregarded the ever-varying proportions of land held at the time by the shares. The village site was also divided into shares and the tenants of each shareholder were allowed to live in this person's particular share of the village. Whenever a tenant vacated his house and went to another village, the tenement might be given by the sharer to whom he pleased. Land was sometimes given to a son-in-law on condition that he came to the village and settled in it. If a sharer, or *patidar* died or relinquished his share voluntarily, the other sharers were bound to take up the share and its responsibilities. Yet if he left the village for any length of time but with the intention of returning, and did so return, he might take his share again. These changes brought on complications. The original sharers (holders) had to pay their share of the assessment, although the land computed in it, might not be in their possession. Thus again in times of disorder or pressure from the state-officials, portions of the *narva* lands were alienated by sale or mortgage and it was difficult to realise from the remaining *narva* land the total assessment which was due from the village. Threatened with the full assessment the *narvaders* of 74 villages relinquished their *narva* rights and accepted the *raiayatwari* system under which each *khatedar* is responsible for assessment of only the land in his *khata*.

The *bhagdari* was another old tenure which existed in the Kamrej

and Mangrol talukas but had disappeared after  
**Bhagdari.** the Survey Settlement. The *bhagdars* of a village were, like the *narvaders*, shareholders or superior holders. The land of the village, excepting *kharaba* or waste lands of a poorer kind, were measured and assessed, and the result was fixed as the revenue of the village payable by the *bhagdars*. In the Baroda State *bhagdars*

were allowed to realize from the cultivators what they pleased and in any manner they pleased and in general their demands were much in excess of the Government rates. This excess was supposed to cover the loss they sustained by letting poor lands at less than the Government rates.

The *bhagdari* tenure in British districts in some respects resembled the *narvadari* in the Baroda territory, but in the Baroda State the *bhagdari* somewhat resembled the *raiyahtwari* system. There was, however, no *anna* or *falti* method of division among the *bhagdars*, nor had a *bhagdar* got the right to alienate or part with his land as he pleased. As in the *narvadari* tenure the *bhagdars* not only divided the lands but also the village site.

There are finally, two tenures, termed *ankadabandhi* and *ekankadi*.

#### **Ankadabandhi and Ekankadi.**

They are to be found in the Kadi and Baroda districts. The *ankadadars* are Thakardas or Rajputs. Those villages were originally proprietary, but owing to conquest they pay *jamabandi* to the *sarkar*. In the *ankadabandhi* villages a lump sum is assessed on the whole village and recovered from the headman of the village or from the whole body of proprietors. Government does not interfere with the internal fiscal management of the village; it merely fixes the lump sum to be paid either once a year or at short intervals; and in the *ekankadi* village the *jamabandi* or Government demand is fixed for ever. All *mehvasi* villages are either *ankadabandhi* or *ekankadi*.

There were some villages in the Kadi, Kalol, Vijapur, Mehsana and Patan talukas of the Kadi district where the *mehvasi* tenure prevailed. Thakardas or *mehvasi* chiefs of these villages paid for the one or more villages they held a lump sum settled annually or from time to time. The Government did not as a rule interfere in the internal fiscal affairs of such villages. Their payment was styled an *udhad jama*, and it was because it varied from year to year or time to time that it differed from the *ekankadi* tenure. Only the cultivated lands were held liable to contribute towards the assessment, and nothing was charged for the *padtar* lands.

It was during the *izara* system that there grew up throughout the

#### **Adania.**

Kadi and Baroda district that *adania* or mortgage tenure, which in time became so

serious an obstacle to the equitable resettlement of the country—an obstacle however which has now been entirely removed by a wise policy of redemption adopted by His Highness Maharaja Sayajirao III. It originated as follows : Say that Government raised the rent, or a bad season came, and the *patels*, in consequence found a difficulty in meeting their liabilities ; they obtained the requisite funds by mortgaging a piece of Government land for a trifling sum, guaranteeing at the same time total exemption from assessment until the money was returned. In this manner year by year land continued to pass out of the hands of Government into those of mortgagees, and ceased to yield revenue. The confidence of the State was more and more abused as time went on, consideration became absolutely paltry, fields were mortgaged for all sorts of improper reasons, and *patels* appropriated the ill-gotten land. Aware of the growing evil, Government, in Samvat 1883, forbade any further mortgages of the kind, but the prohibition was neither regarded nor enforced. Thus in Samvat 1920, when the *izara* system was abandoned in the time of H.H. Maharaja Khanderao, and it was sought to replace it by a Survey Settlement, Government were to their disgust confronted with the existence of a large area of rent-free mortgaged lands, from which apparently no revenue at all, save the trifling *salami* of the Inam Commission, could ever be derived. Redemption seemed too vast, too difficult a task. Government were therefore driven still further to accentuate their existing policy of recoupment by imposing heavier and heavier rates on the *khalsa* lands which they found remaining to them. So it came about that in many villages was presented the unseemly sight of half the land paying next to nothing and the other half over-assessed. It was reserved for His Highness the present Maharaja, to encounter and overcome the evil. The mortgaged land has now at great cost been redeemed and made *khalsa* once more. It will in future pay full assessment like ordinary *khalsa* land, from which it is henceforth indistinguishable. The Government was thus enabled both to give immense relief to the mass of the people, and yet to avoid anything like serious loss to itself.

Another feature of the old revenue system which was abolished was

Komwari.

• the principle of different rates for different castes, according to which the intelligent



and hardworking Kanbis were charged double and treble as much as the ignorant and lazy Kolis and other depressed castes. In former times, of course, there was a great deal to be said in favour of this '*kanwar*' assessment; the Kanbis have always been able to pay more than other tenants, and low rates kept many troublesome classes quiet. But in these days it is hard to defend a scheme which seems to offer a premium to stupidity and indolence. The redemption of the *adania* lands enabled Government to reduce the excessive rates without too highly raising the insufficient, and thus to overcome the evil of the *komwari* system without doing injury to the poorer classes. It is necessary to appreciate these two salient features of the old system in order to understand how it is that, in many cases, moderate as the new rates are, the total assessment of a village is higher now than in the past. The reason is that *adania* land which formerly paid only a trifling *salami* now pays full assessment, as does also land held by the lower castes formerly assessed at special low rates.

#### Revenue History of Talukas.

The revenue history of the State shows, first the slipshod administration of the old *izara* days, in which the middle-man plundered both the ryots and the State: then a sudden waking of the Government to activity, and wholesale enhancement of the demand beyond the means of the people, ending necessarily in the demand remaining unpaid, and the people running away; then a policy of reduction and moderation, which has brought back prosperity to the country. It would be useful to summarise briefly from the Settlement Reports the revenue history of the talukas of the State, so that the good results of the reforms brought about from time to time in the land administration, may be seen at a glance.

BARODA DISTRICT.—In the Dabhoi taluka of the Baroda district,

#### Dabhoi.

the farming system continued in force until Samvat 1918. The assessment on each village was fixed in Samvat 1918 by Maharaja Khanderao in the middle of the American Civil War when prices had risen to an abnormal height. After the war, prices fell as suddenly as they had risen and consequently the cultivators found that they could no longer pay the rates which had formerly been fixed. Between the Samvat years 1919 and 1921 each village was assessed at a lump sum, the estimate in each case

being based upon the past realisations under the *bhagbatai* system. This assessment was fixed for a term of ten years and hence the arrangement is known as '*dasotta*.' In Samvat 1925 the field by field survey of the taluka was completed and the amount leviable from each village was distributed over each holding, the apportionment being made by the people themselves by placing different rates on the best, middling and the worst soils. A rough *bighoti* assessment was therefore introduced in Samvat 1931 for giving immediate relief to the over-taxed cultivators. This relief, though given in the direction most needed, did not go far enough. The inferior soils were still greatly overtaxed. Accordingly the revenue of the taluka gradually increased from Rs. 3,39,297 in Samvat 1931 to Rs. 4,01,520 in Samvat 1936. After that year the revenue began steadily to decline, until it stood at Rs. 3,78,134 in Samvat 1941. Thus the revenue demands for Samvat 1943 amounted to Rs. 3,59,644.

The survey settlement rates were introduced in Samvat 1945 for 15 years and the *mahal* was assessed at Rs. 2,56,543 with a decrease of 14 per cent. But it paid Rs. 2,74,056 in Samvat 1945. During the period of the original settlement, owing to the *chakariat* settlement and the resumption of *barkhali* lands and increase of cultivation of the waste land the *mahal* paid Rs. 3,52,272 in Samvat 1964. The revision settlement was introduced in Samvat 1966 for 30 years and assessed at Rs. 3,68,337 with an increase of 4 per cent.

Maharaja Khanderao instituted a survey of the land of most of

the villages in the Padra taluka but the

**Padra.**

survey was not followed by any classification

of the soil. A uniform rate was imposed, though in some instances a lower rate was placed on very inferior soils. In Samvat 1931-32 remissions were granted and the rate on the main *kumbha* was lowered, not uniformly but to meet the cry that some of the rates were too high. The consequence was that the relief was not applied to all villages alike and to the best and worst kinds of soils according to their necessities. The best villages and the best soils were more relieved than the inferior villages and soils. The burden of heavy taxation had to be lightened and as action had to be taken promptly it naturally happened that more relief was given to the best villages than to the worst ones.

simply because the former paid the highest rates. The approximate actual revenue demand amounted to Rs. 4,27,773.

The survey settlement rates were introduced in Samvat 1945 for 15 years with a loss of  $10\frac{1}{2}$  per cent. and the revenue demand amounted to Rs. 3,19,138. The average demand from Samvat 1945 to Samvat 1960 was Rs. 3,40,155. For Samvat 1960 it was Rs. 3,53,212. The revision settlement was introduced in Samvat 1964 for 30 years with a loss of  $3\frac{1}{2}$  per cent. and the revenue amounted to Rs. 3,40,819.

The Sinor taluka was managed by revenue farmers till Samvat 1921. When Maharaja Khanderao directed that the taluka should be directly managed by the State according to a settlement based on a survey, only three villages continued to be put up to auction. The highest bidder was allowed to collect a one-half share of the produce. As in Dabhoi a rough settlement was made with a view to enable Government directly to manage the collection of the revenue. It was effected at a time when the prices of cotton were abnormally high. The average revenue derived from the taluka between the Samvat years 1912 and 1945 was Rs. 3,53,319. The revenue in Samvat 1919 was Rs. 1,30,218, in Samvat 1920 it rose to Rs. 2,99,123, and in Samvat 1923 amounted to Rs. 3,49,929.

The regular survey settlement rates were introduced in Samvat 1946 for 15 years and the revenue amounted to Rs. 2,41,272 with a decrease of  $14\frac{1}{2}$  per cent. The revision settlement was applied in Samvat 1964 for 30 years with a slight decrease of 2.7 per cent and the revenue amounted to Rs. 2,92,370.

Upto Samvat 1924, Savli taluka was under the administration of the Nawab of Baroda, who had under his command a small force of horse and foot, known as the Nawab's *Fauj*, to enable him to maintain order and collect the revenue. The villages of the *mahal* were interlaced with the unsettled or *mehvasi* villages of the Rewakantha, which were at no very distant period a constant source of trouble and annoyance to the authorities. Many of the villages had formerly belonged to the Rewakantha Thakores, and had been acquired by the Baroda Government by force of arms or negotiation with the village headmen who were discontented with their chiefs. The chiefs themselves had been brought into semi-

subjection but they frequently refused to pay their tribute, revived their claims to villages in the possession of Baroda, and plundered the adjoining villages. Under these circumstances a strong administration was necessary, and the Savli *mahal* was therefore entrusted to the charge of the Nawab. Even after Samvat 1881 when the Rewakantha chiefs were brought under control with the help of the British Government, this part of the country remained in a very unsettled condition. The hold of the Baroda officers upon the country seemed to have been originally very slight and they appeared to have been able to maintain it only by allowing the people of the villages to retain the greater part of the land rent-free. Hence in these villages, especially in those north of the Karad river, the area of alienated land was so large that many of the villages could scarcely be called Government villages at all. As time went on and things became more settled, attempts were made to get more revenue out of the people and as it was feared that dangerous discontent would arise if any heavy burdens were placed on alienated land, resort was made to direct taxation on different pretexts. The taxes were (1) *piavo kuvano*, (2) *tafaric vero*, (3) *pani vero*. All these taxes in fact, though levied under different names, were essentially the same and had their origin in the desire to extract more revenue from the country than the people had been accustomed to pay, without directly increasing the burden on the land. When this method of raising revenue was first adopted, doubtless the amount demanded from each person was roughly proportioned to his capacity to pay. But as time went on, changes took place: some became richer, some poorer, many died and left their families in poverty. But the amount imposed on each person remained fixed and payment continued to be demanded from him or his heirs.

When the Nawab's administration came to an end, and Government assumed direct control over the *mahal*, little or no change was made in the amount of revenue demands from each village, or in the methods of collection. In Samvat 1931 *bighoti* rates were introduced based mainly upon previous collections in most of the villages. The assessment was imposed without much regard to the quality of the soil. The poorer villages, inhabited by Kolis, were let off with a comparatively light assessment, because it was known that if they were pressed too

hard they would at once emigrate to the Rewakantha or the adjoining British talukas. But where a village contained a fair portion of *patidars* who had good houses and had expended time and money in improving their fields and would therefore be loath to leave their homes, the assessment was laid on upto the point at which the people would be absolutely unable to pay. The direct taxes imposed by the Nawab remained unchanged. Thus from the good villages belonging to the old Savli *mahal* heavy revenues were derived and comparatively light from the poorer ones, supplemented by an oppressive and unjust system of direct taxation. *Dumala* villages were granted in great numbers in this part of the country. Such villages were mainly coveted on account of the supplies of milk, grass and firewood which they furnished. The management of a *dumala* village depended entirely upon the caprice of the alienees, and as a rule the only limit to their exactions was the inability of the people to pay. The direct payments made by the cultivators on account of the land held by them formed only a part of the burden upon the people of these villages, which was largely increased by the exactions of the alienees' *karkoons* and dependents. In Samvat 1924 H. H. Khanderao resumed most of the *dumala* villages and substituted cash payments to the alienees in lieu of the profits they had derived from their villagers, but little change was made in the methods of collecting the revenue, and the villages were placed under a separate department. In Samvat 1931-32 Sir T. Madhavrao abolished that department and included the villages in the talukas in which they were situated. Thirty-six villages went to form part of the Jarod taluka. In Vaghodia, in which *bighoti* rates had previously prevailed, considerable reductions were made in the assessment, and new *bighoti* rates were introduced in some others but in many villages the old system formerly used by the alienees remained in force. The main benefit which resulted to the people from the changes introduced by Maharaja Khanderao and Sir T. Madhavrao was that they escaped from the rapacity of the alienees' subordinates and the unchecked exactions of the officers of the *dumala* department.

The villages which were supposed to belong to the private estate of the Maharaja and to be under his direct administration were called *khanghi* villages. These were under the management of village accountants who were directly responsible to the Maharaja. Such a system

allowed room for many abuses and in Samvat 1931-32 Sir T. Madhavrao brought these villages under the ordinary revenue administration. The administration of the *khangī* villages was, in spite of all that has been said against it, conducted with more skill and intelligence than that of the other villages forming the Jarod taluka. Many of the villages were surveyed and different rates of assessment fixed according to the quality of the soil. But the rates were heavy, and the greater strictness of the system prevented the cultivators from escaping from their burdens in the same way as they did in the *dumala* villages. As a rule in a *khangī* village if a man paid assessment on 20 *bighas*, he held 20 *bighas* and no more. In many of the *dumala* villages he might hold double the amount of land for which he was assessed. The *bighoti* system already prevailed in most of the *khangī* villages in Samvat 1931-32 and Sir T. Madhavrao reduced the rates in most villages on the same principle as was adopted elsewhere. The higher rates were reduced on the average by one rupee all round and the lower rates generally remained unchanged.

The total revenue for the Jarod *mahal* before the original settlement was Rs. 1,35,048. The survey rates were introduced in Samvat 1947 for 15 years with a loss of 13½ per cent.

The Jarod *mahal* was divided into two separate *mahals*, namely, Vaghodia and Savli in Samvat 1946. And to make these two *mahals* of respectable size some villages from Baroda *mahal* were transferred to both.

**Split up into Vaghodia and Savli mahals.**

The newly constituted Vaghodia *mahal* consists of 50 villages of the old Jarod *mahal* and 7 villages transferred from the Baroda *mahal* and 9 newly created villages. The total demand for Samvat 1966, amounted to Rs. 1,11,272. The revision settlement was introduced in Samvat 1969 for 15 years with an increase of 6·2 per cent. and the demand amounted to Rs. 1,18,151.

**Vaghodia.**

The Savli *mahal* consisted of 55 villages of the old Jarod and 11 villages transferred from the Baroda *mahal* and 2 newly created villages. The total demand for Samvat 1967 amounted to Rs. 1,08,522. The revision

**Savli.**

settlement was introduced in Samvat 1970 for 30 years with an increase of 36 per cent. The total demand amounted to Rs. 1,47,441.

Choranda, now called Karjan *mahal*, was formed in Samvat 1932, the old Koral *tappa* being taken as a nucleus. The Koral *tappa* contributed 16 villages. From Baroda, Padra and Sinor talukas came respectively 50, 2, and 1 villages, while the *khangī* and the *dumala* villages contributed 8 and 5. The Government demand fluctuated very little since the days of *izardars*. The average demand from Samvat 1902 to 1943 was Rs. 6,68,308, while from 1932 to 1943 it was Rs. 6,55,222. The difference was due to the reduction made in Samvat 1932.

The survey settlement was introduced in Samvat 1948 for 15 years with a loss of about 13 per cent. and the revenue demand amounted to Rs. 4,43,107. Revision settlement was introduced in Samvat 1970 for 30 years and the demand amounted to Rs. 5,99,613 with an increase of 6 per cent.

Upto Samvat 1932 the Sankheda taluka was farmed out to a succession of *izardars*. Their methods were arbitrary and extortionate, their only aim being to raise revenue, without a thought for the welfare of the people. By grinding the ryots down to the verge of starvation, they managed to squeeze about two lakhs a year out of them as Government revenue, besides their own profits which were very considerable. The approximate figures of the revenue received from the *izardars* were Rs. 1,50,000 for Sankheda, Rs. 35,000 for Bahadarpur and Rs. 15,000 for Wasna *tappa* per annum. In Samvat 1932 these three sub-divisions were amalgamated and taken under *khalsa* management; 35 villages continuing to be farmed out on the *bhagbatai* system to a single *izardar*. This change resulted, to a certain extent, in lowering the revenue demand by stopping the private exactions of the *izardars*. The average annual collection for the 15 years before the survey settlement amounted in round numbers to Rs. 1,74,000 including Rs. 7,000 of *babtis* or miscellaneous cesses on agriculturists. But this was by no means sufficient relief to the cultivators. Though the extraordinary extortions of the old *izardars* came to an end, their ordinary rates, excessive and arbitrary as they were, continued. There were three separate standards of land measurement current in the *mahal* and often in one and the same

village two different standards were employed for even contiguous fields. There was the Dabhoi *kumbha* of 13 *haths*: the Sankheda *kumbha* of 22 *haths*; and the najaria *kumbha* of 24 *haths*. The first was equivalent to 1 *bigha*, 13 *vasas*, 16 *vishvasis* and was employed mostly in the west towards Dabhoi; the second to 4 *bighas* and 16 *vasas*, 16 *vishvasis* and this was the one generally employed throughout the rest of the taluka; and the third to 5 *bighas*, 15 *vasas*, 4 *vishvasis* and was happily only employed in Makni villages. Such was the basis. In the 55 villages leased to *izardars*, *bhagbatai* or payment in kind was chiefly practised. This was so badly managed that the crops remained spoiling in the *izardars'* *khalli* till the month of May and the unfortunate cultivator saw the fruit of his whole year's labour going from bad to worse every day for months before his eyes. With *holbandi*, *udhad*, *bantia*, *jinavari*, *komwari* and *darwari* the rates were determined on different principles.

The survey settlement rates were introduced in Samvat 1948 for 15 years with the reduction of about 17 per cent. The demand amounted to Rs. 1,19,256. The revision settlement was introduced in Samvat 1967 for 30 years with an increase of 80 per cent. and the amount raised to Rs. 2,76,769.

The Baroda taluka is divided into three agriculturally distinct portions. South and East of the Jambua and Vishvamitri is the *kahnam* tract containing the old Varnama and Salad *tappas*. Between the Surya, Vishvamitri and Jambua lie the Chhani and Kelanpur *tappas* comprising the *chorasi* country. West of the Vishvamitri and Surya is the *vakal* tract made up of Sokhada, Koyli and Bhaili *tappas*. Before the new survey rates the past demand on the taluka was Rs. 4,31,228 and average collection was Rs. 3,87,349.

The new survey settlement was introduced in Samvat 1948 for 15 years and the demand was fixed at Rs. 2,81,139 involving a loss of 12 per cent. on the past collections. The revision settlement was introduced in Samvat 1962 for 30 years and the demand amounted to Rs. 3,83,144, an increase of about 14 per cent.

When the Tilakwada *mahal* fell into the hands of the Baroda Government on the expulsion of the Babi rulers about a century and a quarter ago, two



tenures, *holbandi* and *ankadabandhi* were found in vogue. These old tenures were not disturbed for a quarter of a century; but the system of revenue farming was introduced. The farmers managed to get increased revenue by increasing the *ankdas* in the *ankadabandhi* villages and by assessing *hols* at higher rates in the *holbandi* villages. In Samvat 1941 the Suba of Baroda got the rate reduced to Rs. 30 in some villages and Rs. 25 in other villages per *hol*. The average realization was Rs. 17,768.

The new survey settlement rates were introduced in Samvat 1949 for 15 years with an increase of about 37 per cent. and the revenue amounted to Rs. 20,003. The revision settlement was introduced in Samvat 1967 for 30 years with an increase of 24 per cent. and the revenue amounted to Rs. 24,768.

The *narva* and *seja* villages of Petlad and Sisva (now Bhadran) *mahals* paid a very large revenue to Government and the burden of taxation placed on the *mahals* was enormously heavy. The demand of Petlad *mahal* was Rs. 5,85,975 and that of Bhadran was Rs. 2,73,875. A portion of the village property was divided among the *bhags* of those who managed and paid for the whole village. A portion of the village area was actually split up into distinct properties by the *bhagdars*, while a portion of the village was managed in common. The lands actually split up and held or occupied by the *bhags* separately were termed the *narva* (maintenance) lands. The undivided area of the village was termed *mazmun*. This *mazmun* went to defray the calls of Government, but if the proceeds of it were insufficient to do so the deficiency was made up by the *natvadars* out of their *narva* lands ratably to their *bhags*, the ratable division being termed *falo*. After a certain lapse of time, the *bhags* got to be split up into *peta bhags* or sub-shares. The *peta-bhagdar* transferred lands away from the *bhag* altogether. When he alienated it such land was termed *narva barkhali*. But in doing this the *peta bhagdar* diminished the fund from which the share of the tax to Government was paid; the alienated land henceforth paid nothing. The sum demanded by Government of a *narva* or *seja* village was, of course, not permanently fixed. If the Government had done its duty by itself and by the community it would from time

to time have revised the figures according to the increasing or decreasing capabilities and advantages of the village. At one time or another there should have been made a regular estimate based on a survey and on a classification. From Samvat 1894 to 1897 small variations took place; from Samvat 1897 to Samvat 1920 the *narva* and *seja* villages continued to pay the same sum; in Samvat 1921 Maharaja Khanderao charged an extra but not large sum on each village for *gamkharch* and increased the demand on the villages by 5 annas in the rupee after deducting what was paid for *salami*, etc.; in Samvat 1922 a further trifling charge was made for *mehtas*' and *havalgars*' salaries; in Samvat 1925 a step beyond that of Samvat 1921 was taken of increasing 2 annas in the rupee, in Samvat 1932 a general reduction was made of 2 annas in the rupee. Since Samvat 1932 Government made no charge. The total gross land revenue for the Petlad *mahal* was Rs. 4,75,664 and for the Bhadran *peta mahal* was Rs. 2,35,724.

The survey settlement was introduced in Samvat 1962 for 15 years with the loss of 2·1 and 12·3 per cent. and the revenue amounted to Rs. 4,07,009 and Rs. 1,80,733 for Petlad and Sisva (now called Bhadran) *mahals* respectively. The revision settlement was introduced in Bhadran *peta mahal* in Samvat 1978 for 30 years and the demand is Rs. 2,46,229 an increase of about 17·5 per cent. The revision settlement of Petlad *mahal* was made in 1979 for 30 years and the demand amounted to Rs. 4,75,684, an increase of 12·5 per cent.

KADI DISTRICT.—The first taluka taken up for the introduction of survey and settlement in the Kadi district was Sidhpur. The proposal for the introduction of the new rates was sanctioned by H. H. the Maharaja in the year 1891 A. D. and effect was given subsequently to these rates. According to this proposal the taluka was estimated to yield a revenue of 3,50,627 *siccai* rupees out of 72 Government villages, the remaining 12 being villages of other tenures. The revision settlement of this taluka was sanctioned in the year 1914 A. D. and was subsequently given effect to. According to this revision settlement the net revenue estimated was Rs. 3,33,387 in British currency. The total area of this taluka is 276,848 *bighas*, i.e., 254 sq. miles. The term of the settlement of the original survey was for 15 years. The term of settlement according to the sanction of the revision rates is fixed at 30 years.

Five villages which were yielding revenue to Government at the time of original survey were excluded in the revision survey as they have been granted as *inam* to Maharaj Kumar Dhairyashilrao. One village, which was treated as government in the original survey, was also excluded in the revision and added to the number of villages of the other tenures. But the total number of the villages of the taluka remains unchanged at 83 in all.

The next taluka treated at the original survey settlement was Patan. The proposal of settlement rates was sanctioned by His Highness the Maharaja in the year 1894 A. D. and was subsequently given effect to. According to this sanction the 118 Government villages of this taluka were estimated to yield 3,33,320 *siccai* rupees. The remaining 28 villages fell under villages of other tenures, such as *inam*, *farta-ankda*, *eka-ankda*, etc. The term of the original lease of the settlement was 15 years. The revision settlement was sanctioned in the year 1915 A. D. and was given subsequent effect to. The number of government villages was 122 at the time of revision, and the revenue estimated according to the revised rates was at Rs. 3,53,855. The total area of this taluka is estimated at 440,996 *bighas*, i.e., 405 sq. miles. The lease of revision settlement is granted for a period of 30 years.

The taluka thereafter taken up was Dehgam with its *peta mahal* Atarsumba. Dehgam taluka was formerly called Bahiyal from the name of the village of that name in which the *mahal kutchery* was located. But Maharaja Khanderao during his progress through these parts in 1863 transferred the seat of the *mahal kutchery* to Dehgam and changed the name of the taluka to Dehgam.

The *peta mahal* of Atarsumba was, until 1868, given to one of the Sindhi *junglars* of the State, but it was resumed in 1869. The original survey settlement was sanctioned by H. H. the Maharaja in the year 1895. The period of lease was fifteen years. There were at that time in both Dehgam and Atarsumba 125 Government villages, of which the net revenue was 2,25,604 *siccai* rupees. The revision settlement of Dehgam and of Atarsumba was sanctioned in the year 1916 and has been fixed for 30 years. The total area of Dehgam is estimated at

2,63,604 *bighas*, i.e., 342 square miles; and that of Atarsumba at 83,464 *bighas*, i.e., 76 square miles. The amount of realisation according to the rates of revision settlement for the 90 Government villages of Dehgam and for 37 Government villages of Atarsumba was fixed at Rs. 2,12,423 and Rs. 49,098 respectively.

Next in order was taken up the Kheralu taluka with its *peta mahal* Vadnagar. Lying on the remote northern frontier, environed on three sides by foreign territory and containing no place of importance, Kheralu long remained half conquered indeed, and until Samvat 1926, it was under military Government, having been granted in 1786 to jamadar Jaminmian, one of the sardars of the State, on a quit-rent which gradually rose from Rs. 10,000 to Rs. 40,000 per annum. The proposal for the original settlement of this taluka was sanctioned in the year 1895 for a term of 15 years from the date of its coming into effect. The net revenue then estimated for the 82 Government villages was 2,35,990 *siccai* rupees. The remaining 14 villages were of the other tenures. According to the revision survey operations the number of Government villages is 86. The total area of this taluka is 2,66,706 *bighas* or 245 square miles. The proposal of the revision settlement was sanctioned in the year 1917. This gives a net revenue of Rs. 2,33,781. The lease granted is for 30 years. The *peta mahal* of Vadnagar was absorbed in the Kheralu taluka in the year 1902.

The original settlement of *peta mahal* Harij was sanctioned by H. H. the Maharaja in the year 1895. There were 37 Government villages and 6 others, at that time. The net revenue estimated from these 37 Government villages was 68,302 *siccai* rupees. The revision settlement which was sanctioned in the year 1915 for 30 years provided a revenue of Rs. 57,410. Much of the land in the *mahal* is saltish and consequently less fruitful; and the two large rivers, the Sarasvati and Banas, occupy much of the area.

The Kadi taluka was next handled. The proposal of rates of the original survey and settlement was sanctioned in the year 1895 for the usual

period of 15 years. At that time this taluka contained 122 villages of which only 2 were other than *khalsa*. The net amount of realization was 3,37,793 *siccai* rupees. The revised rates were sanctioned in the year 1918 and were given effect to. The total area of the taluka is 3,62,869 *bighas* or 333 square miles. The total number of villages at present is 121. The net amount of revised realizations from the 119 *khalsa vahivat* villages was estimated at Rs. 4,17,028 which ten years after the opening of the Kadi-Bahuchraji railway would be increased to Rs. 4,38,045.

Next came for survey settlement the Chanasma taluka. The proposal of rates of the original survey settlement was sanctioned by His Highness the Maharaja in the year 1897, for 15 years. There were at that time 110 villages of which 84 were of *khalsa vahivat*. The net amount of realization from the 84 *khalsa* villages was estimated at 3,15,691, *siccai* rupees. The revision settlement rates were sanctioned in the year 1919 for a period of 30 years. The total area calculated is 3,72,790 *bighas*, i.e., 342 square miles. The number of villages at the time of revision stood at 114 out of which 88 were Government. These 88 *khalsa vahivat* villages were estimated to pay Rs. 3,11,772 to Government. This taluka, which when first formed out of the Patan taluka in the year 1877 was named Vadavli, continued to be so named until the year 1909 when it was designated Chanasma, which is the present head-quarters of the taluka.

The Visnagar taluka is the smallest of all the talukas in the Kadi district. Till 1902 it was considered a very important place as the court of the District Sessions Judge was located there. The original survey and settlement of this taluka was sanctioned in the year 1895 when it was made up of 58 villages out of which 50 were of *khalsa vahivat*. The net revenue of these villages was *siccai* rupees 2,17,525. The revision survey and settlement was sanctioned in the year 1917 for a period of 30 years. 2 villages were amalgamated with others, and the present number is 56 of which 52 are *khalsa* villages. The net revenue is Rs. 2,54,823. The total area of the taluka is 1,87,526 *bighas* or 173 sq. miles.

After Visnagar, Mehsana taluka was taken up. This taluka once formed part of the *jagir* of Malharrao Gaekwad of Kadi, who once figured so cons-

picuously in the history of the Baroda State. When the *jagir* lapsed to Government it formed a portion of the Kadi taluka. In 1877 a separate Mehsana taluka was formed for administrative purposes by segregating the old Kadi taluka. The proposal of rates for the original survey and settlement was sanctioned by H.H. the Maharaja in the year 1895 when the taluka was composed of 78 villages of which 69 were Government. These 69 villages were estimated to yield a net revenue of *siccai* rupees 2,27,896. The revised rates were sanctioned in the year 1917 for the period of 30 years. The total area of the taluka is 2,59,796 *bighas* or 238½ square miles. The total number of villages is now 85 of which 77 are of *khalsa vahivat*. The net revenue from these 77 villages according to the revised sanctioned rates was estimated at Rs. 2,64,170.

Kalol taluka was the next to be taken up. The proposal for the original survey settlement rates was sanctioned for 15 years in the year 1898. The taluka contained 92 villages in all, of which 78 were of *khalsa vahivat*. The 78 *khalsa vahivat* villages were estimated to bring in a net income of 2,43,146 *siccai* rupees. This taluka was in 1877 formed out of the villages of the old Kadi and Dehgam *mahals*. 80 villages belonged to Kadi and 5 to Dehgam. In the year 1878, two more villages of the Vijapur taluka were added to it. In 1895, three more villages were again added to the taluka, and in 1898 three villages of Vijapur taluka were again added. There are about 23 *mehvasi* villages, inhabited by a class of lazy, lawless and turbulent people formerly enjoying the privilege of paying assessment only for the area they cultivated, no matter how large their holdings. These privileges have been abolished from the year 1921. The revision settlement of the taluka was sanctioned in the year 1918 for 30 years. The number of villages is at present 91, out of which 80 are of *khalsa vahivat*. The estimated revenue according to the revised rates was Rs. 2,81,873. The total area of the taluka is 2,89,027 *bighas* or 265 square miles.

The last taluka for the original survey settlement was the Vijapur taluka. This was taken up in 1898, when it contained 99 villages, of which 52 were of *khalsa vahivat*. The total revenue estimated was 1,76,143 *siccai* rupees. The revision settlement was sanctioned in the year 1918 for 30 years. The number of villages is at present 93, 52 of which are of *khalsa vahivat*.

The total area is 3,51,553 or 323 sq. miles. The net realisation according to the revised rates was estimated at Rs. 2,03,629.

**NAVSARI DISTRICT.**—Upto Samvat 1916 the whole of the Navsari district was farmed out in one block. It was then split up into talukas and each of these was farmed out separately. Competing *izardars* raised the revenue of the district from 9 lakhs in Samvat 1912 to 15 lakhs in Samvat 1915 and to 20 lakhs in Samvat 1918. In Samvat 1920 Maharaja Khanderao instituted a survey. In Samvat 1921 the district was taken under *khalsa* management and *bighoti* rates were imposed which brought the demand upto 31 lakhs. But only 22 lakhs were realised and arrears rapidly accumulated. When Sir T. Madhavrao's administration began, field classification was made and this resulted in a reduction of the demand by 4 annas in the rupee. Dewan Bahadur Laxman Jagannath, the Suba of the district, caused a fresh inspection to be made, divided the soil roughly into three classes and imposed rates which still further reduced the assessment. The average annual realized revenue of the Navsari taluka since Samvat 1932 had been Rs. 2,19,000. Survey settlement was introduced in Samvat 1949 for 15 years. The revenue amounted to Rs. 2,99,071. The revision settlement was introduced in Samvat 1964 for 30 years. The estimated revenue according to the revised rates was Rs. 2,19,870.

The Marathas on acquiring the Gandevi taluka introduced their favourite system of farming out the revenue. **Gandevi.** The farmers replaced the old Moghal system, a system called *tulvari bighoti*. Maharaja Khanderao raised the rates every year, until the revenue amounted to Rs. 2,81,441. The people, unable to meet the demand, emigrated in large numbers to the adjoining British territory. Under a promise of reduction of rates the people were persuaded by influential persons, and also by the Maharaja himself to return to their home. This promise was faithfully kept and the revenue demand was reduced to Rs. 2,20,281. It was again reduced to Rs. 1,47,700 in 1817. The reduction amounted to 30 per cent. of the revenue. In 1877 it was further reduced by 18½ per cent. Survey settlement was introduced in Samvat 1949 for 15 years. The revenue amounted to Rs. 1,11,475. In Samvat 1964, revision settlement introduced for 30 years and the revenue amounted to Rs. 1,09,282.

In Samvat 1921 the taluka of Palsana was first surveyed and settled, but the new rates being heavy the settlement broke down and farming was again resorted to. From Samvat 1925 to 1930 the Government collected the revenue by its own agency. The rates were revised in Samvat 1931 and a reduction of 17 per cent. was made. The survey settlement was introduced in Samvat 1949 for 15 years. The revenue amounted to Rs. 1,84,032. Revision settlement was introduced in Samvat 1969 for 30 years. The revenue amounted to Rs. 2,30,473.

Upto Samvat 1915 the Kamrej, Kathor and Variav *mghals* which form the present Kamrej taluka, were assessed at Rs. 2,72,762. During the next few years this demand was repeatedly raised until in Samvat 1932 it amounted to Rs. 3,96,019. Thousands of people fled into British territory; whole villages were depopulated. The population remained drowned in debt. In Samvat 1933 a large measure of relief was granted. The annual demand was cut down to Rs. 3,13,158 and specially low rates were fixed for the deserted villages in order to encourage the return of their former inhabitants. The whole of their lands was brought under tillage. The revenue had risen from Rs. 3,13,158 in Samvat 1933 to Rs. 3,87,203 in Samvat 1947. Survey settlement was introduced in Samvat 1949 for 15 years. The revenue amounted to Rs. 3,33,831. Revision settlement was introduced in Samvat 1968 for 30 years. The revenue amounted to Rs. 4,12,527.

In Samvat 1921 the Velachha taluka now known as Mangrol taluka was roughly measured and lands under cultivation were charged enormously. But the revenue was reduced by one-fourth during the administration of Raja Sir T. Madhavrao. Out of the 69 villages of the taluka there were 23 *holbandi* villages. Survey settlement was introduced in Samvat 1949 for 15 years. The revenue amounted to Rs. 1,81,781. In Samvat 1969 revision settlement was introduced for 30 years. The revenue amounted to Rs. 2,69,730.

The *izara* system of collecting the land revenue of the Mahuva taluka prevailed till Samvat 1931. In Samvat 1932 on the completion of a rough survey of the taluka the *bighoti* system was introduced. The land revenue



collected in the last year of the *izara* amounted to Rs. 1,22,775. The realizations in Samvat 1932 were Rs. 1,21,204. Before Samvat 1932 Mahuva was a small taluka. In Samvat 1932 Anaval and Valvad *tappas* were added to it for administrative purposes. In Samvat 1953 survey settlement was introduced for 15 years and the revenue demand amounted to Rs. 1,33,704. In Samvat 1971 revision settlement was introduced for 60 years and the demand amounted to Rs. 2,22,337.

The hill-country of Songadh taluka was formerly full of jungles and without any cultivation. It was inhabited only by the savage tribes of Bhils, Kolis, etc.

#### Songadh.

So Pilajirao and his successors had to bring it into cultivation by spending large sums of money. In what year the *sarkar* began deriving revenues from this tract is not known but till the year Samvat 1808 in which Surat *atharisi* was divided between the Peshwa and the Gaekwad, it yielded little or next to nothing. In Samvat 1830 the *jakat* and *ain* revenues amounted to Rs. 24,000 and 32,000 respectively. In 1832 the income rose to Rs. 36,000.

The *izara* system prevailed till Samvat 1831 in which year the land revenue amounted to Rs. 38,228. In Samvat 1932 in which the Navsari district was organised as regards the territorial sub-divisions by Raja Sir T. Madhavrao the *kaltana* mixed with *holbandi* system was introduced. In that year the land revenue amounted to Rs. 38,129. According to the *kaltana* system the Government official with the assistance of a *patel* or *panchayat* estimated the outturn of the fields and then ascertained the share of Government according to the *vahivat* of the village. The share was then computed into money at the prevailing market rates. But the system was found to be faulty, and unsound, and was consequently abolished in Samvat 1941. In this year a rough survey was made and the *bighoti* system was introduced in Samvat 1941. In villages which were poor and in which the cultivators do not stick to the same piece of land but change their fields according to their convenience, the *holbandi* or *outbandi* as it is called in the Khandesh Collectorate was introduced. The realization in Samvat 1941 was Rs. 42,367 and in Samvat 1942 Rs. 48,065. The different rates of Rs. 15, 12 and 10 were charged per each *hol* in different *holbandi* villages. Survey settlement rates were introduced in Samvat 1959 for 30 years. The revenue amounted to Rs. 50,970.

Till Samvat 1931 the revenues of the Vyara taluka were farmed out. It is impossible to know how much profit the *izardars* made and what the cultivators actually had to pay. Therefore the *kaltar* system was introduced and it was in vogue till Samvat 1944. The produce of each field was estimated by the *talati* in October or November. Tests were taken in the course of the cold weather by the *vahivatdar* and the *naebsuba* who inspected the grain actually produced and kept it waiting in the field where it had been thrashed. Rates for each kind of grain were fixed and each cultivator's produce was valued. Of the total valuation six *annas* in the rupee was levied as Government assessment. The revenue figures were as follows:—

Samvat.	Revenue.
1931 .. .. .	Rs. 1,85,448
1935 .. .. .	,, 1,75,733
1936 .. .. .	,, 1,47,300
1937 .. .. .	,, 1,28,805
1938 .. .. .	,, 74,559

Operations for a rough measurement and classification were then undertaken and the present *bighoti* was introduced in Samvat 1964 for 30 years, the revenue amounting to Rs. 1,72,867.

**Damnagar (with Ratanpur peta mahal).** AMRELI DISTRICT.—When Damajirao Gaekwad married the daughter of the Thakore of Lathi he got as her marriage portion the village of Chhabhadia and eleven other villages. Damajirao built a fort at Chhabhadia and called it Damnagar. The rest of the taluka was acquired from the Kathis. The Palitana Bhayad gave Vithalrao Devaji in 1812 Rupawati out of which Ganeshgadh and Memda were formed. The Kuman Kathis gave the same Vithalrao, Sakhapur and Padarsinga. In 1821 Babrawala gave Babra and ten other villages to Gaekwad Sarkar; out of these, six were shortly returned to Babrawala through Captain Barnwell and five retained, *viz.* Chavad, Rajkote, Herana, Karkolia and Ambardi.

Shiyanagar was formerly called Malond. It was taken over by Maharaja Sayajirao I who gave the place his name. For some time Bhavnagar had a 10 *annas* share and Baroda only 6 *annas* share

in it. But in 1857 Colonels Barton and Barr ruled that Bhavnagar should have Rs. 1,000 for its share. The Goghari *girassias* wrote over six villages to the Gaekwad in 1840 but Manpur remained with the *girassias* while Navagam, Shahpur, Ratanpur, Italia, and Dharai were written over. The Baroda State gets a fixed sum for Dharai from the Vala Darbar.

Thus the taluka of Damnagar and the *peta mahal* of Ratanpur was made up of the following villages :-

Ek-Ankdi	..	..	4	(1)
Bhagdari	..	..	10	(3)
Khalsa	..	..	19	(0)
Dungri	..	..	1	(1)
<hr/>				
34				(8)

Of these, 34 formed the Damnagar taluka and the remaining (8) formed the Shivanagar *peta* which is now known as Ratanpur *peta mahal*, owing to the Mahalkari's *kachery* being at Ratanpur.

These villages had no one uniform system of raising revenue throughout. Under Vithalrao Devaji and Babaji Appaji there was merely *ek-ankdi jamabandi*. From 1812-1830 there was *kachi vahivat*, i.e., a *vajai* eked out by a *santi vero*. From 1834 to 1864 there prevailed the *izara* system. For a few years a sort of *izara* was made with the patel and one of the prominent people of each village. But in 1864 the *izara* system came to an end and Government officers introduced the *kachi vahivat*. The *izardars* assessed a fixed sum on each village after taking a computation of 5 years. Under the *kachi vahivat*, however, the same proportion of produce as the *izardars* took was not taken. Under the *izardars* taxation increased very much. Land assessment increased from Rs. 32,91½ in Samvat year 1905 to Rs. 74,402 in Samvat year 1916 and the miscellaneous *veros* from Rs. 7,562 to Rs. 17,803 during the same period. The total yearly revenue of the *mahal* from Samvat 1919 to 1939 amounted to Rs. 15,53,330 which worked out at an average of Rs. 1,41,211. It was possible to gain this increased revenue from the taluka as the prices then ruled very high and Government took a larger share in kind. But prices having since fallen the taluka seemed to be over-taxed. The new bighoti system was introduced in the 13 *khalsas* villages in the Samvat

year 1941, (1) Padarsinga, (2) Kachardi, (3) Damnagar, (4) Chhabhadia, (5) Dhamel, (6) Dhruphania, (7) Dahitra, (8) Dhasa, (9) Narayangadh, (10) Havatad, (11) Rabda, (12) Haziradhar, (13) Memda. It entailed a loss of Rs. 10,647 on the Government villages. As Damnagar was the first taluka in the State to be settled the option was given to each village of paying in *bighoti*, or paying in cash and kind, for 2 years for which the settlement was introduced as an experiment, the assessment being fixed at Rs. 57,583. The villages unanimously chose the pure *bighoti* system.

The marginally-noted six villages of the Shivanagar *tappa* were separately treated and settled on the *bighoti* system for one year only. The revenues of these villages were shared with *girassias* and Charans. The total percentage of the Government share amounted to 59 and that of the two other shares to 41 on the whole *tappa*. The shares varied in each village. Rs. 21,957 were collected from land and Rs. 549 from other miscellaneous sources the total being Rs. 22,506. The new *bighoti* settlement fixed the assessment at Rs. 20,936 (Rs. 12,364 Government share and Rs. 8,572 *girassias* and Charans share).

The six villages noted in the margin forming the Chavad *tappa* where the same system of revenue, i.e., *bhagbatai* prevailed as in the other *khalsa* villages of the taluka were separately settled in 1885. The *bighoti* amounted to Rs. 34,993, the past average revenue being Rs. 38,353. The Ahirs of Chavad enjoyed *udhad* lands (about 1893 bighas) only partially charged. In the new settlement the lands were charged only half the full assessment so long as they remained in the possession of the Ahirs.

The village of Khijadia was a *girassia* village and was in the hands of the Ratadka Khachar Kathis, who wrote it over to the Gaekwad Sarkar in Samvat year 1886. One-third share remained with them and two-thirds share with the *veros* and all cash *babtis* went to Government. The produce of the *mapu*, *bham* and *pinjan* was equally

divided. 7 Santis 2 Koss remained with the Kathis as *gharkhed*. The past average revenue was Rs. 3,103 the Government share being Rs. 2,434, *giras* share Rs. 669. In the new *bighoti* settlement the percentage of shares was fixed at 76 for Government and 24 for the Girassias. The revenue derived under the new arrangement came to Rs. 2,626 plus 76 miscellaneous taxes, Rs. 2,702.

The settlement of the three shared villages—Sakhapur, Ganeshgadh and Rupavati of the Damnagar taluka was deferred and was subsequently made on the same principles as were adopted in the case of the shared villages of the Shiyanagar *peta*. The average past revenue Rs. 26,604 was shared by Government and Girassias in the ratio of 66 and 34. The new *bighoti* system brought in Rs. 22,831 *bighoti* and Rs. 915 for miscellaneous taxes—a loss of  $10\frac{3}{4}$  per cent.

As this was the first taluka to be settled in the State and as the villages did not enjoy one uniform system of assessment in the past, caution was necessary in introducing the *bighoti* system and so the several batches of the villages that fell in one set were each separately settled at first provisionally for a year or two; and when the Government was assured of the workable nature of the settlement introduced the period was extended and fixed at 15 years.

The average amount of *bighoti* from 1942 to 1955 for 23 villages of Damnagar and 6 villages of Shiyanagar *peta* was Rs. 1,42,566. The assessment for 1962 was Rs. 1,43,650 and the revision settlement introduced in 1964 for a period of 30 years fixed the revenue at Rs. 1,45,566, i.e., an increase of Rs. 1,916 only or  $\frac{1}{3}$  per cent.

It is interesting to note that Amreli is mentioned in *Ain-i-Akbari* as constituting a *mahal* in Akbar's time, being included in the *sarkar* of Sorath and the *suba* of Gujarat. Its revenue then was 17,84,160 dams. A dam was a copper coin equal to  $\frac{1}{10}$ th of a rupee. The revenue, therefore in Moghal times amounted to Rs. 44,604. The area of the *mahal* is not given and therefore it is not possible to compare the figures and find the incidence of the revenue taken by Akbar.

The taluka was acquired by Marathas at the commencement of the *mulukgiri* period (1730-1742), partly from the Kathis and partly

from the Nawab of Junagadh. It was consolidated under the administration of Dewanji Vithalrao Devaji who was Suba of the Amreli *mahal* in 1820.

The taluka was then divided into 5 *tappas* as under:—

(1) Vankia	..	11 villages.
(2) Jalia	..	14 „
(3) Haveli	..	7 „
(4) Varsada	..	11 „
(5) Devlia	..	9 „

Revenue was raised on the *bhagbatai* system and was as under:—

Period.	Average revenue.
Samvat 1911-1919 ..	Rs. 1,47,464
„ 1920-1928 ..	3,85,694
„ 1929-1940 ..	3,42,379

The *tappas* are arranged below in order of merit as revenue payers. Each *tappa* paid during the last period as under:—

(1) Vankia	..	Rs. 89,847
(2) Jalia	..	82,054
(3) Haveli	..	59,003
(4) Varsada	..	57,731
(5) Devlia	..	53,744

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Rs. 3,42,379

The increase in the second and third period is mostly due to the rise in market rates of the produce. The *bhagbatai* system consisted in laying an equal burden on the different kinds of crops, but when the price of cotton ran up in the market, a special heavy tax was laid on this crop, and was continued even after the rate fell. When, therefore, one crop, cotton, came to be more heavily taxed than the wet crops, the *tappas* where the latter could be grown turned their attention to irrigation as much as possible, while the *tappas* which could grow cotton only had no resources and thus they continued to pay larger revenues. It would be apparent that the amount of revenue paid by these *tappas* did not indicate their real condition. However it was found possible to raise almost as large a sum as in Maharaja Khanderao's time by the introduction of the new settlement in 1942 for a period of 15 years.

The new *bighoti* amounted to Rs. 3,17,731, a decrease of about 8 per cent.

From this settlement the isolated village of Bhimkatta which formed a *peta mahal* was left out. It was first provisionally settled, as late as in 1907 for a period of 3 years only and the term has subsequently been made co-extensive with the revision settlement period of the parent taluka of Amreli. This village of Bhimkatta originally belonged to certain Girassias of that place who in A.D. 1798 made over the village to Mera Khavas of Jodia, and in 1806 it was made over to the Gaekwad by the *girassias*. From the deed of renunciation passed, it appeared that the *girassias* enjoyed half share in the village, *bhagbatai* system was in vogue and the average revenue was Rs. 4,320 of which Rs. 739 went to the *girassias* as their share.

In the new *bighoti* settlement that was introduced the *girassias*' share was settled at Rs. 17 per cent. of the revenues of *sarkari* lands in the villages. They were allowed to enjoy rent free their *gharkhed* lands. The assessment on the new *bighoti* system amounted to Rs. 4,439.

The revision settlement of the Amreli taluka was made in the year 1967 and the period was fixed for 20 years. The estimated revenue was Rs. 3,72,765, an increase of about 6 per cent. over the assessment in the year 1964.

In the original settlement a check was provided by imposing a special *bagayat* rate in the 14 *khara-pat* villages, against spoiling the land by salt watering. But that has been removed in the revised settlement apparently on the ground that the people are now sufficiently advanced to know their interest and can take care of their lands.

Originally this taluka formed a part of the Junagadh State. Nawab Hamidkhan, 5th in descent from Sherkhan Kodinar. Babi, the founder of the State, died in 1811 leaving 2 sons—Bahadurkhan and Salabatkhan. A dispute for succession arose between these two sons. The Baroda Government supported Bahadurkhan, and established a military post at Muldwarka for his protection. Half of the revenue of this taluka seems to have been allotted for the maintenance of these troops and it was under the joint

management of Junagadh and Baroda for some time. But difficulties having arisen from this dual control, the taluka was finally ceded to Baroda by a treaty dated Samvat 1869. The taluka was made up of 28 *bhagila* villages and 29 *udhad* villages. The *bhagila* villages are situated in the south near the sea and the *udhad* villages are in the north of the taluka. The *bhagila* villages paid Rs. 98,018 and *udhad* villages Rs. 43,740—making the total of Rs. 1,41,758 for the taluka. The *bhagila* villages were taxed much on the *bhagbatai* system—they paid *santi vero*, a portion of the crops and the various *babtis*. This system was introduced in about the year 1875 A. D. (Samvat 1931) in lieu of the old one of *pahani*, i.e., crop-inspection one. This *pahani* or 'dhal' as it was called was very rough. When the crops were ready for harvest, the inspection was undertaken by a Government clerk, a Desai's clerk and a Majmundar's clerk who generally took each his group. They were assisted by a *dhalu* or expert. Patels of reputation were also called upon to assist. The field was measured with a rope and the quantity of the crop estimated. The village *panchas* were present to criticise the judgment. The Inspector kept a record of the estimated value of the crop and the owner of the field was granted a copy of it. He was at liberty to challenge the award. In that case, the Inspector cut a *chas*, and the owner another. The produce of the two was thrown together and the result roughly gave the average value of the crop all over the field. Government certainly got less than it did under the *bhagbatai* system. Previous to the introduction of the 'dhal' system Dewan Vithalrao Devaji placed the *chas* or *santi vero* on the lands apparently according to the ability of the people to pay. This *santi vero* differs from the similar one in Amreli taluka. The difference lies in the fact that the *chas* was placed on the individual and not on the lands of the village. To this fact may be ascribed the evil state in which the taluka had fallen. The *izara* system probably began in Samvat year 1890 and was continued till Samvat year 1927 when direct Government management began. The *izardar* altered much of Vithalrao's *chas* and a general increase of taxation took place. Much land was thrown up.

When the *bhagbatai* system was introduced—the *vaje bhag* was the same in all the *bhagila* villages—the payment in money was placed under the head of 29 *babtis*.



The *udhad* villages paid in cash only. The assessment was roughly laid on one even rate being imposed on a rough *deshi bigha*, irrespective of the quality of the soil.

These two sets of villages were assessed on different principles and the result was that the incidence of taxation was much heavier on the *bhagila* villages than that on the *udhad* villages. Therefore in the new settlement of Samvat 1943 different rates had to be applied to the villages according to the position and past fiscal history of each village, so as to equalise the burden of new taxation. The new survey settlement was introduced for 15 years and the assessment was placed at Rs. 1,17,272, a reduction in the revenue heretofore derived from the taluka of about 14 per cent.

Revision settlement was made in the Samvat year 1969 for 15 years and the sanctioned *jamabandi* came to Rs. 1,15,870, i.e., a further reduction of about 2 per cent. from the revenue derived under the original settlement.

The taluka of Dhari consisted originally of 72 Government villages and 9 non-government villages. Out of the 72 Government villages, 12 villages paid in cash a fixed sum (i.e. they were *udhad* villages) and the remaining 60 villages paid partly in cash and partly in kind. The *bhagbatai* villages were divided into 3 classes according as they paid  $\frac{1}{4}$ ,  $\frac{1}{5}$ , or  $\frac{1}{6}$  of the produce. The village of Dalkhania was a *bhagdari* village, Government sharing the revenues with the Chanchai Girassias. The total revenue of the village including the *babtis* not computed in the *bighoti* came to Rs. 837 and the Girassias' share amounted to Rs. 271. In the new settlement that was made the Girassias were given a fixed percentage of 49 per cent. of the *bighoti* assessment in lieu of the rights they enjoyed.

The average land revenue under the old system from 1929 to 1940 came to Rs. 1,64,640. The *bighoti* system of land assessment that was introduced in the year Samvat 1943 reduced the figure to Rs. 1,54,269. The settlement was at first provisional for one year but was subsequently fixed for 15 years. The 19 ephemeral Gir villages being specially treated were settled for a period of 20 years, and were given an extra facility for a period of 5 years to pay the *bighoti* assessment in good

years and the old *bhagbatai* (the same share of produce as the  $\frac{1}{4}$  *vaje*, paying villages) and 2 annas in the rupee on the *bighoti* rates but no extra *babtis*).

During the term of the settlement the taluka was split up and the *peta mahal* Khambha with 31 villages was formed out of it.

Revision settlement was introduced in the Samvat year 1969 and the land revenue demand was fixed as under:—

Dhari .. ..	1,47,518
Khambha .. ..	70,923
Total	Rs. 2,18,441

The figures of the land revenue demand for the year 1965 were Rs. 1,29,446 for Dhari and Rs. 62,220 for Khambha making a total of Rs. 1,91,666; that is, an increase of 14 per cent. in each case. The duration of the settlement has been sanctioned for 30 years.

OKHAMANDAL DISTRICT.—Okhamandal was formerly a taluka of the Amreli district, but is treated as a district since 1920, on account of its importance after the rendition of complete control over the Vaghers. Though the least important and interesting to the State from a revenue point of view, it is yet the most important and interesting from its historical and religious point of view. The chief temple at Dwarka and those in Beyt Sankhodhar are visited by thousands of Hindus every year from all parts of India. These temples are considered the holiest in the western part of India along with Badrinath in the north, Jagannath in the east and Setubandhu Rameshwar in the south. This territory was first completely subjected by the British Government in A. D. 1816, and handed over to the Baroda Government on account of its importance as a place of Hindu pilgrimage. Upto Samvat 1917 the *bhagbatai* or payment in kind system prevailed in this taluka but from 1918, cash payment has been introduced. Formerly there were several kinds of tenures such as *kaltana*, *tulwari*, *komwari*, *holbandi*, etc., but since the introduction of survey settlement there are only two descriptions of land tenure, the *bhog* and the *salami*. *Bhog* which literally means enjoyment is used in the sense

of full assessment, which all ordinary Okhamandal husbandmen have to pay. The *salami* tenure is applicable to Vaghers and allied tribes. A *santi* of 48 *bighas* of land according to its quality is charged to ordinary husbandmen from Rs. 12 to 22. An extra charge of Re. 1 is made when *tal* (sesamum) is raised. Irrigated lands are charged at Rs. 1/8 per *bigha*. The Vaghers and the allied classes pay only a nominal *salami* to Government of Re. 1 for every *santi* of 48 *bighas* held by them. They pay an extra charge of 0-4-0 per *kos* for all irrigated crops except sugarcane which is charged at the rate of Rs. 2-12-0. The *bhog* or full assessment bearing lands are about 75,757 *bighas* and the *salami* lands occupied by the Vaghers and other allied classes are to the extent of 46,656 *bighas*. The average land revenue before the assessment was introduced was Rs. 24,274, the new settlement fixed the amount at Rs. 34,732. This settlement was at first only provisionally introduced for two years only in Samvat year 1960 but was subsequently extended to a period of 15 years.

Some items of the miscellaneous taxes retained and not included in the new *bighoti* rates are of interest and therefore noted here.

1. The duty on export and import both by sea and land which amounts to Rs. 26,730 on an average.
2. The tax of Rs. 3 per head on all well-to-do pilgrims for bathing in the Gomti Creek and visiting the shrines at Beyt Sankhodhar which is farmed out and produces an income of Rs. 36,264 on an average.
3. Charges at the rate of 0-1-3 per head for branding the pilgrims with the arms of Shri Krishna which comes to Rs. 1,290 on an average.
4. Some boats ply between Beyt and Aramada, and the income derived from license fee comes to about Rs. 4,216 annually on an average.
5. Government takes to itself all presents and cash above the value of Rs. 20 made to any of the 5 chief temples at Beyt. The value thus received amounts on an average to Rs. 1,983 annually.
6. The tax for touching the idols and investing them with fresh suits of clothes amounts to Rs. 5,440 annually, on an average.

Government annually pays Rs. 12,700 towards the maintenance of the chief temples at Dwarka and Beyt Sankhodhar.

**Recapitulation.** The above details gathered together give the following results:—

Name of the taluka.	Original Settlement.		Revision Settlement.		Assessment in the year previous to the Original Settlement; British currency.	Estimated revenue at Original Settlement; British currency.	Estimated revenue at Revision Settlement; British currency.	Revenue demand in the year 1921-1922.
	In Samvat.	For a period of years.	In Samvat.	For a period of years.				
Baroda District.								
Petlad ..	1962	15	1979	30	370,613	407,009	475,684	566,629
Bhadran ..	1962	15	1978	30	185,179	180,733	246,229	249,455
Baroda ..	1948	15	1971	30	318,822	281,139	383,144	526,220
Padra ..	1945	15	1964	30	334,141	319,138	340,819	430,338
Karjan ..	1948	15	1970	30	508,082	443,107	599,613	743,948
Dabhoi ..	1945	15	1966	30	298,373	256,543	368,337	536,857
Savli ..	1947	15	1970	30	111,133	96,165	147,441	287,137
Vaghodia ..	1947	15	1969	15	287,838	241,272	118,151	190,197
Snor ..	1946	15	1964	30	143,160	119,256	292,370	321,182
Sankheda ..	1948	15	1967	30	14,617	20,003	276,769	325,442
Tilakwada ..	1949	15	1967	30			24,768	36,983
Kadi District.								
Kadi ..	1953	15	1976	30	316,131	304,014	438,045	497,658
Kalol ..	1955	15	1974	30	216,660	218,831	281,873	360,788
Dehgam ..	1951	15	1973	30	176,631	178,604	212,423	251,625
Sidhpur ..	1948	15	1970	30	320,111	315,564	333,387	443,391

Name of the taluka.	Original Settlement.		Revision Settlement.		Assessment in the year previous to the Original Settlement; British currency.	Estimated revenue at Settlement; British currency.	Estimated revenue at Revision Settlement; British currency.	Revenue demand in the year 1921-1922.
	In Samvat.	For a period of years.	In Samvat.	For a period of years.				
<b>Kadi District (contd.)</b>								
Atarsumba ..	1951	15	1973	30	45,894	43,219	49,098	60,530
Harij ..	1952	15	1973	30	94,850	61,229	57,410	84,879
Kheralu (Vadnagar) ..	1952	15	1973	30	222,521	212,391	233,781	287,648
Patan ..	1951	15	1973	20	298,234	299,988	353,865	419,941
Mehsana ..	1953	15	1974	30	241,025	231,206	264,170	355,186
Vinagar ..	1953	15	1974	30	198,140	195,773	254,823	289,436
Vijapur ..	1957	15	1974	30	134,048	132,430	203,629	307,509
Chanasma (Vadavli) ..	1954	15	1976	30	301,461	284,122	311,772	374,538
<b>Navsari District.</b>								
Navsari ..	1949	15	1964	30	248,033	209,071	219,870	252,263
Gandevi ..	1949	15	1964	30	127,210	111,475	109,282	128,911
Palsana ..	1949	15	1969	30	230,769	184,032	230,473	257,390
Kamrej ..	1949	15	1968	30	354,659	333,831	412,527	456,284
Mangrol (Velachha and Vakal.) ..	1949	15	1969	30	202,627	181,781	269,730	314,326
Mahuva ..	1953	15	1971	60	152,879	133,704	222,337	268,509
Songadh ..	1959	30	Period for Revision Settlement is not yet approached.		48,804	50,970	Period for Revision Settlement is not yet approached.	66,521
Vvara ..	1964	30			167,175	172,867		
Vajpur ..	1972	17			3,166	4,981		
Umarpada ..	1972	20			1,736	2,031		

Amreli District.		1941	15	1964	30	156,795	142,566	145,686	153,683
Dannagar (with Ratanpur Peta Mahal) .. ..		1942							
Kodinar .. ..		1943	15	1969	15	136,476	117,272	115,870	143,809
Dhari .. ..		1943	15	1969	30			147,518	139,702
Khambha .. ..		1943	15	1969	30	164,640	154,262	70,923	66,872
Amreli .. ..		1942	15	1967	20	340,023	317,731	372,765	387,675
Bhimkata (Peta Mahal) ..		1964	2	The period of the Ori- been extended under the expiration of the		3,161	4,439	....	....
Okhamandal District.									
Okhamandal .. ..		1960	15	..	..	24,274	34,732	Revision Set- tlement is not yet in- troduced.	46,719

These figures show that by revision of the original survey settlement Government expected on the whole to realise Rs. 15,82,964 more. The figures in the last column show that this expectation has been realised. But the increase in revenue is not due merely to the higher rates of the revision settlement. It is due to the addition of villages made *khalsa* after the original survey, to the farmers having taken up more land for cultivation—land which was *padtar* at the time of original survey, and to some of the *barkhali* land, having been made *khalsa* after the original survey.

According to the figures of 1921-22, the total area of the State is 84,35,122 *bighas*. Of these **Occupied land.** 14,70,658 *bighas* are unculturable waste, and 69,64,464 *bighas* are culturable. Deducting from this 12,93,778 *bighas* of *barkhali* land there remains a balance of 56,70,686 *bighas* as *sarkari* land. Of the *sarkari* land 1,99,320 *bighas* are unassessed, and 54,71,366 *bighas* are assessed. Of the assessed land 51,68,051 *bighas* are occupied and 3,03,315 *bighas* remain unoccupied. The figures for each of the district are given in the following table:—

District.	Total Area.	Unculturable waste.	Culturable.	Barkhali.
1	2	3	4	5
Baroda .. .. .	20,90,457	3,15,855	17,74,602	4,85,333
Kadi .. .. .	32,92,432	3,97,151	28,95,281	4,24,871
Navsari .. .. .	15,79,351	4,87,648	10,91,703	1,24,958
Amreli .. .. .	11,73,208	1,90,950	9,82,258	2,12,266
Okhamandal .. .. .	2,99,674	79,054	2,20,620	46,350
Total .. .. .	84,35,122	14,70,658	69,64,464	12,93,778

District.	Sarkari.	Un-assessed.	Assessed.	Un-occupied.	Occupied.
1	6	7	8	9	10
Baroda .. .. .	12,89,269	16,917	12,72,352	17,897	12,54,455
Kadi .. .. .	24,70,410	69,423	24,00,987	1,68,909	22,32,078
Navsari .. .. .	9,66,745	30,224	9,36,521	10,951	9,25,570
Amreli .. .. .	7,69,992	59,984	7,10,008	62,827	6,47,181
Okhamandal .. .. .	1,74,270	22,772	1,51,498	42,731	1,08,767
Total .. .. .	56,70,686	1,99,320	54,71,366	3,03,315	51,68,051

The area of land in the five districts for the last five years  
 Statistics regarding was as follows :—  
 area of land.

Name of the district.	1917-1918.	1918-1919.	1919-1920.	1920-1921.	1921-1922.
	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.
Baroda .. ..	20,90,888	20,90,083	20,89,553	20,89,628	20,90,457
Kadi .. ..	32,92,001	32,87,639	32,89,906	32,91,082	32,92,432
Navsari .. ..	16,14,475	16,14,553	15,79,286	15,79,351	15,79,351
Amreli .. ..	14,72,533	14,72,540	11,72,826	11,73,238	11,73,208
Okhmandal ..			2,99,674	2,99,674	2,99,674
Total .. ..	84,79,897	84,64,815	84,31,645	84,32,973	84,35,122

As shown above the occupied land in the State in 1921-22 was  
 51,68,051 *bighas*, and the total number of  
**Holdings.** their *khatedars* or holders was 3,23,989.  
 The average holding therefore comes to 16 *bighas*. The following  
 table gives particulars about the districts :—

District.	Occupied land.	Number of <i>khatedars</i> .	Average land per <i>khatedar</i> .
Baroda .. ..	12,54,455	1,07,271	11·7
Kadi .. ..	22,32,078	1,47,896	15·0
Navsari .. ..	9,25,570	51,307	18·0
Amreli .. ..	6,47,181	14,116	45·8
Okhmandal ..	1,08,767	3,399	32·0
Total .. ..	51,68,051	3,23,989	16

Of the total number of *khatedars* 2,56,553 cultivate their  
 own lands ; and 67,436 rent their lands  
**Khatedars.** to others. Those who cultivate their  
 own lands hold 49,52,122 *bighas* while those who rent it to  
 others hold 15,09,707 *bighas*. Of the total number of *khatedars*  
 the holding of 93,517 is upto 5 *bighas* ; of 1,52,937 is above 5 *bighas*  
 but upto 25 *bighas* ; of 69,475 above 25 *bighas* but upto 100  
*bighas* ; of 5,836 above 100 *bighas* but upto 250 *bighas*, 1,723 above  
 250 but upto 500 *bighas*, and 501 above 500 *bighas*. 62,437 *khatedars*  
 pay assessment upto Rs. 5,1,23,889 pay above Rs. 5 but upto Rs. 20,



1,17,159 pay above Rs. 20 but upto Rs. 100, 15,560 pay above Rs. 100 but upto Rs. 250, 4,081 above Rs. 250 but upto Rs. 500 and 863 pay assessment above Rs. 500. Of the total number of *khatedars* 2,95,965 are Hindus, 12,893 Musalmans, 1,847 Parsis, 13,234 of other communities. Of the Hindus 25,333 Brahmans, 96,347 Kanbis, 13,789 Rajputs, 28,801 Kolis, and 12,384 *kaliparaj* and the remaining others.

Lands in the hands of non-cultivating *khatedars* is rented mostly at a fixed rental and in some cases on the share system. The rental varies from Re. 0-8-0 to Rs. 50 and the share from  $\frac{1}{3}$  to  $\frac{1}{2}$  of the gross produce. There is no tenancy legislation. Most of the tenancy contracts are for a short term. From one year to three years, but in most of the cases the ryot is allowed to continue from year to year. In the newly settled talukas of Vaghodia and Savli, long leases have been given to cultivators who have been brought from outside. The hardworking, frugal and simple *kheduts* or cultivators of Baroda compare favourably with the best races of cultivators elsewhere, both for the patience and care with which they till their lands, and for their honesty in meeting their liabilities when they can. Men and women, and often the children of the family, are seen in the fields day and night, nursing the crops, or driving away birds from the ripened grain. *Bajri* and *juwar*, the food of the common people, are grown on the ordinary field; wheat and other crops are raised on carefully irrigated fields; and the bullocks employed for drawing water from the irrigation wells are not more patient or uncomplaining than the cultivators who employ them.

The following table gives the total demand and realisation of land Demand and Realisation. revenue for the last five years :—

Name of the District.	1917-18.		1918-19.		1919-20.		1920-21.		1921-22.	
	Demand.	Percent- age of collec- tion.	Demand.	Percent- age of collec- tion.	Demand.	Percent- age of collec- tion.	Demand.	Percent- age of collec- tion.	Demand.	Percent- age of collec- tion.
:	2	3	4	5	6	7	8	9	10	11
Baroda ..	Rs. 47,06,959	99.13	Rs. 43,08,114	86	Rs. 43,63,149	97	Rs. 42,04,014	95	Rs. 42,70,109	98
Kadi ..	37,89,027	98.00	37,98,106	62	42,09,621	99	45,35,152	88	40,56,358	95
Nasari ..	18,89,862	99.46	19,02,404	95	19,28,111	99	18,93,362	99	19,23,403	99
Amreli ..	9,74,389	99.00	9,57,234	56	9,35,085	98	9,32,807	95	9,06,921	98
Okhamandal ..	.....	..	.....	..	49,206	89	40,387	96	46,716	96
Total ..	1,13,94,967	98.92	1,09,65,858	75	1,14,85,172	98	1,16,09,722	94	1,12,03,507	98.2

The realization of land revenue in an ordinary year is made without any large resort to coercive measures. The following statement shows what coercive measures were employed for realization of the revenue demand during the last 5 years:—

Measure.	Year.				
	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
Notices .. ..	..	37,001	24,874	30,622	38,991
Fines .. ..	69	70	577	450	867
Sales of land ..	112	62	144	292	399
Sales of immovable property other than land .. ..	95	110	88	110	137
Sales of movable property .. ..	134	44	101	107	92
Arrests .. ..	31	110	700	370	372
Attachments of <i>bar-khali</i> lands ..	6	113	20	50	36
Attachment of <i>sarkari</i> land .. ..	999	641	1,171	2,365	2,403
Resumption and forfeitures .. ..	160	151	44	3	6

Before the administration of Raja Sir T. Madhavrao, a vast number and variety of minor imposts yielded in the aggregate a considerable revenue to the State, and attested to the ingenuity or rapacity of successive administrations, and especially of the revenue farmers employed by them. These imposts were carefully scrutinised in view to decide upon their future. A few instances may be given: For the sake of a paltry revenue there was only one man authorized to sell sugarcane in the city of Baroda. He who had the monopoly imposed what restrictions he liked upon others who wished to sell the article. This monopoly was abolished and orders were issued to abolish others of the kind. Similarly the tax on milk and other minor articles had been taken off. A heavy tax on carpenters and masons employed in the City had been likewise given up. Green vegetables of all sorts brought into the city for sale were subjected to some very uncertain and vexatious duties. Such vegetables had necessarily to be brought to market every day, and this aggravated the evils of the tax. The tax was, of course, farmed out, and the farmer levied contributions which varied

according to the description of vegetables, the place whence they came, the spot where they were sold, the persons who brought them for sale, and such other elements. This vexatious tax was abolished to the great relief of a numerous and poor class of selling men and women, as well as of the general consumers. The *sarkar* had to enter into yearly contracts for an extensive supply of grass and fuel. To secure these articles cheaply, the contractor was allowed some privilege of a most vexatious character. For instance, he was at liberty to seize any grass or fuel which was for private sale, and to pay for the same at rates below the market value. What he did not thus seize had to pay him arbitrary imposts. All these evils have been swept away, and the supply for the *sarkar* has been placed on the footing of common fairness. In 1877-78 the Minister wrote: "As in the course of business we come across bad taxes and monopolies, we either abolish them or apply correctives or at least palliatives. For instance, at Visnagar, there was a monopoly of the work of supplying *kasids*, or measurers, to merchants and others. The holder of the monopoly alone could supply the *kasids*, and for this privilege he paid a trifling amount annually to the *sarkar*. We have abolished the thing altogether. Again, at the village of Harni near Baroda, where a fair is held annually, there existed a monopoly for selling sweetmeats during the fair, the holder of the exclusive privilege paying a paltry consideration to the *sarkar*. We have altogether abolished this monopoly. Again in the important town of Navsari the sale of bricks was the subject of a monopoly. We have abolished this monopoly, and left people free to make or sell bricks like other things. Again for the sake of an insignificant revenue, certain duties on trade were levied at the village of Kathvada in the Kadi division, a village surrounded by British territories. During the last financial year twelve or more objectionable taxes were abolished. A recital of them will serve to show what was the system or rather want of system, in raising money from any available source which the present administration is trying to remedy."

"Not only were the land revenues farmed out, but every kind of tax, monopolies being created in every possible branch of trade. 1st. In Okhamandal one person purchased the right of allowing the buffaloes to graze, and was permitted to levy Rs. 2 on every buffalo and Rs. 1½ on every calf. 2nd. At Amreli a farmer for Rs. 1,465 obtained the

right to levy 2 *annas* a day on every shop in which vegetables, sugarcane etc., were sold. 3rd. In Kodinar a sum of from 4 *annas* to Rs. 2 was exacted on the spot where cloth was woven by the Dheds. 4th. In Amreli a farmer purchased the right of levying a tax on Musalman butchers. 5th. Government used to obtain Rs. 1,369½ from the farmer of a monopoly for the combing and cleansing of cotton in Amreli, Dhari, Kodinar, Damnagar and Shiyanagar (now Ratanpur). 6th. There was an *octroi* farmed out on articles entering Amreli, which had nothing to do with the ordinary customs dues. Eight *annas* were charged on every cart of cotton, clarified butter, oil, castor oil, plants, molasses, wood, food, condiments, and unripe mangoes, Re. 1½ on every bundle of stick *masadi*; Re. ¼ on every bundle of European thread; Rs. 2 on every sixteen maunds of *til*, and so on. This farm has been abolished and similar ones in Dhari, Damnagar and Kodinar. 7th. There was a monopoly for the sale of sugarcane in Beyt which has been done away with. 8th. In the village of Chhani, near Baroda, Government used to take a *dalali* on persons who brought in agricultural produce, and a farmer levied the impost. If a stranger brought in oil, for instance, he paid 3 *annas*, but a Chhani inhabitant paid 1½ *annas*; if the former brought in 16 *mans* of cotton he paid 8 *annas*, if the latter brought in a similar quantity he paid 4 *annas*. 9th. The Vantias of the same village, when weighing goods in the market, charged 4 *annas* to the seller of 16 *mans* of produce and 2 *annas* to the purchaser thereof. These 6 *annas* went thus: 2½ *annas* to feeding the religious mendicants; ½ *anna* to the village *mandir*, or temple, ½ *anna* to the weigher; the remaining 2½ *annas* the Vantias kept. The custom is now abolished. 10th. At Dabhoi a similar charge on weighing was exacted by a person who farmed the right from Government for a sum of Rs. 1,086. 11th. In the neighbourhood of Baroda itself there are numerous *pan* gardens in *inam* lands. For a strip of such gardens, a foot broad and 150 or 175 feet long, a tax was paid of 12 *annas* which is no longer exacted."

To give still more clearly an idea of this system of heaping on taxes and to bring out the points of the farming system, not, as is often imagined, of the land revenue only, but of every kind of revenue. A couple of instances of chance taxes are given :—

“ There was among the *veros* a curious tax called ‘*kanthi vero*’ the necklace tax, yielding an annual income of Rs. 46. The origin of this, as tradition goes, is that a *kamavisdar* at Visnagar had once lost his *kanthi* or necklace. To drive away his grief or carry his favour the people contributed to make up the loss. The contribution assumed the form of a permanent tax.”

Another foolish tax apparently crushed a flourishing production. A tax called *uchka* was levied on cotton exported to Bombay. One *siccai* rupee was charged on the *man* of forty *shers*. When in 1862 the tax was put on, the *man* was worth Rs. 17½ and the next year Rs. 22-1-6. But, later, the price of cotton fell to Rs. 7-12-0 and yet the tax was continued. Consequently, though in 1862 and 1863 the export of cotton was 30,000 and 20,000 *mans*, it fell to about 4,000 *mans*. This tax was removed together with many other imposts, when the new system of customs was introduced into the Kadi district.

The administration of Sir T. Madhavrao did away with many objectionable miscellaneous taxes, but it proceeded cautiously and not without first ascertaining how each tax affected the payer and how the whole burden of taxes paid weighed on the village or district. It was left for His Highness Maharaja Sayajirao III to examine more closely the question of these miscellaneous taxes and take such action regarding them as His Highness deemed fit. The miscellaneous taxes which existed when His Highness assumed the reigns of Government in his own hand were of two kinds: those which fell on the agricultural population and those which fell on the non-agricultural population. The former, where they still existed, were swallowed up into the land tax, when measures were taken for a regular survey and assessment. But long established taxes on the non-agricultural population could not be so speedily removed. The *veros* as they were termed, formed an immense list, and no doubt some were obnoxious to the economist, but it was not without investigation that it could be ascertained what the area was over which each tax spread, some being so local as to affect one village only, or how far the same tax re-appeared in the list under different names. They, therefore, were classified and considered district by district; and ultimately abolished as has been described in the section on Income Tax.

Before the time of Maharaja Khanderao, there were numerous items of miscellaneous land revenue, some of which were collected in *bighoti* and some in *bhagbatti* villages. These *battis* were for the most part removed by His Highness Khanderao when he introduced the survey and settlement, but in some cases they were not removed and many objectionable taxes continued to be levied. The most important item was derived from trees. A tax was levied on trees of every kind of holding, except *dharmadaya* and *devasthan*. This tax was regulated by a *kalambandi*, passed in 1864-65, or Samvat 1921, by His Highness Khanderao. The *kalambandi* or circular order was carried out by the local officers and, though modified, formed the basis of the then existing regulations. By the regulation cultivators were allowed, with the sanction of the police *patel*, to take what wood they wanted from their own holding for agricultural purposes or for fuel. But, if they wanted wood for sale or for non-agricultural purposes and it was of twenty years standing, the practice was for villagers to put up the timber to auction, two-thirds of the price it fetched going to Government, or, in the case of alienated lands, in proportion to the *salami*, or in the case of *narva* land, one half. *Dharmadaya* lands escaped the tax. If the cultivators wanted wood from the jungles or unoccupied land they had to purchase it by auction. When the produce of fruit trees was sold the proportion, of the price fetched, which went to Government was one-half in the case of ordinary cultivator and one-eighth where the land was held on the *narva* tenure. All these restrictions have now been removed by His Highness Maharaja Sayajirao III and the ownership over trees has been made over to the holders of lands.

*Havaldari* was a small cess levied mostly on alienated lands but in a few instances on Government lands.

#### **Havaldari.**

The *havaldar*, or peon of the *patel* and *talati*, though now considered unnecessary owing to the assessment being fixed in cash, was formerly required for a variety of purposes such as calling *asamis*, watching the crops, etc. He used to be remunerated in grain, but by His Highness Khanderao's order the value of the *muthi* or handful in kind received from each occupant was, after the introduction of the survey, calculated at a certain rate and he

received cash payment. The *havaladar* was paid from alienated as well as Government lands, and as the calculation of the proportion of the cess to the total sum due to Government could not be made in the instance of alienated lands, a somewhat high cess of from four to eight annas was placed on each *kumbha* of these lands, and the Government paid the *havaladar* at the rate of Rs. 5 per mensem. The *havaladari* tax disappeared when the new survey settlement was introduced. *Havaladars* were paid by Government so long as it was found necessary to retain them in service; and since their abolition such of the work of the *havaladar* as remains to be done at present is done by the head village watchman.

*Potvata* was an exchange cess levied in some hundred or hundred and fifty villages. Government dues were paid indiscriminately in good and bad *babashahi* rupees. By bad is meant faulty owing to light weight or other causes, and of such bad rupees termed *badla*, which were not accepted by traders except at a discount, there were many in the *babashahi* currency. To make up for loss a cess was levied of four *annas* on the hundred rupees. The issue of improved *babashahi* coins, and the subsequent substitution of British for Baroda coins has now rendered this cess unnecessary.

There was sometimes a slight rent charged for ground occupied by the sites of buildings. This ground rent served to mark the right of the Government in the soil. The rent called *kirayu* is still charged, but the rates for it are fixed according to the importance of the village. No *kirayu* is however charged to cultivators for homestead lands in their occupation.

*Mohasuli*, a species of fines for delay in paying Government dues, was formerly credited to miscellaneous land-revenue. It is now abolished but provision is made in the Land Revenue Code for imposing a fine upto 25 per cent. of the assessment on those who wilfully delay paying their assessment on the date fixed.

A small water-rate is charged to alienated lands watered from a well in Government land. The right to temporary cultivation in river beds and dried-up tanks is sold by auction; such is



particularly the case with the cultivation of a water-plant termed *shingoda*. The grass of unoccupied lands and of the *bids* or large grassed plains yield a considerable revenue to Government. Lastly there are the proceeds of fines for unauthorized cultivation and other breaches of the land-revenue laws.

Another important reform introduced by His Highness Maharaja Sayajirao III related to the enactment of a Land Revenue Code for the State.

During the administration of Sir T. Madhavrao circulars and orders based on the Bombay Land Revenue Code were issued from time to time, as necessity arose, but no regular rules were made. It was after His Highness Maharaja Sayajirao III assumed the reigns of Government in his own hands that His Highness created a *niyam shakha*—rules drafting branch—in the Sar Suba Office for drafting rules and passed rules (*niyams*), on various subjects such as buildings in occupancy lands; agricultural *wadas*; village-sites; partition of lands; assessment of lands; realization of land-revenue and other dues by the revenue department; trees; occupancy of unoccupied lands; remission of arrears; transfers, relinquishments and mutations of names in respect of lands; procedure to be followed by revenue officers in conducting revenue proceedings; instalments; auction sales and farms; occupation of Government land and the use of occupied lands, etc. It being considered expedient to consolidate the several sets of separate rules into a comprehensive code, His Highness was pleased to enact on the 1st April 1915, the Baroda Land Revenue Code, which together with the rules framed under it, brings into one place all matters connected with land revenue, which were previously described in separate *niyams*, *vathukuns*, and *gahernamas*.

Under the rules in force before 1883, an occupant might, if he chose, relinquish or transfer the whole, of his holding, but not a portion of it. Owing to the absence of an accurate survey and settlement

the rates of land assessment were unequal and it was apprehended that if portions of holdings were allowed to be relinquished or transferred, the ryots would give up highly assessed portions of their *khata*, and retain those which bore a light tax, which would result in considerable loss of revenue. The rule however caused hardship to those

who had *bona fide* grounds for relinquishing or transferring portions of their *khata*, in as much as it compelled them to retain or give up their whole *khata*. The confusion which resulted from the rule in the village and taluka accounts was not inconsiderable. Outstandings due by ryots, who were unable to relinquish their whole *khata*, and at the same time to cultivate the lands in their occupancy, went on accumulating. His Highness who had noticed the hardship caused by these rules, during his tours in the districts, abolished them and substituted new rules under which the ryots can relinquish or transfer any portion of their holdings they wish to part with. Under the old rules a security used to be taken from the heirs who inherited the holdings, a needless restriction which has been abolished. The transferee now has only to undertake to pay up arrears of land revenue that may be outstanding on the holding. Care however is taken, when a cultivator's holding is sold up by his creditors, that sufficient land is left to him for the support of himself and his family. The following figures show that more than three hundred thousand *bighas* of land change hands every year :—

Mode of Transfer.	1917-18.		1918-19.		1919-20.	
	Persons.	Bighas.	Persons.	Bighas.	Persons.	Bighas.
Inheritance .. ..	8,101	132,255	11,530	203,817	14,884	254,487
Partition .. ..	60	830	128	811	245	1,751
Gifts and Exchange ..	116	1,186	138	1,713	172	1,935
Mortgage .. ..	292	1,144	189	1,166	43	412
Redemption .. ..	31	191	360	525	97	552
Sale .. ..	12,033	103,008	11,802	98,085	16,191	126,662
Other causes .. ..	882	10,477	914	10,830	845	8,734
Total .. ..	21,425	249,091	25,061	316,947	32,477	394,533

Mode of Transfer.	1920-21.		1921-22.	
	Persons.	Bighas.	Persons.	Bighas.
Inheritance .. ..	9,727	618,775	7,826	139,502
Partition .. ..	60	760	59	931
Gifts and Exchange ..	136	1,290	108	1,264
Mortgage .. ..	7	28	11	199
Redemption .. ..	71	457	38	135
Sale .. ..	14,224	114,660	12,592	101,375
Other causes .. ..	954	11,181	993	10,220
Total .. ..	25,179	747,151	21,627	253,626

6. When we examine the character of these transfers we find that the majority of them are due to inheritance. The apprehensions which are sometimes entertained, that to bestow the right of sale and transfer to the cultivators of India is to let their property pass into the hands of money-lenders have proved groundless in Baroda as they have proved groundless in Bengal and other provinces. The Indian cultivator is frugal, careful, and keenly alive to his own interests; and he sets as high a value on his property in land as the cultivator of France or any other country in the world. To recognise his free right of sale and mortgage is to enhance the marketable value of his property and improve his condition; while to restrict that right is to diminish the value of his property, and to impoverish him. The right of sale and mortgage, freely exercised in Baroda State, has not had the effect of lands passing into the hands of non-cultivating classes. On the contrary, it has improved and assured the position of the cultivator in his own village and in the State. The Baroda *khatedar* or tenant is a man of some status in his taluka, because he is a man of property which has a marketable value, which he has freely inherited from his father, and which he hopes freely to transmit to his son. And through all the successive years of scarcity and famine through which the State has passed the wise and beneficent policy of His Highness, in recognising full rights of transfer in the cultivators, has helped them, not a little, to tide over their difficulties, because they have credit in the market.

The following table gives in *bighas* the area of land relinquished and brought under cultivation. that of land brought under cultivation during the last five years from 1917-18 to 1921-1922:—

Name of District.	1917-18.		1918-19.		1919-20.
	Land relinquish- ed.	Land brought under cultiva- tion.	Land relinquish- ed.	Land brought under cultiva- tion.	Land relinquish- ed.
Baroda .. ..	329	8,230	145	4,059	121
Kadi .. ..	2,134	49,770	3,907	39,845	5,040
Navsari .. ..	42	717	1	1,356	17
Amreli .. ..	6,084	16,417	3,595	23,835	690
Okhamandal ..	..	..	..	..	545
Total ..	8,589	75,134	7,648	69,095	6,413

Name of District.	1919-20.	1920-21.		1921-22.	
	Land brought under cultivation.	Land relinquished.	Land brought under cultivation.	Land relinquished.	Land brought under cultivation.
Baroda .. ..	4,077	94	1,302	243	1,413
Kadi .. ..	23,354	3,788	19,845	7,734	11,929
Navsari .. ..	124	72	2,530	25	664
Amreli .. ..	3,835	5,532	10,645	4,495	2,904
Okhamandal ..	1,056	1,092	6,693	644	2,800
Total .. ..	32,446	10,576	41,015	13,141	19,776

The system of charging for the water advantage in agricultural land has been in vogue in India since ancient times. Water is found in wells at depths in different parts of the State and a cess is added to the land assessment for the water used for irrigation where such water is easily available. There are three different methods in which this cess is realised in different districts and talukas. According to one system, known as the *sub-soil* system, fields are charged according to the depths at which water is available, and where no water is available within a depth of about 40 feet, nothing is charged. This system is followed in the neighbouring British districts, and the advantages of the system are that the land is taxed once for all, for its possible irrigation facilities and no tax is added when a well is actually sunk by the cultivator. The second system is known as the *bagayat* system. It taxes lands all round a well as soon as a well is sunk. It is thus, not only a tax on improvements made by the cultivators but it often is a tax where improvements are of no avail. Lands around the new well may or may not be benefited by the well, but the tax remains. The third or *kasar* system is somewhat better. It taxes, not the lands but the well itself, so long as the water is used. The advantage of this system is that it taxes no lands unless a well has been sunk, and unless its water is actually used for irrigation. Its disadvantages are that it is a tax on improvements effected by cultivators, and has the tendency of deterring them from using the water for fear of paying the tax. The water cess is not levied separately but with the Land Revenue. A cultivator paying under the

*subsoil* or the *bagayat* system does not know how much he is paying for the land and how much for the water. And it was not easy even for the Settlement Department to find out the exact sum which was charged for water out of the combined demand for land and water. But this will be possible in the future as assessment figures are now shown separately in the registers for each survey number.

The question how far it is expedient to charge cultivators for wells excavated by themselves at their own cost, and to what extent the three different systems now prevailing can be modified so as not to be a tax on improvements has received careful consideration. It has now been finally decided that when introducing a revision survey, the water cess should be charged only on the Subsoil System. In introducing this system, in place of the old system of charging per *kos* or well, the main idea has been to distribute the revenue collected under the old system, as equitably as possible.

Important modifications have been effected in the waste land rules. It was found inexpedient to demand the full assessment that waste lands could bear in the year of their occupation. The persons who take them up expect remissions in the assessment for some years, to enable them, by a sufficient outlay of capital and labour, to bring them under further cultivation. What those remissions should be, and how long they should be enjoyed thus became important questions. New rules were therefore framed to remedy the defects of the old ones. The old rules did not in any case allow a longer period than six years for full or partial remissions, whereas under the new rules the maximum period of remissions extends to twenty-one years. These rules were introduced at the end of the year 1883-84.

The new rules also settled the question of grazing lands by prescribing a scale of such lands to be preserved for the village cattle according to the area of the village. Also according to the rules, applicants of a village enjoy preference over outsiders in taking up waste lands. The old rules enjoined one-fourth of the waste lands of a village to be preserved for the villagers to the perpetual exclusion of outsiders. This restriction has been abolished.

Under the original system the mode of settling the revenue was for the *ijardar* to send for the *patel* and the *matadars* and make as good a bargain with them as he could for the year's revenue of the village. The accounts of the previous year were examined and compared with the probable produce of the current year; the bargain was pressed hard with a view to exact as much more as possible; and when the final agreement was reached, *pan supari* were distributed, and *paghadi* (head dress) was given to the *patel*. Under the survey tenure this tedious process is not necessary for the records show what revenue can be expected. When the settlement or revision settlement of a taluka is made, the *jamabandi* or land revenue demand of every village in the taluka is prepared by the settlement department. Alterations then take place from year to year, as waste land is brought under cultivation, or cultivated land is abandoned, or other changes take place in villages; and the revenue department takes note of these annual alterations, and revises the *jamabandi* for each year. It is the village *talati* or accountant who takes note of these annual changes, and prepares his *pahani patrak* or inspection report; it is the *tajridar* or Circle Inspector who checks it by comparing the entries with the actual changes in the village; and it is the *vahivadar* of the taluka who then prepares a *tharav bandh* or settlement of revenue demand for each village within his taluka.

Before the time of the administration of Sir T. Madhavrao there was no instalment system. The land assessment was recovered as soon as the crop was gathered by the cultivators. This put them to a great loss as there was hardly any time to realise the best market rates for their produce. Sir T. Madhavrao therefore changed the old system and fixed new dates so as to allow the cultivators sufficient time to realise the value of their produce. The revenue was paid in four instalments, viz., in November four *annas* in the rupee; in January six *annas*, in February four *annas* and in March two *annas*. In villages inhabited by Kolis and such other bad paymasters the revenue was collected in two equal instalments. Subsequently when the survey settlement was introduced by His Highness Maharaja Sayajirao III, the instalment dates for paying up the assessment were ordered to be fixed for each taluka accord-

ing to local conditions at the time of the settlement. But in order that there may be no difficulty as regards the talukas in which the new survey settlement had not been introduced, special rules for realization of land revenue by instalments were passed by His Highness in 1886. These rules, which were amended in 1904, authorized the *Suba* to fix suitable dates of instalment, with the sanction of the *Sar Suba*. When the Land Revenue Code was framed in 1915, experience of past years was taken into consideration, and it was provided that land assessment should be recovered in two instalments as under :—

District.	1st Instalment.	2nd Instalment.
<b>Baroda District.—</b>		
(1) In Dabhoi, Sankheda, Sinor, Karjan and Tilakwada and in those parts of Baroda, Padra, Savli and vaghodia which grow cotton.	1st March to 15th March, one half.	16th April to 30th April, one half.
(2) In the rest of the District .. .. .	1st January to 15th January, one half.	1st April to 15th April, one half.
<b>Kadi District</b> .. .. .	1st January to 15th January, one half.	1st April to 15th April, one half.
<b>Amreli District.—</b>		
Amreli, Dhari, Damnagar and Kodinar talukas.	16th December to 31st December, ten annas.	1st April to 15th April, six annas.
Okhamandal .. .. .	16th December to 31st December.	16th January to 31st January.
<b>Navsari District.—</b>		
(1) In villages of Mangrol and Kamrej where more than 25 per cent. of the crops is cotton.	1st March to 15th March, one half.	16th April to 30th April, one half.
(2) In the rest of the district .. .. .	16th January to 31st January, one half.	1st April to 15th April, one half.

If the *Suba* of the district finds the above dates unsuitable in any particular year, he can get the dates changed to suit the convenience of the people.

On the 20th November 1904 His Highness the Maharaja was pleased to order that if the *Suba* of the district is of opinion that it is disadvantageous to the backward people of any taluka in the *rani mahals* of the Navsari district to pay their land assessment in cash, he may with the previous sanction of the *Huzur* arrange to accept it in the shape of their field produce. This has subsequently been embodied in Section 165 of the Land Revenue Rules, but till now there has been no occasion to make it applicable to any place.

Under the past regime there were no proper civil courts, and such as existed did little or no civil business.

#### **Maintenance.**

Hence it is difficult to say what the practice was regarding the liability of agricultural lands for attachment and sale for private debts. A circular was however issued during the administration of Sir T. Madhavrao under which the implements of agriculture including carts, oxen, seeds, clothes in use, ornaments in ordinary use, and food sufficient for a reasonable time belonging to a cultivator and his family were exempted from the process of Civil Courts. Under the Civil Procedure Code passed by His Highness the Maharaja in 1896 when the judgment debtor is an agriculturist, agricultural land up to the value of Rs. 50 and implements of husbandry and such cattle and seed grain as may, in the opinion of the court, enable him to earn his livelihood as such and such portion of his agricultural produce as may be necessary for his maintenance for two months are not liable to attachment.

Equally liberal and beneficial has been the Maharaja's policy in making advances to cultivators for the

#### **Tagavi.**

improvement of their lands, or for purchasing seeds, implements, bullocks etc. Rules have been made, under which three kinds of *tagavis* are granted :—

- (1) Fixed or *jathu*.
- (2) Famine, and
- (3) Special.



(1) The *jathu tagavi* is granted out of the fixed sum allowed to each taluka and is given for the following purposes :—

(a) to construct new wells and to make *pakka* wells out of *kacha* ;

(b) to make agricultural improvement including purchase of bullocks, seeds, implements, grass and the building of farm-house ; and also

(c) to maintain the family.

(2) Famine *tagavi* is granted during famine times and is given for all sorts of purposes, viz., purchase of seeds, fodder, *kos*, and *varat*, digging of wells, for maintenance, etc. Usually no interest is charged on these loans.

(3) Special *tagavis* are granted when some special improvements are to be effected such as the digging of wells and the installation of oil engines and pumps.

Advances under the *tagavi* rules are made from year to year, and specially during years of scarcity. The Maharaja trusts his cultivators and the cultivators are not unworthy of the trust. Whenever they are prosperous, and the crops are good, large proportions of such *tagavi* advances are repaid with the land revenue.

## 2. BARKHALI (ALIENATED) LANDS.

The form *baharkhali* (*bahar*, outside, and *khala*, the grain yard) is applied to all lands which are wholly or partially free from assessment. Of these there are many different kinds in the State, such as *devasthan*, *pirasthan*, *dharmadaya*, *chakariat*, *jat dharmadaya*, *pasaita chakariat*, *jat pasaita*, *ranvatia* or *hadia*, *vechania*, *gharania*, and *bathamania*. Some of these which do not pay any *kar*, assessment, are for that reason called *nakari* ; of the rest some pay *mamul hak*, the old customary levy on land, and others the *salami*, or some other form of tax. *Devasthan* and *pirasthan* lands are those which are dedicated to Hindu religious use, to the Musalman Pirs, or for religious and charitable institutions, without any express condition of service attached. All these are generally termed *devasthan* lands. *Dharmadaya* lands are either *dharmadaya chakariat* or *jat dharmadaya*. *Dharmadaya chakariat*

lands are those which were given to maintain the worship of idols or *pirs*, or to pay for services at religious and charitable institutions. *Jat dharmadaya* lands are those lands which were bestowed on Brahmans, Bhats, Charans, Gosains, or Ateeths. *Chakariat* lands were given for specific village or personal, as distinguished from religious or charitable service, and are not strictly speaking alienated lands. They were assigned to State or village servants in lieu of cash payment. *Pasaita* is rent-free land allowed to the different orders of village servants or assignments of the same for religious or charitable purposes. *Inam* is Arabic for a gift or grant and all kinds of grants or alienations are termed *inami*. Thus a *jagir* is *inami*, though it is a grant for service, military or civil, the word meaning to take a place or position and answering to the Marathi *saranjam*. Again *inami* lands and villages include some that have been granted as *devasthan* or *dharmadaya*, but they are purely *inami*, that is they have been presented as a free gift to Brahmans, Bhats, Fakirs, and other such people. The term *moghlayi*, including grants of the *moghlayi* shares of the revenue of a village, is chiefly found in use in the districts of the old Surat *Ahjavisi*. There are at present several such allowances paid from the Navsari division of the Baroda territory. Originally a charge upon land which the grantees used to collect direct from the villages, since 1865-66, it has taken the shape of a purely cash allowance paid from the Government treasury. Thus a *moghlayi* allowance of some twelve or thirteen thousand rupees was held in the Gandevi taluka of the Navsari district \* by the Bakshi family of Surat. *Vajifa* lands are those which were granted to the Musalmans during the Moghal rule or earlier, and which have been continued to them by the Marathas. The term is defined as meaning land given rent-free, or at a quit-rent either to pious persons, such as Mahomedan saints, or for past services. These lands are mostly in the Navsari district, and many of them have passed out of the hands of the original grantees. Colonel Walker thus explained the term *kasbati*. Some wealthy *kasbatis* have arrogated to themselves

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\*The charges upon the *moghlayi* and *desaigiri haks* in the Navsari district upon the State revenues amounted in 1882 to Rs. 16,837 and Rs. 15,326 respectively. The Parsi *desais* of Navsari levied some irregular and probably unauthorised contributions in money and kind upon artisans and others. Thus one *desai* had been in the habit of taking 400 tiles from potters, 8 goats from herdsmen, 4 skins from tanners, Rs. 2 from each liquor shop, Rs. 42 from holders of *vajifa* lands, and Rs. 125 from the liquor contractor of Navsari.

a power similar to that which the *girassias* possess by inheritance. The *kasbatis* were soldiers of fortune, who aided the Maratha government to restore the population of certain villages leased to them for a certain number of years at a fixed rent. The Gaekwad government, contrary to good policy, allowed their farmers to take bonds from the *patels*, for balances of revenue, sometimes obtaining grants of their land and even entire villages for the discharge of those debts. The system of farming was favourable to those encroachments, and the temporary tenant sold the rights of Government as well as of the subject. Villages and lands were in this manner yearly alienated by specific grants or by mortgages, which had nearly the operation of perpetuity. But the agency of *kasbatis* and *girassias* was necessary to enable the farmer to realize the revenue speedily, which he was prompt to do by his own avarice and the necessities of the Government to anticipate. *Kasbatis*, moreover, were frequently securities to the *manotidars* for their advances, and the villages became subject to a double authority. The villages subject to the *girassias* and *kasbatis* paid half their produce to those chiefs and proprietors, and after satisfying the dues of Government, they appropriated the remainder to their own use. Lands termed *vechania* and *gharania* are those originally Government lands of which proprietorship had been sold out-right (*vechania*) or mortgaged (*gharania*) by the Government through the *patels*. Such strange transactions were occasionally sanctioned by the Government in times of difficulty, in order that a sufficient revenue might be collected to pay compensation for thefts and crimes committed by the villagers. But no doubt the *patels* sometimes acted without sanction, and, when they found it hard to meet Government or the farmer's demands, sold and mortgaged lands on their own responsibility. Their right thus to dispose of Government land was, however, not openly recognised by the *sarkar* after 1827. *Ranvatia* lands are those given by *patels* to the descendants of those who lost their lives fighting in defence of the village. *Ballamania* lands are those which, originally taken by force, have now become the property of the holders by prescriptive right. Considered to be private property they are still liable to pay an extra cess. *Hadia* lands are those granted by a village in compensation for injury done to the descendants of persons who were long ago killed by some of the inhabitants of the village. *Kothalisanth* is a money pay-

ment from the government treasury for alienated land resumed for any purpose. It follows the original tenure of the land in lieu of which it is made. If the land resumed be *vatan* land, the *kothalisanth* granted in lieu of it becomes a part of the *vatan* to which the land belonged. If the land resumed be *devasthan*, the *kothalisanth* becomes *devasthan*. In some cases the *patels* or farmers resumed the lands given by them in *vechania* or *gharania*, and fixed *kothalisanth* payments instead; and these payments continued to be charged on the treasury.

Grants of lands and *warshashans* were of old very frequent involving the State in great loss of revenue and in the payment of large sums. Not only were plots of land thus alienated, but whole villages were similarly disposed of. Successive rulers made grants of various kinds in the most reckless manner imaginable. Land and cash allowances were given with unrestricted prodigality. While the only authority in the State that should have granted alienations was the Sovereign, great numbers of unauthorized alienations were made at one time or another by *mahal* and village officers, *ijardars* and others; to give these grants an appearance of force and permanence, unauthorized *sanads*, and valueless deeds termed *mahal sanads* in contradistinction with the *Huzur sanads*, were issued without authority. The *ijardars* in order to raise money, or to acquire popularity during the term of their farm, often made unauthorized alienations. Those who had hitherto paid to the State their share of produce were declared to be free from the obligation, because the *ijardars* or their agents, the village *patels*, wanted to favour them. *Ijardars* were now and then enjoined not to create alienations, but they disregarded the instructions given, and went on their way in defiance of Government orders. The result was that 60 villages in the Navsari district, 112 in the Baroda district, 161 in the Kadi district; and, as regards the *khalsa* villages nearly one-third were alienated.

In 1805 the Bombay Government took steps to check the practice of land alienation in the territory which had come into its possession; and shortly afterwards, Maharaja Anandrao issued a proclamation to the effect that the *ijardars* were to take immediate steps to put a stop to any further alienation of land in the State. In A. D.

#### Widespread Alienations.

#### Early checks on alienations.

1827 Maharaja Sayajirao II issued further instructions to the *ijardars*. *Khabedia*, *vechania*, *adania*, and *pasaita* lands which had been long in the possession of their holders were to be listed and the lists sent to Government by the *ijardars*; and *lekhs* (written orders) were to be given to each holder on stamped paper. Unfortunately this design was never carried into effect. Maharaja Khanderao's action with regard to alienated lands differed from that of his predecessors. He resolved to settle some of the alienated lands by removing them from all liability on payment to Government of a quit-rent of two annas in the rupee. He however refused to acknowledge as alienated, lands sold or mortgaged after A.D. 1827. He imposed and actually collected the quit-rent for three years and then withdrew the special agency charged with its collection, making over the work to the newly formed revenue department which was already overwhelmed with the task of levying the land revenue which had hitherto been entrusted to *ijardars*. As might have been expected it failed. Maharaja Khanderao died soon after, and Maharaja Malharrao did not pursue the matter further; except that as a token of gratitude for recovery from illness he granted permanent possession to *dan-patra* (religious) holders of alienated land.

Raja Sir T. Madhavrao's administration was confronted with the very difficult question as to whether a grant made by a Maharaja should now be continued or stopped, and whether the grant resumed by a Maharaja should be now restored or declared irrestorable. The parties concerned were of all classes, *sardars*, *shiledars*, *darakh-dars*, *outandars*, *parekhs*, concubines, dancing girls, *karkuns*, *barairs* and a host of others difficult of description. The first step taken was to create a Settlement Department. This dealt with claims to allowances of various kinds and also to alienated land in villages, but as a general rule did not concern itself with matters pertaining to what may be called the pre-Malharrao period, confining its operations to cases pending when the new administration commenced its work. Some progress was made in consolidating the numerous and varying items of allowances drawn by the same person from different places, at different times, sometimes indeed under different names, and reasonable reductions were made wherever possible. In connection with this subject Mr. Pestonji the first Head of the Department wrote— "A

man receives one allowance from one treasury in the name of Balam Bhat, another from another treasury in the name of Bal Bhat, a third allowance from a third treasury in the name of Dam Bhat which is alleged to be his *oorf* or *alias* ; for the fourth allowance from the fourth treasury, the same man is metamorphosed into some other Bhat and so on.\* The labours of the department during the administration of Sir T. Madhavrao were confined chiefly to the disposal of claims to cash allowances. It did not make any alienation inquiry. It was not because the Minister thought it wrong to tax alienated lands that he refrained from doing so. He was influenced by exactly the same reason as the one which made him put off the revenue survey and settlement ; the prime need of the State at the time was peace and good order. He contented himself with the reduction of taxation where it was admittedly too high ; but he did not, at the time, deal with the question in all its difficult details. He had much to do. This state of things could not last. Land taxation was utterly uneven and a reform was necessary both in the interests of Government and the people ; and His Highness the present Maharaja, ordered first a survey and settlement of all lands, and then a settlement of alienated lands. The latter step could not be delayed ; for if it had been, Government would have laid itself open to the charge of confessing that Maharaja Khanderao was wrong, and Maharaja Malharrao was right ; that all occupiers of alienated lands were right when they refused to pay taxes to the State. A Survey and Settlement Department was created in 1884, and was placed under Mr. Elliot, a Bombay Civilian, who had been tutor to His Highness and whose long residence in the State had given him valuable qualifications for the work now entrusted to him. In 1888-89 Mr. Elliot submitted proposals for the re-organization of the *barkhali* department which received the sanction of His Highness's Government and came into force from 1st May 1889.

When the *barkhali* settlement was taken in hand several questions arose regarding the character the inquiry was to assume, and the terms on which *barkhali* tenures were to be continued or resumed. Mr. Elliot suggested the holding of an enquiry in each individual case ; Government however

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\* Administration Report of the Baroda State for 1876-77, page 45.

preferred a settlement on summary lines, following, in this, the example of the Government of Bombay. Rules for the guidance of the *barkhali* department were accordingly sanctioned, and published for general information, in 1889; they have held good ever since. They may be summarised as follows :—

- (a) Government, after preliminary enquiry, offers terms for settlement. If these terms are not accepted, a detailed enquiry will be undertaken if asked for.
- (b) *Giras*, *vanto*, and *salami* lands are to be charged a uniform quit-rent of two annas, no matter when they were acquired. Other lands are to be charged an additional two annas if their acquisition occurred later than 1827.
- (c) *Sanads*, guaranteeing succession to direct and collateral heirs, and recognising adoptions, should be given where the title to the lands acquired has been recognised and admitted.

It then became necessary to adopt rules governing the succession to *barkhali* lands. As soon as this had been done in April 1904, the *barkhali* office ceased to be connected with the Survey and Settlement Department and became a branch of the Revenue Department.

*Adania* and *vechania* lands which have caused monumental discussion from time to time, are not in reality alienated; they are lands which should pay full assessment were it not that, before

**Adania and Vechania lands.** Government became sufficiently settled to put a stop to such malpractices, the *patels*, or the hereditary district officers in return for substantial consideration freed the holders from payment. It should be remembered that the assessment was paid not as now directly to Government, but to the farmers of the revenue, the *ijardars*. Repeatedly Government issued strongly worded instructions to the *ijardars* to put a stop to this practice. Orders issued in 1801 to *ijardars* ran: "Where lands have been sold or mortgaged fraudulently there you may resume; you must pay the consideration money, and if there are profits from such transactions they will accrue to you. If the lands were redeemed with the aid of a *sahukar* or money-lender, the revenue of the lands may be handed over to the latter till the consideration money has been repaid with interest." These orders, and others to the same effect,

received no attention and the number of *adania* and *gharania* lands, went on increasing, especially in the Kadi district. Mr. Maconochie, Survey and Settlement Superintendent, wrote on the subject while proposing a *jamabandi* settlement for a taluka in the Kadi district : " It was during the *ijara* regime that there grew up throughout the Kadi division that *adania* or mortgage tenure, which in time became so serious an obstacle to the equitable re-settlement of the country— an obstacle however which has now been entirely removed by a wise policy of redemption." In 1864, when the *ijara* system was abandoned, and it was intended to replace it by a survey settlement, Government were confronted with the existence of a huge area of rent free mortgaged lands, from which apparently no revenue at all, save the trifling *salam* of the Inam Commission, could ever be derived. Redemption seemed too vast, too difficult, a task. Government were, therefore, driven still further to accentuate their existing policy of recoupment by imposing heavier and heavier rates on the *khalsa* lands which they found remaining to them. So it came about that in many villages half the land paid practically nothing to Government and the other half was cruelly over-assessed.

The tenures of *vechania* and *gharania* had always been a troublesome subject, so much so that the *barkhali* rules did not attempt to deal with them for the time being. Their vast extent in the Kadi district demanded an adequate solution ; and it occurred to Mr. Elliot that if he attempted to redeem them all by paying a fair amount and continuing the mortgagees in possession at the same time offering a substantial reduction in the general assessment on the Government lands in the neighbourhood, the proposal would meet with the approval of the holders and the long standing difficulty in regard to these tenures, removed. He obtained the sanction of Government to his entering into an understanding of this sort with the holders of the tenures provided they were willing. The experiment was launched in 1890 and for 3 years met with great success. Many were willing to conclude agreements on the basis above specified, but still there were some who viewed the scheme with disfavour either because it did not benefit them personally, or because the benefit, direct or indirect, which accrued to them did not appear to them to be a sufficient compensation. It was asserted that harsh measures were being applied and the voluntary character of the



agreements was questioned. The elaborate defence of the Department was endorsed by the Council. In the end it was decided not to persevere with a measure which, while it did not markedly benefit Government, had aroused very considerable antagonism. Government had, undoubtedly, every right to resume *vechania* and *gharania* lands; on the other hand the holders, or their predecessors, had paid for the assumed right of exemption from payment of assessment. It was thought proper to base future action on a consideration of these facts, and to abandon the policy of compromise which had not been understood. Government adopted a liberal policy: it determined not simply to resume, but to redeem what it had the right to resume. It was accordingly resolved that, where the holdings dated from before 1826, and where the deeds could be produced, they should be resumed on payment to the holders of the full amount of the consideration money originally paid by them or by their predecessors; and that, where the deeds were not forthcoming, five times the annual assessment should be paid to *vechania* holders, and four times the same amount to *gharania* holders. To avoid exorbitant demands and the incurring of undue and unforeseen pecuniary liability it was deemed necessary to plan a limit to the amount that could be demanded under deeds and accordingly  $7\frac{1}{2}$  and 6 times the annual assessment were fixed as the maxima that could be granted. Lands of this class acquired after 1826 had no claim to compensation and it was resolved to give  $1\frac{1}{4}$  time the full assessment where the tenure was *vechania* and the full assessment only where it was *gharania*, if the holders preferred to have them redeemed. Where they accepted possession on condition of paying the full assessment in future nothing was to be paid as Government on its part consented to give the occupancy right gratis when it could have obtained some equivalent therefrom if it had been put to sale.

The *vechania* and *gharania* question extended beyond the Kadi district. There were only a few such lands in Navsari and Amreli districts, but their extent was considerable in the Baroda district. The problem here also called for cautious and delicate treatment; its solution seems to have given satisfaction. No voluntary arrangement was attempted. Much more *vechania* than *gharania* land was discovered, and circumstances existed which gave the question a

different aspect from what it wore in the Kadi district. A different treatment was consequently adopted. Government did not exercise its right of resuming what had been alienated without its authority, and resolved to continue all such lands on the payment of certain fixed charges. Titles of a later date than 1826 were continued for two lives, but those of an earlier period had no limitation of duration put upon them. *Vechania* pays a smaller charge than *gharania*. It is annas 2 or 4 if dating prior or subsequent to Samvat 1861 in the case of *vechania* and annas 3 or 6 under similar conditions in the case of *gharania*. Even with respect of titles subsequent to 1826, though the charge is twelve annas in the rupee for *gharania* for the second life, *vechania* pays only four annas for that life also.

*Vechania* and *gharania* lands in the State were thus redeemed and made *khalsa*. Government obtained no pecuniary advantage by this means and incurred pecuniary loss, both through the payment of consideration money and owing to the reduction of general taxation to a figure below that formerly derived. All that was gained by taxing lands hitherto free went to relieve the excessive taxation formerly assessed on other lands. The general agricultural public benefited; the holders of free land who held a superabundance of taxed land were benefited; none who held free land and taxed land in equal proportions were injured. Only those who held free land, or a superabundance of free land and but little taxed land had to pay more than before.

Lands alienated for the maintenance of *devasthan*, *pirasthan*, *sadavratas* and other religious or charitable purposes are not subject to any taxation, nor do the holders receive *sanads* under the rules. The Settlement Department has resumed no *devasthan* lands except by reason of *vadhara*, that is encroachment on lands which are proved to be not *devasthan* or where illegal absorption of whole numbers has been detected. This explains why only a small percentage of alleged *devasthan* lands has been resumed. Various other minor causes for resumption did crop up. The enquiry made by the department resulted in the discovery of *devasthan* lands which had been alienated for the maintenance of a temple which no longer existed, of a God which had disappeared, of a God who was said to be worshipped in a private house, and not by, or on behalf of, the general public. Some petty

**Devasthan lands not  
subjected to taxation.**

lands, styled *devasthan*, were alleged to be for the maintenance of foreign temples; but it was impossible to tell how far these temples were maintained by the lands or whether religious services were conducted in them at all. It was also found that certain temples had small plots scattered over a number of villages of which the proceeds did not reach them fully or regularly. In such instances the department frequently made an arrangement with the temple by which, in return for a *kothalisanth*, or cash allowance, the land was resumed.

One tenure came into prominence, and it was deemed necessary finally to decide what treatment to accord to it. *Devasthan chakri*, though exempt from the rules at first, had been dealt with from time to time; and express Huzur orders were necessary as to the terms on which the continuance of such land was to depend. It is now treated as *dharma-daya* land with a settlement varying from 2 to 4 annas, and continued only in the family to which it had been originally granted, permanent alienation being prohibited. The grant being given to individuals, the reason for a total exemption from revenue charges which is applicable to institutions, does not apply. The express purpose for which the grant had been made was worship, for which a family had been specially selected; it had not been made for the maintenance of the service of a temple. The alienation of such holdings would involve an unwarrantable extension in scope beyond the original intention of the donor.

Exception was taken to sales of alienated land to persons outside the families of the original *barkhali* holders. **Recognition of sales.** Eventually, from motives of policy, and as a measure of liberality, such sales were ordered to be recognised. It was decided on the 6th March 1897 that the names of alienees will be registered as the holders of *barkhali* lands if there is no dispute as regards the alienations and a *sanad* (No. 2) shall be issued. The lands are subject to payment of a *nazarana* at the ordinary rate on each occasion when it becomes leviable.

When the settlement department began to consider what sort of a settlement could be made with the holders of alienated lands it found a strange state of things existing in Baroda. The Inam **Tahakub-baki lands and arrears.**

Committee tax imposed by His Highness Maharaja Khanderao had been paid for three years by almost every one. His Highness Malharrao moved by religious scruples and gratitude for his recovery from illness, remitted the tax to all religious classes who may receive gifts under Hindu Law. At the same time the special settlement detailed to enforce and collect the Inam Committee tax had been withdrawn by Maharaja Khanderao and the collection was left to the *vahivatdars*. This they failed to do in the disturbed times of Maharaja Malharrao. A large number of holders of *sarkari* land took advantage of the prevailing confusion to declare that their lands were alienated, knowing that they were not. They did their best in fact to refuse to accept Maharaja Khanderao's revenue survey decisions. Any one who objected to pay the tax was placed on the yearly accounts as a debtor, but that was all, unless a spasmodic raid upon holders in arrears was ordered. It followed that when the settlement department took up its task there were numerous land-holders who had owed Government petty yearly sums for twenty-five years or more, until the individual arrears had become enormous. The department obtained the leave of Government to deal with the question in letter No. 5787 dated the 5th April 1887 from the Minister to the Survey and Settlement Commissioner. "For (*tahakub-baki*) cases, if you consider (without infringing the principle that the *status quo* of St. 1927 is to be preserved) that *prima facie* the disputed land is *sarkari*, the holders may be told to pay assessment from the date of the order, the amount of arrears being left for settlement hereafter." The department took up the *tahakub-baki* cases one by one, though they were thousands in number. To the individual land-holder it was left optional to pay in future, often at lower rates for a period. If he agreed to do so by written *kabulayat* deposited in the Settlement Office and with the *Vahivatdar*, all arrears, or almost all arrears, were remitted. In most instances these terms were gladly accepted. Others held out that their lands were alienated and produced satisfactory evidence in support of their claim. No difference of opinion now exists between these land-holders and Government as to whether in future payment should be made or not. At the same time arrears due on account of the Inam Committee tax and on account of what are termed *mamul haks* were in general remitted. During the course of this enquiry

and compromise the holders of 32,772 *bighas* and 1,470 *kumbhas* of land, valued at Rs. 83,327 annually, agreed to pay full assessment in future. The holders of 10,037 *bighas* and 158 *kumbhas* of land, valued at Rs. 18,224 annually, passed no such agreement and the lands continued to be alienated. The arrears written off amounted to Rs. 7,89,350, while the arrears charged were only Rs. 30,012. Thus, after patient individual treatment with thousands of land-holders and at the sacrifice of Rs. 7,89,350, the way was cleared for a final settlement of alienated lands. In other words, all cases disappeared in which lands were entered by Government as *sarkari* while they continued to be claimed by people who held them as alienated.

Closely connected with *barkhali* lands are *wanta* lands and *inam* villages. As, however, they differ in origin and purpose and in the interests involved they could not be brought under the same rules as *barkhali*, nor, for the same reason, could they be treated under one set of rules. Accordingly separate rules were framed for each. The rules for *wantas* were made and promulgated in June 1892, their object being to rehabilitate the *vatandars*. It was not merely that some of this body of public servants had sunk hopelessly into debt and had mortgaged their property, but that all, except *majmundars* and some *desais*, had ceased to work at all. They sent as their deputies low-paid clerks to fill mean posts while they themselves considered that they were surely entitled to play a conspicuous part in the administration of the country. Elsewhere the *vatandar* class had been abolished. Its utility was deemed questionable and its existence hardly compatible with the modern requirements of an efficient and pure district administration. The Government of Baroda has however taken a different view. The utility stood at a low point indeed, but it was thought preferable to augment it by suitable measures of reform rather than altogether to dispense with it. The rules provide for the settlement of the remuneration on a sound, intelligible, and stable basis; define the service to be given both as to amount and nature; and lay down clear provisions for succession and registration.

Some of the parties affected by these rules considered that they bore harshly on their interest and formed themselves into an association (*vatandar mandal*) to agitate on for what they regarded as their rights,

and to make representations to Government. Some of the provisions seemed to have been misunderstood, others, involving large and radical principles, while really open to no objection, were nevertheless contested on grounds of tradition and usage. Out of regard for the sentiments and wishes of a class which it wished to reform, Government, which had kept the new rules for a time in abeyance, modified them without sacrificing any main principles. The Rules as amended were sanctioned by His Highness on 19th March 1898. Immense relief was at the same time afforded to the *vatandars* by the paying of arrears due to them, arrears often of many years standing which amounted to Rs. 1,89,165.

*Inam* villages are of several kinds, such as *vajifa*, *vatan*, *chakariat*, *kherat*, *dharmadaya*, *dévasthan*, and *sadavrat*.

#### **Village cases.**

A double set of rules were sanctioned in December 1889 for their settlement, of which one dealt with the principles of settlement, the other with the procedure to be followed in the investigation of tenures. The principles adopted were based on actual past experience. It is remarkable that, in an extraordinary number of cases, the evidence to establish a valid claim to an *inami* village was either wanting, or incomplete; it was evident that the inquiry was urgently needed. Once commenced it was found that the settlement would be most troublesome and complicated; and it is a matter for congratulation that it has been so satisfactorily accomplished. The position of holders of *inam* villages has now been clearly defined: they know how long, and on what terms, their tenure is to be continued, an advantage alike to them and to Government as removing the issue beyond the reach of future controversy. Incidentally it may be mentioned that something had to be done to remove an impression prevailing amongst the *inamdars* that they need perform no service, in return for what they enjoyed. These grants were originally given to people living and serving in the State; and though the performance of service may not have been explicitly mentioned in the *sanad*, there was, in fact, a definite understanding that service was to be continued. In several decisions in questions concerning *inami* tenures, the liability to personal service as a condition to the holding of the villages had to be expressly specified.

A settlement of the village services was entrusted to the settlement department on the 1st April 1887 in accordance with His Highness's Memo dated

**Village services.**

3rd February 1883. The rules themselves were sanctioned on the 21st November 1891. Some of the larger talukas in the State had no Government assistance whatever towards the guarding of field produce; others had no Government assistance whatever towards conservancy and so forth. Most of the village servants had mortgaged away, and sometimes sold their lands outright to third parties, so that they derived no profit from them. The two main points of the settlement were: first an equal redistribution of the services among all the towns and villages of the State, each obtaining its proper quota of servants according to its population, revenue, and geographical position; second, the proffer of a choice to all village servants to accept their remuneration in the shape of freedom from assessment on such lands as they might hold, or cash.

The result of the re-distribution of servants is that now all towns and villages benefit alike. As in the neighbouring Presidency the services of *darjis* (tailors), *mochis* (shoe-makers), *dhobis* (washermen), *malis* (gardeners), and *ganots* (priests) were dispensed with, and a saving of Rs. 1,25,856 effected. Besides this lands set apart for the support of dogs, or pigeons, were also resumed.

The result of the proffer of choice between freedom from assessment on such land as the servants may hold to the extent of the cash computation or of cash was that the servants, in the vast majority of cases, elected to be paid in cash. This was due to the fact that most of the village servants had sold or mortgaged away their lands. It follows that the aid Government gives the public, now reaches the servants of the public. Servants, public and Government, reap the advantage, while the purchasers or mortgagees of service lands alone suffer in that they have to pay full assessment on lands to which they are not entitled, those lands having been set aside for service. There is however another side to the question which should not be lost sight of. Free lands whether enjoyed or not, which are supposed to be held by individuals or a group of families do tend to preserve the principle of heredity; while the registration of individual servants on

cash payment tends to bring about service by contract. This need cause no alarm. Time was when all Government servants were more or less paid by land ; but to-day every *patel*, sepoy, police constable, and *patawalla*, receives his monthly pay in cash ; and yet their work is as well, or better, done than before.

This reform of the village service was expensive. The entire cost of the services in all the *mahals* and *peta mahals* (except in *rani mahals* of the Navsari district) was estimated to be Rs. 12,58,957. The service lands which were free, when reckoned at full assessment were worth Rs. 9,50,946. The loss to Government therefore was Rs. 3,08,011. At this cost of Rs. 12,58,957, the State obtained the services of 2,604 *patels*, 1,227 *talatis*, 2,042 *havalgars*, 8,915 *rakhas*, 4,691 *bhangis*, 2,000 *dheds*, 294 *khalpas*, 2,335 *hajams*, 2,167 *kumbhars*, 1,170 *sutars*, 933 *luhars*, 604 *vethias*, 6 *machhis*, 632 school masters and 1,529 who undertook to draw water from the well for the community. In all 31,149 individuals had been registered by name on the rolls as being village servants.

The cash cases consisted of (1) *devasthan* allowances, (2) *varshashans* or annuities, (3) *assams* or *nemnaks* including pensions, (4) *kothali santh*, or cash allowances in lieu of lands taken for public purposes, (5) *sayar hak* or cash compensation for the enforced surrender of rights to levy tolls, (6) *abkari* or cash compensation for the enforced closing of stills and (7) *moghlayi haks*, which were cash allowances granted by the Moghals.

The work regarding the settlement of cash alienations received longer and more continuous attention than that connected with land. It began very early with the establishment of a Settlement Department soon after the administration of Sir T. Madhavrao came into existence. It started with a few rules and worked out some more in practice but there was not much finality about its decisions.

In 1890, however, the policy of Government took definite shape; while express grants from sovereigns have received recognition, those which rested on the less durable foundation of prescriptive enjoyment have been granted a continuance of several lives adjusted to the length of that enjoyment.



As regards *devasthan* grants, these were treated on the basis that they had been made by the State with a view that priests should be maintained in order that they should themselves perform daily the worship of the Gods. It was held that a grantee of a *devasthan* or *sadavrat* allowance must himself be in a position to do the *puja* continually. But there were many cases in which this was not done. It was found, for instance, that a clerk in the Fardis Office whose pay was fifty rupees, drew Rs. 31 for doing *puja* to one temple at Chinchvad, Rs. 44 for doing *puja* in another temple at Talegav, both in the Bombay Presidency and altogether Rs. 121 for doing *puja* in three temples in Baroda. The service of the Gods could not be thus rendered according to the wishes of the Guekwad *sarkar* when it granted the allowance. It was therefore ordered that (1) no public servant may hold a *devasthan* or *sadavrat* without special notification to the Settlement Commissioner. Any public servant now holding such a grant should notify his wish to continue to do service; (2) no one individual may hold more than one *devasthan* for service in one temple without special notification. Any individual enjoying several *devasthans* should notify the fact to the Commissioner; and that (3) no individual, unable for any reason to do *puja* himself, or to give away *sadavrat*, should continue to enjoy the grant without notifying the fact to the Commissioner without undue delay.

“ This order is passed for the proper service of the Gods and the proper expenditure of the *sarkar*’s wealth devoted to religion. When it is disobeyed the *devasthan* or *sadavrat* allowance will be granted to a fresh holder.”

*Devasthan* allowances granted by *sanads* up to 1860 were generally confirmed and continued. Those of more recent dates if supported by *sanads* from the *fardis* department were also confirmed, and were continued with greater or less reduction. The selection of the date 1860 was due to the fact that when Bhau Shinde came into power, in that year, the affairs of the State were not mismanaged to the same extent as they were later, while subsequent grants were preposterously extravagant. If *sanads* or other written evidence to attest the grant were not forthcoming, but if enjoyment for thirty years up to the date of the adjudication could be proved, permanent continuance was secured. If any allowance was not found continuable on a *devasthan*

grant at all, it was treated as a personal *varshashan* to the holder and disposed of as such. If it was found not to be continuable even as a personal *varshashan*, it was only continued during the lifetime of the person in possession. Personal *varshashan* supported by *sanads* were continued in the terms of the *sanad*; while, in the absence of a *sanad*, enjoyment for fifty years was held to confer a prescriptive right. *Varshashan* allowances were, in the weakest cases, continued during the lifetime of the actual incumbent, and provision was always made for widows, sometimes also for daughters. *Sadavrats*, *chaturmas* and other *shulhas* to *gosains*, *bairagis* and others, though but lately granted were continued with some reduction. Each case of *nemnu* and *assami* was disposed of on its merits. None were altogether resumed, unless they were found to have originated only within the previous 55 or 60 years without formal grant or authority.

Lastly, there were the *nemnuk*s and *assamis* debited to the military department, of those entered in the *pats* or rolls of the *siledar* and *sibandi bakshis* and the *hujurat paga kamdar*, which were originally all service payments and considered hereditary; though strictly speaking, they were hereditary only while service continued to be rendered. These grants generally consisted of two parts, one allotted for the maintenance of the dignity of the chief *siledar* or *sardar* and called *jat*, personal, the other given for the maintenance of the troops under his command. These grants were as a rule continued.

All claims to cash allowances have now been finally settled, and the fresh work that now arises is concerned with claims of succession.

The following table gives particulars about *inam* villages, *barkhali* lands, and alienated lands, as they stood on the 31st July 1922.

INAM VILLAGES.

District.	Number of villages.	Assessment.	Assessment charged.	Loss to Government.
		Rs.	Rs.	Rs.
Baroda .. ..	63	3,15,945	53,522	2,62,423
Kadi .. ..	50	2,01,282	41,162	1,60,120
Navsari .. ..	37	1,05,059	27,165	77,894
Amreli, with Okha-mandal.	27	59,454	1,647	57,807
Total..	177	6,81,740	1,23,496	5,58,244

## ALIENATED LANDS.

District.	Bighas.	Assessment.	Sarkar Hak.	Loss to Government.
		Rs.	Rs.	Rs.
Baroda .. .. .	3,37,834 0	11,20,569	3,89,375	7,31,194
Kadi .. .. .	2,11,821 14	4,35,150	1,18,788	3,16,362
Navsari .. .. .	69,790 12	2,18,878	84,974	1,34,804
Amreli, with Okhamandal.	1,08,646 9	1,46,730	7,127	1,39,603
Total..	7,28,092 15	19,21,327	5,90,364	13,21,963

## CASH GRANTS.

District.	Deva-than.		Varshashans.		Assami.	
	No. of cases.	Amount.	No. of cases.	Amount.	No. of cases.	Amount.
1	2	3	4	5	6	7
		Rs. a. p.		Rs. a. p.		Rs. a. p.
Baroda .. .. .	279	17,693 7 0	40	1,922 15 0	5	1,192 5 0
Kadi .. .. .	240	29,481 2 0	77	9,143 0 0	13	1,228 7 0
Navsari .. .. .	107	4,474 4 0	58	2,352 14 0	5	599 12 0
Amreli with Okhamandal	83	27,029 0 0	10	3,521 13 0	22	5,678 0 0
Huzur .. .. .	227	1,16,594 9 0	273	36,088 7 0	164	3,18,881 6 0
Total..	936	1,95,275 6 0	458	53,029 1 0	209	3,27,579 14 0

District.	Kothali Santh.		Pension.		Others.	
	No. of cases.	Amount.	No. of cases.	Amount.	No. of cases.	Amount.
1	8	9	10	11	12	13
		Rs. a. p.		Rs. a. p.		Rs. a. p.
Baroda .. .. .	31	2,139 11 0	2	216 0 0	18	4,188 2 0
Kadi .. .. .	11	804 8 0	4	1,001 9 0	5	1,282 0 0
Navsari .. .. .	9	736 9 0	1	360 0 0	15	5,530 5 0
Amreli with Okhamandal	4	505 2 0	19	1,794 8 0	14	3,610 0 0
Huzur .. .. .	3	3,810 0 0	16	3,943 7 0	29	24,895 10 0
Total..	58	7,995 14 0	42	7,315 8 0	81	77,199 15 0

### 3. GIRAS.

On the fall of the Hindu kingdom of Anhilwada Patan, some of its feudatory chiefs and nobles retired to their estates, while others retreated into the surrounding hilly country, founded small principalities there, and defied the Mahomedan power from their hilly fortresses. "The whole of the *jamindars* in the time of Sultan Ahmed Goozeratee erected the head of rebellion and disturbance. They were, however, punished, and driven from their retreats, and the servants of the king were established in every place. In consequence of being thus completely dispossessed of their habitations, that band of unbelievers, being hopeless, began to infest the roads and villages with their depredations. Anarchy increased, confusion prevailed, the decay of cultivation became visible, and the ryots were distressed. Those whose duty it was to advise, in their foresight, put an end to these calamities, and exacted from the *jamindars* of every village security to discontinue his opposition. Three parts of the land of each village, under the denomination of '*talpat*' were acknowledged as the

#### Talpat and Wanta.

property of the king, and one-fourth was given to the *jamindars*, under the denomination of '*wanta*' and they were engaged to furnish guards and protection to their own villages, and were to hold themselves in readiness for the service of the king whenever called upon. As these people, without paying obedience to the prince, did not see it possible to establish themselves, they attended to make their submission, and engaged to pay the crown a *salami* from their *wanta*."\* The word *wanta* means 'divided' or the share of the chief, while *talpat* is derived from a word meaning original, that is, that which is left after the *wanta* has been appropriated. This is the hereditary and honourable kind of *giras*, the holder of which may be called *girassua* or *wantadar* or *jamindar*. Another kind of *giras* which is also honourable and hereditary arose from the custom of primogeniture by which the eldest son succeeds to the *sansthan* (*gadi*), and the younger sons of the deceased chief are allowed what is technically called *jirai* or subsistence, which is called his *giras*.

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\* Rasmala, p. 563.

The word *giras* is derived from the Sanskrit word *gras* which literally means a mouthful. It includes the shares of villages left by the Mahomedan conquerors to the original proprietors and lords of the country and the lands given for subsistence by a chief to the junior members of his family.

**Giras.**

But the *giras* which originated as above is quite different from another kind of *giras* which owes its origin to a system of black-mail which predatory

**Toda giras.**

*girassias* levied from villages exposed to their incursions. It is important to bear in mind the distinction between the *giras* which is hereditary landed patrimony and that which owes its origin to black-mail, the holders of both being equally called *girassias*. Originally an honourable title, *girassia* became in the end a term of opprobrium conveying the idea of a professional robber. The second kind of *giras* had no existence during the continuance of a regular administration in the country. But when the Musulman power was on its decline, and the Marathas were gradually conquering the country without establishing any settled form of government, the more turbulent of the small land owners levied this black-mail on their more peaceful and defenceless neighbours by threat of oppression and plunder. This black-mail is called *toda-giras*. The word '*toda*' in *toda-giras* is held to mean the match or fuse of a gun. It is also said to mean entrance to a village, in which case *toda-giras* would mean payment made at the entrance of the village, that is *giras* which is paid by the village as a whole and not individually by the people. *Tod* is said by some to mean compromise or composition, and *toda-giras*, the compromise for abstaining from plundering. It has been defined by Elphinstone as being "the sum paid to a powerful neighbour or turbulent inhabitant of the village as the price of forbearance, protection or assistance." It is on this account that *toda-giras* is known in some parts of the country as *vol*, *rakhopa* or *pal*. Although this *toda-giras* was generally a payment in cash, it was occasionally commuted into land in order to induce the *girassias* to become industrious. Later on such perquisites and presents, as goats, hides, &c., which are usually paid to the holders of lands came also to be regarded as *giras*. This *toda-giras* is frequently very small at the present time owing possibly to subdivision

amongst the descendants of the original holders. There are some instances of large amounts being levied as *toda-giras* and of these one of the most important is that of the extinct state of Mandvi, which levied Rs. 80,000 per annum from 403 villages belonging to the Gaekwad and the British Government, but there are few instances where the payments levied by an individual of the present day from the Gaekwad's territory amount to a thousand rupees yearly, and there are very numerous instances of payment to the amount of only eight annas per annum. This *toda-giras* was generally levied from villages, and not from large towns. The Court of Directors, in their despatch of the 2nd August 1843, regarded it more as a claim on the community than on the lands of a village. *Toda-giras* has however been held to be an interest on immovable property.\* It has been settled that *toda-giras* being of the nature of a political allowance is not liable to attachment or sale by any process of the Civil Courts. It is not treated as the private property of the *girassias*. A circular on this point was issued under the signature of the Huzur Assistant on the 15th December 1877.

The *mehvasis*, the more modern *girassias*, lived in the hilly country which lies on the eastern boundary of the plain of Gujarat, were generally a wild and predatory class levying blackmail on peaceful towns. Most of them live near the Mahi and Narbada rivers. They have pure Rajput names, such as Rathods, Chohans and Parmars. Some of these especially the Rathods, are Molesalam or other Muhommedan converts. The peaceful country was termed *rasti*, and a hill country hard of access, held by the *girassias*, was termed *mehvasi*; from the word *mehvas* which signifies a strong-hold or fortress.

*Salami* originally meant a present to a superior upon being introduced to him. Subsequently the term came to be applied to a fee or fine levied annually on the holders of rent-free lands as a quit-rent. When in 1484 A.D. Sultan Ahmed deprived the Hindu *jamindars* of their estates and assigned them  $\frac{1}{4}$  share of each village they held as *wanta*, the *jamindars* as a mark of their submission to the king agreed to pay a small quit

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\* Bombay High Court Reports, Vol. X, 1873, page 281.

rent for the *wanta* land, and it was called *salami*. There is no uniform rate of assessment.

*Peshkash* is a persian word and literally means what is first drawn, the first fruits. The Mahomedans, on conquering a new country, allowed the minor chiefs and *jagirdars* if they came to terms without offering opposition to retain their estates on an annual payment. This was called *peshkash-jama* or *jamabandi*, and means land revenue pure and simple. In old times it was not always settled in detail, but was settled for the village as a whole, generally with the headman of the village or the holder of the estate.

The rights enjoyed by the *girassias* represent their grants of land, cash, or goods, from the village held in sovereignty by the old chiefs or from the *wantas* which remained to them from those villages, and of rights of different kinds acquired subsequently as blackmail. It is difficult to say how the *hak* in each case originated, as we find many cash payments which certainly represent the '*kothalisanth*' of ancestral land held for centuries, while, on the other hand, we find holdings of so-called *wanta* land which represent the blackmail forced from *patels* in more recent times. The following list will give an approximate idea of the kinds of rights held by *girassias*: (1) land held, either rent-free or subject to a quit-rent to Government, with every variety in the amount of rent to be paid by the tenant; (2) cash allowances; (3) grain allowances; (4) small shares of miscellaneous agricultural or dairy products, as for example, so many canes from each field planted with sugar-cane, (5) claims on the manufacturing industry of the villages, as for example, so many hanks of yarn from Dheds, and so much leather for shoes from tanners; (6) claims on manual labour of villages, as so many days *veth*, or unpaid labour from Hajams, Dheds and Mochis; and (7) free food and lodging for the *girassias*, and a fixed number of their retainers and horses.

The *jamindars*, during the struggle between the Moghals and the Marathas, observed a strict neutrality, paying their revenue or *jama* to whatever official possessed authority for the time being in their own district. Neither Moghals nor Marathas interfered in their

internal affairs and, during the government of the latter power, the *jamindars* continued to possess and even enlarged the same rights and privileges which they had possessed, and continued to occupy the same position which they had occupied in the days of Akbar, except that, as time passed, gradual increase of tribute was imposed on them by the Maratha arms.

The Mahomedan rulers used to levy from those *jamindars* who had not been completely subjugated a yearly *peshkash* with the assistance of a military force. The armies of the Sultans every year advanced against each *jamindar* who settled with them the amount of his *peshkash*, which was subsequently known as *jama*. The army that was yearly equipped and sent round for the enforcement of this tribute was called the *mulukgiri*. The Maratha power that succeeded the Mahomedans followed the same mode of collecting the revenue from the states and *jamindars* whom they had coerced. To meet the expenses of the *mulukgiri* army they imposed a new levy on the *jamindars* called the *ghasdana*.

The ravages of the *mulukgiri* army have been thus described by

**Mulukgiri.** the author of the "Rasmala":—

"Bodies of three thousand or four thousand predatory horse, without guns or camp equipage, pursued their plundering march through those parts of the country which were still possessed by the Rajput Chiefs and settled the amount of their demands in accordance with the ability of the Chiefs to comply or their own power to enforce. It was a principle of the Maratha commanders to increase the amount of their exactions, if possible, or at least not to recede from the demands of their predecessors, and so tenacious were they of this latter rule that in cases of arrears of tribute, a payment for two years at the former rate was preferred by them to a complete settlement of the whole on more moderate terms. With the Rajput Chiefs, on the other hand, it was equally a point for honour to resist as long as possible the levy of any tribute whatever, and in the last resort, to secure the most favourable terms in their power; when the Maratha army approached the territory of the Chief from whom the tribute was demanded, it was his duty, if he did not intend to oppose, to send an agent at once, furnished with the means of affording security for his compliance



with all reasonable demands. •His estate was thereupon secured from predatory acts on the part of the invading army. When however the Chief evinced a determination to resist or even exhibited no indication of an early settlement, the Pindharis were thrown out on all sides, and the march of the army was thenceforth marked by every species of plunder and desolation; the ripe crops were swept from the fields, the villages were wantonly fired and destroyed and nothing was allowed to remain before the Chief condescended to the payment of the tribute demanded."

In addition to the tribute properly so called the Marathas exacted payments under various other heads such as **Ghasdana and Kharajat.** *Ghasdana* and *kharajat*. *Ghasdana* meant grass and grain for the horses of the cavalry, and *kharajat* meant extra expenses.

At the beginning of the 18th century there were many villages under the direct administration of the local officers of the Baroda ruler, which were known as *sarkari khalsa*. There were many other villages, which belonged to the various petty chieftains and the Maharaja Gaekwad was content to permit the village officials to pay annually to his district officials a tribute, *jamabandi*. But there were other villages belonging to the same petty chieftains and there were more powerful chiefs, from whom no tribute or *jamabandi* could be collected

except by an armed force. The more remote these villages and chiefs were from the Capital, the less likely was it that in those lawless times they would acknowledge any superior authority unless it was backed up by a military display. Thus in distant Kathiawad the chiefs were practically independent and paid nothing whatever to the Gaekwad except what was exacted by the commander of the *mulukgiri* army. This tribute in Kathiawad was known by the term *jama*. In the Mahi Kantha and Rewa Kantha, however the term *jamabandi* was used for the land revenue which the villages paid peacefully to the local officers; while the term *ghasdana* was used for the tribute which the village would not pay until it was exacted forcibly by the commander of the *mulukgiri* army. Thus the *ghasdana*, which was exacted in Kathiawad as an additional levy, was different from the *ghasdana* recovered from the Mahi Kantha Chiefs as tribute proper.

This state of things continued till the commencement of the 19th century, that is till the advent of the British power in Gujarat. The evils arising from the system of tribute collections under the *mulukgiri* force soon became apparent to Colonel Walker, Resident at the Court of Baroda. With a view to ameliorate the condition of the tributaries who suffered much from the wanton exactions of the ill-paid, undisciplined *mulukgiri* force, and to relieve the Gaekwad Government from the enormous expense attending its maintenance, the Bombay Government deputed Colonel Walker to negotiate arrangements with the Chiefs of Kathiawad in A.D. 1807-08 by which the amount of tribute payment to the Gaekwad was to be fixed for ten years and the Gaekwad was to discontinue the military expeditions which used to be sent every year for its realization. The result was a settlement, under which engagements were drawn up through the medium of the British Government by which the punctual payment of the tribute upon the rate determined was assured to the Baroda Government and the peace of the country was secured. The chieftains bound themselves to refrain from those mutual aggressions and acts of depredation and violence which had formerly kept the country in a state of continual suffering. The British Government in return pledged itself to protect the country from oppression, and to relieve it from the injuries which it annually sustained from the circuit of a *mulukgiri* army.

The good working of the arrangements concluded with the Chiefs of Kathiawad was considered so very satisfactory that their adoption in the Mahi Kantha was determined upon, and in 1811-12 the Mahi Kantha Chiefs were induced to enter into engagements similar to those executed by the Kathiawad Chiefs, for regular payment of *ghasdana* tribute and good behaviour. A few years' experience, however, showed that it was not enough to fix the *mulukgiri* tribute and to allow the Gaekwad's officers to collect it because the latter caused great oppression in its collection and were moreover by underhand transactions, gaining such a footing in many talukas that it was becoming impossible for the British guarantee to be enforced. The Governor of Bombay, the Honourable Mr. Elphinstone, visited Baroda in 1820 and induced Maharaja

Sayajirao to allow the British Government to collect the *mulukgiri* tribute which had been fixed in Kathiawad by Colonel Walker and in the Mahi Kantha by Captain Ballantine. A formal agreement, dated 3rd April 1820, was thereupon passed by His Highness the Gaekwad to the British Government. This agreement is often referred to and relied upon in reference to various questions on *giras* matters. It is, therefore, given here *in extenso*.

“With the view of promoting the prosperity, peace and safety of the country, and in order that the Gaekwad Government shall receive without trouble and with facility the amount of tribute\* due to it from the provinces of Kathiawad and Mahi Kantha, it has been arranged with the British Government that His Highness Sayajirao Gaekwad Sena Khas Khel Samsher Bahadur shall not send his troops into the districts belonging to the *jamindars* of both the above provinces without the consent of the Company’s Government, and shall not prefer any claims against the *jamindars* and others residing in those provinces except through the arbitration of the Company’s Government; on the other hand, the Company’s Government engage that the tribute, including *kharajat* as fixed by the settlement of Samvat 1864, A.D. 1807 and 1808, and of Samvat 1868, A.D. 1811 and 1812, shall be paid by the *jamindars* to the Gaekwad Government free of expense. If in consequence of the misconduct of any *jamindar* or *talukdar* it becomes necessary to incur any considerable expense, the same, without any addition thereto, shall be defrayed by the said *jamindar*.”

Shortly after the Gaekwad’s agreement of 1820 the Political Agency in Kathiawad was established and it was soon followed by a similar one in the Mahi Kantha to which Lieutenant-Colonel Ballantine was appointed Political Agent. The Political Agent, Mahi Kantha, began to complete the arrangements which were begun in 1811-12. He found no difficulty as regards the village or villages which paid *ghasdana* alone; but as regards the villages which paid *ghasdana* and *jamabandi* both, a question soon arose about fixing the *jamabandi*. These villages as they paid *ghasdana* came, by the agreement of 1820, under the supervision of the Political Agent, but as the Political Agent was entrusted with the duty of collecting the *ghasdana* alone, these villages as regards their *jamabandi* remained under the control of the local Revenue

\* The word used in the original is *jamabandi*.

Officers. Thus as regards the villages which paid *ghasdana* and *jamabandi* both, a sort of dual jurisdiction came to be exercised. The Political Agent, Mahi Kantha, complained to the Bombay Government that the district Revenue Officers, under the pretence of collecting their *jamabandi* from these villages, exercised all sorts of oppression and rendered the collection of the *ghasdana* a matter of great difficulty. The Governor agreed with the view of the Political Agent, Mahi Kantha, and thought that it was indispensable that the amount of the *jamabandi* of such villages which paid *ghasdana* and *jamabandi* both should be fixed, otherwise the guarantee of the fixity of the *ghasdana* would be nugatory. The Governor, therefore, instructed the Resident to prevail upon the Gaekwad to consent to have the *jamabandi* fixed, though its recovery might remain with the district officers. The Resident was further instructed to say to the Gaekwad that if he would not agree to the fixing of the *jamabandi*, there would be no course left but to hand these villages back, and the guarantee of the British Government, as regards the collection of the *ghasdana* leviable, would cease. The Resident, it appears, obtained in 1822 such consent from the Gaekwad and the Political Agent fixed the *jamabandi* of the villages which paid *ghasdana* and *jamabandi* both.

The agreement of 1820 did not refer to Rewa Kantha or Rajpipla but the Resident and his Assistant urged that under that agreement the control of all tributaries became vested in the British Government. The Government of Bombay however refused to countenance such an interpretation and dealt with them without the consent of the Baroda Government.

Mr. Willoughby who was deputed to settle the affairs of Rajpipla reported that the country in which these Chiefs of Rewa Kantha lived was as wild and intricate as could be imagined, consisting of high hills, deep nullas and rugged ravines covered with thick jungles, and that it was indispensable that some arrangements for their supervision by the British authority should be made. The Rewa Kantha Mehwas; Kalambandi of 1825 was at last drawn up by the Baroda Government in concert with Mr. Willoughby.

The Gaekwad's agreement (Memorandum), called the Rewa Kantha Mehwas; Kalambandi of 1825, is a very important document.

regarding the Mehvasi Chiefs of the Rewa Kantha. It is a document specially passed by the Gaekwad Government for the most important of the petty *jamindars* of the Pandu and Sankheda Mehvas at the desire and suggestion of Mr. Willoughby who was an Assistant to the Resident at Baroda at that time. Mr. Willoughby obtained from the said *jamindars* security bonds in general accordance with the terms of the *kalambandi* and other agreements for the payment of *jamabandi*. Though itself not dated it was forwarded to the Residency with a covering letter, dated the 7th September 1825, and the security bond of 15 articles was passed by the *jamindars* in 1826. The arrangement of 1825 differs from the previous ones as regards Kathiawad and Mahi Kantha in this, that by the arrangements of 1825 the Baroda Government did not part with the control and active sovereignty over the chiefs of Rewa Kantha.

The document begins by enumerating the important *mehvasi jamindars* and laying down the principles on which to determine, in doubtful or 'disputed cases, which were *mehvasi* and which were *sarkari* villages. The villages in which there were *talpat* lands were to be considered *sarkari* villages. The revenues payable to the Baroda Government were to be permanently fixed on a ten years' average and in the villages which were to be thenceforth *sarkari*, *wantas*, *ghasdana*, and *rakhopa*, enjoyed by the *jamindars* were to be continued as heretofore. The document provided that any disputes regarding the extent of those rights were to be settled by the Baroda Government in consultation with the British Officers.

Other provisions of the document relate to boundary disputes, to the management and enjoyment of *jamindars'* *wantas*, and to the settlement of disputes relating to various other matters. Since the time of the above settlement the *mehvasi jamindars* have been placed under the Political supervision of an Officer of the British Government.

Upto 1862 the *girassias* enjoyed their *wantas* and *giras* rights without much interference from the Govern-

**Maharaja Khanderao's  
proceedings in 1862.**

ment at Baroda. It is true that sometimes hereditary district officers, such as *desais* and others, encroached upon these rights, but, generally speaking, everything was settled between the *patels* and the *girassias*. When the *girassias* were, as was often the case, poor, lazy, and ignorant, the

*patels* took the opportunity to reduce or even sometimes to deny their just rights, or to encroach upon their lands. On the other hand, in many villages the Koli and Rajput *patels* were the kinsmen of the *girassias*, and, as a rule, the relations of the *girassias* with the villagers were pleasant enough and their disputes were generally settled in the village without reference to the Government. In 1862, however, H. H. Khanderao imposed a tax of two annas per rupee on the income of *giras* rights and lands in imitation of the tax imposed on certain revenue free lands in the British districts in the Bombay Presidency. An order was, at the same time, issued that the *toda giras* payments were to be made direct from the local treasuries, which would put an end to the direct levy of the impositions on the villages. In addition to all this, all *toda giras haks* were attached, pending an enquiry into the validity of the title of the holders. These acts caused great discontent among the *girassias*. At about the same time Maharaja Khanderao remeasured *wanta* and *giras* lands, employing for that purpose a measure, shorter than that employed in measuring *sarkari* lands, and the result was an increase over and above the traditional or nominal area. The excess was called *vadhara* (encroachment) and was assessed at the full *sarkari* or Government rates, although it had been in possession of its owners from time immemorial. The *vadhara* land was not separated from the rest, but the total out-turn was entered in the records as liable to Government assessment according to the fictitious increase. Maharaja Khanderao went further; he had just introduced the *bighoti* system into several districts, according to which the Government dues were paid in money and not in kind as theretofore. Under the old system the *havaltdars*, guards, over the grain to be partitioned, received a measure of grain, a handful or *muthi* from the tenants of *talpat* and *wanta* lands. Under the new system they received regular pay from Government, and, instead of making that a payment in kind, the tenants were called on to pay a slight tax called the *havaltdari*. This innovation was distasteful to the tenants and added to their general discontent.

Soon after the general attachment of *giras* allowances by Maharaja Khanderao, an inquiry into the validity of the title of the holders was conducted at first by two officers called the Revenue Sar Kamdars and placed under

#### Remedial measures.

the orders of the Sar Suba. They were in the beginning only authorized to make inquiries in each individual case and to report their opinion for the approval and sanction of the Sar Suba. They were, it appears, engaged in enquiring into cash claims only. The territorial *girassias* and Thakores submitted to the enquiry conducted by the Revenue Sar Kamdars and the Sar Suba, but the Rewakantha *girassias* and Thakores objected to any such enquiry in respect of their *haks* on the ground that, under the terms of Mr. Willoughby's settlement, they were entitled to have their disputes heard and decided by the "Adhikari Saheb" (the Resident or the Assistant Resident) and not by Baroda officers. A correspondence ensued between the Agency and the Residency and the result was that the Baroda Government finally consented to the enquiry being made by the Assistant Resident in the presence of their Kamdar, with a proviso that either party had a right of appeal to the Resident from the decision of the Assistant Resident. In the beginning the Assistant Resident was authorized to entertain claims of the Rewakantha *girassias* only, but in latter years he was also authorized, with the consent of the Baroda Government, to entertain the claims of the Rajpipla *girassias* and of those living in Bhadarva, Umeta, Dodka, and Raika, otherwise called the Bhadarva group. The Bhadarva group was originally part of the Mahikantha districts and was settled with the Mahikantha *mulukgiri* settlement and had nothing to do with the Rewakantha Settlement of 1825. It was, however, transferred from the supervision of the Political Agent, Mahikantha, to that of the Political Agent, Rewakantha, in or about the year 1841 for administrative convenience. Though the claims of the Rajpipla *girassias* and of those living in Bhadarwa, Umeta, &c., were allowed to be taken up by the Assistant Resident, it was with a clear understanding that the cases already decided by the Darbar were not to be re-opened.

The Assistant Resident who did this *giras* work is known as the  
 Former Settlement Officer. As he had to do  
 this work in addition to his own ordinary

**Special Settlement  
 Officer.**

work, he was able to do it only during the rainy season. In the fair season he was generally engaged in the settlement of Boundary disputes between Baroda and the neighbouring British or other districts. The result was that the work of

settlement was not speedily performed and a good deal of rather acrimonious correspondence on various questions connected with *giras* and *giras* rights such as guarantee, jurisdiction, and succession took place. At last, in 1876-77, Mr. Melvill, the Agent to the Governor-General, took up the subject and dealt with it exhaustively in his Memorandum, dated 15th May 1877\*. He, in consultation with Raja Sir T. Madhavrao, came to the conclusion that all pending disputes should be settled by a special agency. Mr. Melvill then discussed the subject in all its details with His Excellency the Governor of Bombay, Sir Richard Temple, who drew up a Minute (dated the 1st September 1877) which provided for the appointment of a Special Settlement Officer to decide *giras* and other claims judicially and laid down certain principles. This was shown to Raja Sir T. Madhavrao who made his own remarks on it in his able Memorandum, dated 26th October 1877. The Resident Mr. Melvill reviewed both and gave his own opinion. Subsequently the whole correspondence, including the minute of Sir Richard Temple, was placed before the Government of India who in their letter No. 521 P., dated 28th February 1878, ordered a code of rules for the Special Settlement Officers' guidance to be drawn up.

These rules were to be as few and as simple as possible and were to be based upon the Minute of H.E. the Governor of Bombay, dated September 1st, as modified by the orders of the Government of India. These rules when ready were submitted through the Bombay Government for the final orders of the Governor-General in Council, and were finally approved and sanctioned by the Government of India, letter No. 1138-P., dated the 5th June 1878.

**Rules for the guidance  
of the Special Settlement  
Officer.**

Under the rules it was settled that (1) the guarantee of *giras* rights extended to tribute-payers to the Gaekwad in the Mahi Kantha and Palanpur in 1820, and to their heritors, but not to permanent alienees of *giras* and *wanta* lands, unless they had obtained a special guarantee; (2) the continuance of the guarantee was not affected by the place of residence of its holders; (3) guaranteed *giras* rights were not liable to

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\* Memorandum on *Giras* Rights held in Baroda by P. S. Melvill Esq. C.I.E.



any special tax, except with the consent of the British Government; (4) the supervision and protection of the rights was to be the care of the Baroda Resident solely; (5) after the decision made by the Special Officer, jurisdiction in future disputes regarding unguaranteed rights was to vest absolutely in the Baroda government, and regarding guaranteed rights, in the Baroda Resident if the interests of the holders were affected by the action of the Baroda government; (6) the rent of a tenant cultivating only *wanta* or *giras* land could not be enhanced, but rent established by custom might continue to be levied. If the tenant had *talpat* land as well, the rent of such land was not to be so severe as to disable the tenant from paying his rent on his *giras* or *wanta*; (7) succession to *giras* and *wanta* land vested in legitimate heirs or a son adopted with the cognizance of the Gaekwad. The same rule applied to *giras* rights in cash or kind, if held by tributaries, but if by non-tributaries, only male heirs of the last rightful occupant could inherit; or failing them, the lineal male heirs of those in the Rewakantha, who were in possession in 1825, and in the Mahikantha in 1820, unless earlier possession could be established; (8) the decisions of the Political Agent in past times as to succession into guaranteed *giras* and *wanta* rights were to be final; (9) and (10), escheat and lapses in respect of all rights were to pertain to the Gaekwad; and (11) civil and criminal jurisdiction over *wantas* in Baroda territory belonged and should belong, exclusively to the Baroda government. When any limited jurisdiction shall have been exercised by or on behalf of any *jamindar*, and the Baroda government is willing to continue the same with or without limitation to the *jamindar* personally, it shall be exercised by him in subordination to the Baroda government, in whom the residuary jurisdiction rests, but shall not be exercised by any person acting in his behalf, except with the express consent of the Baroda government. Certain compensation might be given to the *jamindars* for loss of income arising from fines if his jurisdiction was restricted. The only proviso was, that the concurrence of the Agent to the Governor-General to the resumption or restriction of the *jamindar's* jurisdiction had to be obtained by the Baroda Administration.

The Special Settlement Officer was to dispose of all claims of all guaranteed *girassias* and also of unguaranteed persons of the Mahi and Rewa Kanthas, Palanpur, Rajpipla, the Dang country in Khandesh,

the Panch Mahals, and the districts of Kaira, Ahmedabad, Broach, and Surat.

The First Special Settlement Officer was Mr. King, of the Bombay Civil Service. He was succeeded by Messrs. Reid, Boevey, and Beaman in order. The first appellate officer was the Hon. Mr. J. B. Peile, next came in succession the Hon. Mr. Richey and Messrs. Mullock and Aston. In the court of the Special Officer the interests of the Baroda Government were represented by an officer called Darbar Agent, and the interests of the tributaries and others were represented by an officer called the British Girassia Agent, appointed by the Bombay Government. The work of the Special Settlement Officer lasted for more than six years.

Under the rules framed for the guidance of the Special Settlement Officer appeals against the decisions of the Special Settlement Officer were allowed on questions of law or principles only. The first batch of appeals was against the decisions of Mr. King and Mr. Reid. They were decided by the Honourable Mr. Peile in December 1880. The second batch of appeals was decided by the Honourable Mr. Richey in February 1884. The third batch of appeals was decided by Mr. Mullock in September 1885 and the fourth batch of appeals was decided by Mr. Aston in 1888 and some of them were again reviewed and decided by Mr. Reid and the Honourable Mr. Candy.

The following were some of the disputes regarding *giras* rights including *wantas* which were decided by the Special Settlement Officer:—Encroachments by Baroda Government on *wanta* lands and by *wantadars* on *talpat* lands; the imposition of taxation on *wanta* lands, whether in the shape of assessment, of increased *salami* or cesses; difficulties thrown by the Gaekwad's authorities in the way of *jamindars* in the collection of their dues from cultivators of *wanta* lands; interference of the Gaekwad authorities with alienated *wanta* lands; non-payment or irregular payment of *giras* dues from the Gaekwad's local treasuries; and questions about water-courses and rights of way in *wanta* and *talpat* lands.

Soon after the Special Settlement Officer started working he found that there was some difficulty in **State Giras Department.** executing his decisions. He asked for an assistant. After some discussion it was decided that it would be better to constitute a State Giras Department, because, besides execution work, it would prepare *giras* registers, adjudicate on fresh claims, &c. A Giras Department was therefore constituted in 1878 under Khan Bahadur Pestonji Jehangir, C.I.E., Settlement Commissioner. The Head of the Giras Department was to constitute a court which was to hear all fresh cases in which *girassias* were parties. An appeal was to lie to the Huzur. This is now represented by the Settlement Commissioner or Giras Adhikari. There was no further appeal but the Resident's right to interfere for the preservation of the guarantee was reserved. The Giras Court was to be a regular judicial court, "conducted in the same manner as the other judicial establishments of the State."

The Rules do not provide for an appeal to the Resident: yet now-a-days a guaranteed *girassia* can in all cases **Appeals to the Resident.** appeal to the Resident and the Resident in all cases hears him. For some years the Residency took no notice of the Giras Courts. There were then some complaints and the Bombay Government complained that the Resident was not properly looking after guaranteed people. A plan was tried whereby the decisions of the Giras Courts were called for and the Native Assistant heard arguments, took further evidence, and submitted an opinion, which was criticised by the First Assistant and issued with or without modifications by means of a letter over the Resident's signature. Next the First Assistant took to hearing appeals regularly. Lastly we find the present practice, wherein the Resident sits as a regular Court of final Appeal to which all guaranteed *girassias* can go.

In 1889-90 as the final decision of Mr. Candy in the Mahi Kantha Bhayat guaranteed test case settled the principles on which guarantee was to be extended or denied, His Highness's Government urged with good reasons that there was no necessity for the appointment of a Special Settlement Officer and the Government of India accordingly entrusted the work of settling the cases pending on the file of the Special Settlement Officer's Court, to the State Giras Department.

The rules framed for the guidance of the Special Settlement Officer, had decided most of the disputed points about *giras* and guarantee. Some of them together with the interpretations put upon them by the deciding officer on questions relating to jurisdiction, guarantee, etc., may be briefly noted here.

The Political Agents claimed, and commenced to exercise, civil and criminal jurisdiction in some of the big *wantas* situated in Baroda territory on the ground that they were integral parts of the Rewa Kantha. The real terms of the Rewa Kantha Mehvasi Settlement, the Kalambandi of 1825, were gradually lost sight of and the Political Agents, by degrees, began to assume under various pretences, authority which really did not vest in them. The result was that a sort of dual jurisdiction came to be exercised in a village in which a Rewa Kantha chief possessed a *wanta*. The Gackwad Sarkar exercised it over the *talpat* portion of the villages and the Chief and the Political Agent exercised it over the *wanta* portion of it. Dual jurisdiction thus caused great inconvenience and complications. The Political Agents were not right in claiming and treating *wantas* as integral parts of Rewa Kantha. Really speaking they were parts of Baroda villages and the Kalambandi of 1825 distinctly stipulated that they should be so treated, but in subsequent years the Kalambandi was entirely forgotten and a system of encroachments on the rights and privileges of the Baroda Government was commenced. Matters went on in this way for some time till recent years, when greater attention began to be paid to the civil and criminal administration of the country. This exercise of dual jurisdiction was at every step a hindrance to His Highness's Government. Consequently a good deal of correspondence had passed between the Political Agents of Rewa Kantha, the Resident and the Baroda Government. In 1877 when the whole *giras* question was considered by the Government of India, it was finally decided by rules 32 and 33 as under :—

“Civil and criminal jurisdiction over *wantas* in Baroda territory belongs exclusively to the Baroda Government. Where any limited jurisdiction shall have been exercised by, or in behalf of, any *jamindar*, and the Baroda Administration is willing to continue the same, with or without limitation to the *jamindar* personally, it shall be exercised by him in subordination

to the Baroda Government, in whom the residuary jurisdiction vests, but shall not be exercised by any person acting in his behalf, except with the express consent of the Baroda Government."

"In any case in which jurisdiction shall have been exercised by or on behalf of any *jamindar*, if the Baroda Government decline to continue such jurisdiction, or think fit to restrict it, it shall be competent for the Special Settlement Officer, upon the motion of the *jamindar* or of the Baroda Administration, to take into consideration the loss of income from fines, etc., which may accrue to the said *jamindar* from the assumption or restriction of such jurisdiction by the Baroda Government and to award either a lump sum not exceeding twenty years' purchase of the annual income calculated on a fair average in compensation for the same, or a deduction of the annual income calculated as aforesaid on fair average in perpetuity from the annual tribute payable by the *jamindar* to the Darbar as the *jamindar* may desire or decline to grant any compensation provided that the concurrence of the Agent to the Governor-General to the resumption or restriction of the *jamindar's* jurisdiction has been previously obtained by the Baroda Administration."

Soon after the publication of these rules, His Highness's Government issued a notification to the effect that civil and criminal jurisdiction over *wantas* situated in the Baroda territory and belonging to *jamindars* in Rewa Kantha, Mahi Kantha and Palanpur belongs exclusively to the Baroda Government; and that where any limited jurisdiction has been exercised by, or on behalf of any *jamindar*, and the Baroda Government is willing to continue the same, with or without limitation to the *jamindar* personally, it shall be exercised by him in subordination to the Baroda Government, in which the Residency jurisdiction vests.\*

The object of these rules was well understood by the several Special Settlement Officers who were, from 1878-1888, appointed to decide *wanta* and *giras* claims. They interpreted them in the spirit in

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\* *Giras Selection*, Vol. I., page 85.

which they were framed. But Mr. Aston, who was appointed to hear certain appeals in 1888 took a different view in the Jaspur and other cases that came before him. He went so far as to declare that the Government of India had no power to sanction the rules in question in as much as they in his (Mr. Aston's) opinion were opposed to the pledge given to the tributary chiefs for the maintenance of the rights and privileges as they existed at the time of the Settlement. Thus the question of civil and criminal jurisdiction over *wantas* and *giras* lands situated in His Highness's territory, though finally settled in 1878, as stated above, was re-opened by Mr. Aston and decided against His Highness's Government. His Highness's Government was therefore constrained to forward a representation to the Government of India against Mr. Aston's decisions on the question of jurisdiction over *wantas* and other matters which were opposed to the *giras* and *wanta* rules. The Government of India held that Mr. Aston was bound to follow the code of rules laid down for his guidance, just as a judge is bound to abide by the law which he is appointed to administer. They, therefore, declared that Mr. Aston's decisions where they were in conflict with these rules were to be treated as *ultra vires*. The Government of Bombay, therefore, appointed first Mr. Reid and afterwards Mr. (afterwards Sir E. T.) Cundy to review such of Mr. Aston's decisions as were inconsistent with the rules. Sir E. T. Cundy held in Juna Jaspur and Lodra cases that civil and criminal jurisdiction over *wantas* or villages situated in Baroda territory belongs exclusively to His Highness the Gaekwad according to Rule 32 of the *Giras* and *Wanta* Rules.

Another question regarding jurisdiction which was equally full of difficulties and complications related to the authority which ought to try cases regarding *wantas* and *giras* rights. The Political Agents claimed that they had jurisdiction to hear claims preferred by the people (*girassias* and others) residing within their territorial limits for *giras* and *wanta* rights situated in Baroda territory; His Highness's Government, on the other hand, maintained that they had no such jurisdiction. Claims for *giras* or *wanta* right situated within Baroda territory by whomsoever preferred were, it was urged, to be investigated and decided by His Highness's officers. According to the Kalambandi of 1825, the claims of the *jamindars* of the Pandu and Sankheda

Mehvas to *giras* rights situated in Baroda territory were to be settled by the "Adhikari Saheb" in communication with the Baroda Government. But the Adhikari Saheb was not to constitute himself as an independent authority. A question arose as to who was meant by the words Adhikari Saheb. Mr. Melvill in para. 108 of his *Giras* Memorandum answered: "certainly not the Political Agent of the Rewa Kantha of the present day who disclaims all connection with or allegiance to the Resident at Baroda. The person referred to as Adhikari Saheb and Saheb Bahadur was an Assistant to the Resident or a gentleman from the Residency as stated in His Highness the Gaekwad's Memorandum dated 7th September 1825. His Highness would never have consented and would never consent to allow interference between him and his *mehvasi* subjects in his own territory to be exercised by any one independent of the Resident at his Court." In 1877, when Sir Richard Temple, Governor of Bombay, discussed with the Agent to the Governor-General the whole subject relating to *giras* and *wanta* rights situated within the Baroda territory it was recorded that "the duty heretofore pertaining to the Political Agents of Rewa Kantha and Mahi Kantha and to the Political Superintendent of Palanpur for the protection of the *wanta* and *giras* rights in the Gaekwad's territories will cease and be vested in the Governor-General's Agent." The question was ultimately decided in favour of His Highness's Government and it was ruled as under:—

"Henceforth the political supervision over the protection of the aforesaid rights and interests of *giras* and *wanta*, and any matters situated within the territories under the direct administration of the Gaekwad, shall be, to the extent heretofore under British guarantee direct or indirect, left in the hands of the Agent to the Governor-General at Baroda."

"When the work of Special Settlement Officer is finished, the jurisdiction to investigate and decide any future disputes regarding unguaranteed rights will vest absolutely in the administration of the Gaekwad. And in regard to the rights which have been guaranteed directly or indirectly, the Agent to the Governor-General will exercise jurisdiction in cases in which the interest of the holders are affected by the action of the administration of His Highness the Gaekwad."

In spite of these rules the Political Agent, Rewa Kantha, interfered and carried on some correspondence with the Agent to the Governor-General at Baroda in respect to the Wadaj *wanta* of the Rana of Mandwa. The Agent to the Governor-General, Mr. Melvill, wrote to the Political Agent, Rewa Kantha, and informed him that his interference was unjustifiable. The Political Agent submitted the correspondence to the Government of Bombay for orders and the Government of Bombay upholding Mr. Melvill's view\* issued a resolution to the effect that *girassias* should prefer their complaints in the first instance to His Highness the Gaekwad's officers, and if they fail to obtain redress, they should then address the Agent to the Governor-General (now Resident). A circular was therefore issued in November 1879, notifying the change of system thus effected.

In 1825 the Gaekwad Sarkar executed an administrative document of considerable importance known as Rewa Kantha Mehvas Kalambandi. This holds out certain promises to the Pandu and Sankheda Mehvasi Chiefs and *girassias* expressly guaranteeing the preservation of the *giras* rights of the Mehvasi *jamindars*. This document is therefore held to give these persons a direct guarantee of the British Government for the protection of their *giras* rights. In the Mahi Kantha Settlement of 1820 there was no such express guarantee; but it was held that the Mahi Kantha chiefs were entitled to an indirect guarantee resting upon the fact that the British Government is responsible for the punctual collection of the tribute payable to Baroda, and that all sources of income that contribute to the payment of the tribute should therefore be protected by the British Government (Rule 5, 7). This indirect guarantee was held to apply to the Kankrej jillah and the five estates of the Bhadarwa group which were formerly in the Mahi Kantha. *Girassias* living in British or Baroda territories have no guarantee for their *giras* rights in Baroda. The Rajpipla *girassias*, and *girassias* living under chiefs other than the Pandu and Sankheda Mehvasi chiefs have no guarantee, as they do not benefit by the Kalambandi of 1825. Similarly in the Mahi Kantha only the tribute paying chiefs benefit by the guarantee. This guarantee conferred several privileges the most important of which were the exemp-

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\* Government Resolution No. 1278, dated 19th March 1879; *Giras Selection* Vol. I., p. 127.



tion from payment of the Inam Committee Tax imposed by Maharaja Khanderao, and the right to invoke the interference of the British Government in case of any encroachment, real or fancied, on their rights by the Baroda Government. It has now been authoritatively settled by Rule 7 that *giras* and *wanta* rights in Baroda territory, if guaranteed directly or indirectly, are not liable to pay any special tax or fee except with the consent of the British Government.

In the course of the discussion between the Baroda Government, the Political Agent, and the Resident, as to the nature and extent of the guarantee it was urged by Baroda that the *girassias* who lived in Rewa Kantha in 1825 but who have since come to reside in Baroda jurisdiction should *ipso facto* lose the benefit of the guarantee. This point was at last settled by rule 6 which laid down that the continuance of a guarantee of a right to *giras* or *wanta* is not affected by the place or residence of the holder.

Rule 7 laid down that *giras* and *wanta* rights in Baroda territory if guaranteed directly or indirectly are not  
**Inam Committee Tax.** liable to any special tax or fee except with the consent of the British Government. It was therefore settled that no Inam Committee tax could be levied from guaranteed *girassias*. As regards the unguaranteed *girassias* the levy was held as unquestionable by the Secretary of State for India in the case of the Kanjari Thakore and a British subject residing in the Panch Mahals. Arguments for and against the levy are fully given in para. 77 of Mr. Melvill's Memorandum on *Giras*. Sir T. Madhavrao however thought of reducing the levy on cash *giras* from two annas in a rupee to one anna and ordered that all *toda giras* payments for the year 1878-79 becoming due in the year 1879-80 should be subjected to a reduction at the rate of one anna instead of two annas in the rupee. The Inam Committee tax on land belonging to unguaranteed *girassias* continued to be levied as before.

As regards the *vadhara* assessment it is hardly necessary to say  
**Vadhara.** that it was calculated by a standard shorter than the one employed in the measurement of *talpat* lands, and therefore in a majority of cases the *vadhara* was not real, and the levy of full assessment on account of the so-called *vadhara*

was not proper ; and whatever had been recovered under this head in regard to guaranteed lands had to be refunded.

As regards the *havaldari* the Honourable Mr. Peile held that His Highness's Government is entitled to levy any dues which can be proved to have been identical " with a fee paid to the Baroda Darbar in 1820 or with a fee of later origin but sanctioned by usage (on the analogy of Rule 10)." The Special Settlement Officer was of opinion that the payment in kind which was to be made in old time was only a voluntary payment. In appeal this opinion was not accepted and the levy of *havaldari* was held to be justifiable.

Rule 5 of the Rules framed for the guidance of the Special Settlement Officer provided that the British guarantee for the presentation of *wanta* and *giras* rights in Baroda extended to those who paid tribute to the Gaekwad in the Rewa Kantha in 1825, and in the Mahi Kantha and Palanpur in 1820, and to their successors by inheritance ; but it does not extend to the permanent alienees of the *giras* and *wanta* lands, unless they are guaranteed independently in their own right. The Special Settlement Officer had to declare, under this rule, that *bhayats* who paid no tribute to the Gaekwad were not entitled to the British guarantee. Appeals were preferred by the *bhayats* of Mahi Kantha tributaries. The Special Appellate Officer, Mr. Richey, bound as he was by the rules, did not decide the appeals judicially but submitted a report to the Government of Bombay, giving his opinion to the effect that " the *bhayats* have a claim in equity at least for British protection and I think that this should be extended by attaching their *jivai* to the guaranteed estate of the parent tributary as was apparently intended at the settlement." His Highness's Government entered a strong protest urging reasons, for not opening a question which had already been fully considered and decided when the rules for the guidance of the Settlement Officer were sanctioned by the Government of India. The Government of Bombay did not feel justified to recommend any amendment of the rule but made a report to the Government of India stating that the estates enjoyed by the *bhayat* were, in their opinion, not permanent alienations in the sense of Rule V and were therefore not excluded from the guarantee. They (the Government of Bombay)

further declared that “ the British mediation rests upon the terms of the agreement of 1820, confirmed by usage and that it would be inconsistent with the settlement effected with the Gaekwad if the estates of the Mahi Kantha *bhayats* were held to be outside the guarantee accorded to the tribute-paying estates from which they are provisionally severed.” The Government of India treated the question referred to them as one of fact, and not of policy, and declared that it was for the court to determine whether or not any particular estate made out its title to the British guarantee. This view necessitated the re-appointment of the Special Settlement Officer who was asked to take evidence in each case and decide the question whether the property in dispute was guaranteed or not. The Special Settlement Officer, after recording evidence in one case which with the consent of the parties was regarded as a test case, came to the conclusion that any property received by the *bhayats* of the Mahi Kantha tributaries in *jivai* was entitled to the covering guarantee of the tributaries provided its connection and subordination to the Chief who granted it was closely and continuously kept up. *Jivai* property was held to be a part and parcel of the property of the Chief not permanently alienated as was required under Rule V, for the purpose of excluding it from the guarantee. The *jivai* property was decided by the Special Settlement Officer as held by the *bhayat* on service tenure, and as long as this dependence or subordination of *bhayats* on their chief estates—the service-tenure on which the *jivai* property is held—is preserved it is covered by the guarantee to the chief; but under certain circumstances the property ceases to be *jivai* and can then lose the benefits of the covering guarantee of the Chief who granted it. It was further held that it is possible that the original tenure of *jivai* land may become totally extinguished and that the occupants may continue in possession upon different terms. Such possibility exists in two extreme cases. In one case a *bhayat* founds a new Raj for himself and becomes a *tilayat*, that is to say, he shakes off his dependent status by concentration of his powers. In the other case years of separation or want of close and continuous connection make the original *jivai* holders independent of their Chief. In such cases the original tenure is to be treated as extinguished. Appeals were preferred by both parties against the decision of the Special Settlement Officer. It was urged on behalf of the *bhayat* that it was wrong

on the part of the Special Settlement Officer to have refused the personal guarantee to the *bhayat* and to have thereby excluded all the other property of the *bhayat* except his *jivai*, from the benefit of the British guarantee. On the other hand, it was urged on behalf of His Highness's Government, that the Special Settlement Officer was in error in holding the *jivai* property to have been held on a kind of service tenure. The Special Appellate Officer Mr. Aston decided in favour of the *bhayats*. The result of his decision was, that not only the *bhayat*, but also all persons living in subordination to the chief were personally entitled to the guarantee: a result which was opposed to the clear wording of Rule 5 under which only tribute-payers were entitled to guarantee. The Government of India, on the representation made by His Highness's Government, appointed Mr. E. T. Candy to review such of the cases as might be placed before him and to dispose of them on their merits. Mr. Candy set aside Mr. Aston's decision and restored that of the Special Settlement Officer, Mr. Beaman. Guarantee does not belong to *bhayats* as individuals, but to their *jivai* estates, and operates only so long as these estates continue to form part of the parent estates. The severance of connection would ordinarily be proved by showing that the assignment was so ancient and the isolation so complete that a reasonable presumption would arise that the control of the present chief and the feudal connection with the parent estate have ceased to exist.

During the course of his inquiry the Special Settlement Officer had to decide under Rule V, whether a certain field or fields granted by a guaranteed tributary or a guaranteed *girassia* to unguaranteed person were or were not guaranteed. This question was exhaustively discussed before the Special Settlement Officer in the Unawa case (O.C. No. 3701). It was urged on behalf of the Thakore of Pethapur that as the *wanta* of Unawa was a compact one, it was not necessary for the Special Settlement Officer to go into the details of the alienations but the whole *wanta* with all its alienations should be continued under the guarantee of the British Government. In reply it was contended on behalf of the Baroda State that the details of the alienations were of essential importance to enable the Court to hold whether the alienations in whole or in part were liable to be excluded from the guarantee under Rule 5. The Special Settlement Officer after giving due considera-

**Guarantee to  
Alienations.**

tion to the arguments advanced on both the sides, held that the guarantee claimed could not be applied indiscriminately. "The extent of the guarantee must" he said "be limited by the provision of Rule V which restricts the guarantee to the Mahi Kantha tribute payer of 1820 and to their successors by inheritance and excludes permanent alienances unless they are guaranteed independently." As regards petty alienations, such as *pasaita*, *sharmadaya*, *chakariat* and such other alienations, the lands assigned to dependents, village officials, and others for service or for religious and like purposes, do not become divested of the guarantee. But any permanent alienations such as out and out sales, or absolute transfers of title, do become divested of the guarantee.

It was settled after some correspondence that His Highness's Government has the right to investigate the title on which landed property, situated within His Highness's territory and alleged to be alienated, is held on the occasion of a succession and to attach the same while the inquiry is pending. This question was raised in reference to the *inam* village of Guntial in Baroda territory, belonging to the Thakore of Kanjari. The Collector of the Panch Mahals, was requested to allow the village of Guntial to be managed by His Highness's Government on the death of Dipsing, the Thakore of Kanjari, pending inquiry into the title of the holder. This he declined to do, and submitted the matter to the Governor of Bombay, who ruled that the village of Guntial, although belonging to the Thakore of Kanjari, is in the Baroda State, and the Collector of the Panch Mahals who is managing the Thakore's estate during his minority must accept the conditions to which *inam* property in Baroda territory is liable and submit to the village being placed under attachment pending a settlement of the title.\*

There were many complaints from co-sharers in *giras* lands. Some complained that they did not get their shares of the *giras* from their relatives in whose names it was entered, and others wanted to have their names inserted as *giras* recipients jointly with those of their relatives. The Giras Department however has instructions not to divide any *giras* allowance

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\* Giras Selection, Vol. I., pages 226-237.

among its co-sharers nor to enter the names of co-sharers or sub-sharers along with those in whose names the *giras* is continued by any competent authority. Exceptions are sometimes made with the permission of the Huzur in cases where the allowances are large.

**Consolidation of  
Giras Haks.**

Many *girassias* have *giras* allowances on different villages belonging to different *mahals* and formerly they were required to go to the different *mahals* to receive them. The result of such a system was that *girassias* seldom went to receive their *giras* in the year in which it was payable because most of the *giras* items were small, and the expenses and inconveniences attending their travelling from place to place were great. To remedy this state of things instructions were issued to the Giras Department to consolidate the *giras* items payable to one individual from the different *mahals* of a district and to pay the same in one lump sum from one treasury. *Giras* allowances belonging to one individual but payable from different districts were however ordered not to be amalgamated. Recipients of such allowances are however very few\*.

**Forfeiture of giras  
on conviction of the  
holder for crime.**

*Giras* allowance is liable to be stopped by His Highness's Government in case its recipients commit, or assist in committing a criminal offence. A circular was therefore issued from the Huzur Assistant to the effect that when a *girassia* is convicted of any such offence, the Suba of the district should report the particulars of the case to the Huzur Settlement Department for the final orders of the Huzur.†

**Stamp fees, Court fees,  
&c.**

A question having arisen as to whether the persons deputed by the guaranteed tribute-payers to receive on their behalf the *giras* allowances payable to them, should produce a *mukhtyar-nama* duly executed on a stamped paper, it was decided after some correspondence with the Agent to the Governor-General that the tributaries should address communications authorizing their agents to receive their *toda giras* in the form of *yads* rather than *mukhtyar-nama*, and that such communications should be countersigned by some responsible

\* *Giras Selection*, Vol. I. Pages 283 to 284.

† Circular No. 1, dated 31st August 1877.

*Officer of the Political Agency to which the tributaries belong. The counter-signature of a responsible Political Officer is simply required as a certificate of identity.\**

On the analogy of the correspondence regarding the exemption of *mukhtyar-namas* from Stamp duty, the tributary *talukadars* claimed exemption from the payment of any stamp duty leviable under the Stamp law. After a good deal of correspondence the question was set at rest by a decision of the Government of India communicated to His Highness's Government by the Agent to the Governor-General in his letter No. 6783, dated 29th June 1892. It says—Para 2 :—“The Supreme Government consider that a guaranteed *girassia* should pay Stamp fees, Court fees, &c., in accordance with Baroda laws and rules when as a private individual he makes use of the Baroda State Courts to enforce his private rights against other individuals, whether those rights are connected with his *giras* or not, or to prosecute individuals for private wrongs. It is only as against the Darbar that he is guaranteed : in revenue matters his claims against the Darbar in connection with his *giras haks* may possibly bring him occasionally into the Darbar Courts and it is probable that in such cases, he should not be required to pay Baroda Court fees, &c.”

The Special Settlement Officer had, in the course of the inquiry entrusted to him, to decide claims to petty  
**Petty haks.** *haks* such as *reth* (forced labour) from tailors, Mochis, barbers, potters, and perquisites of shoe-leather, yarn, hides, food and lodging. It was contended on behalf of His Highness's Government that such claims, however reasonable originally should be disallowed as being opposed to modern sentiment. The Special Appellate Officer however made the following ruling in appeals Nos. 2, 3, 9 and 10 :—†

“The practice of the Rajasthani Court in Kathiawad is to award, the right to service where the custom is proved, but to add that all service rendered must be paid for at market rates.

“The *girassias* are entitled to the continuance of petty *haks*, such as perquisites of hides, shoe-leathers, yarn, &c., when they can prove

\* *Giras Selection*, Vol. I., pages 285 to 289. .

† *Giras Selection*, Vol. I., pages 520-21.

'the receipt of them by usage, but it is to the public advantage that the value of them should be calculated and a money payment substituted.

"Rations, that is food and supplies for *girassias* and their attendants when they went to get their *giras* rights, should be commuted for a money payment. The best order to pass in such cases is perhaps that *girassias* travelling to collect dues are entitled to food and lodging, but only on payment."

In the rules framed for the guidance of the Special Settlement Officer the rule as to succession was as follows :—

"Succession to *giras* in land and *wanta* shall be held to devolve upon the legitimate heirs, near or remote, or upon the son adopted with the cognizance of the Gaekwad Government ; and *giras* rights in cash or kind shall be held to descend in the same way when held by tributaries. The *giras* rights in cash or kind held by non-tributaries shall be held to descend only to lineal male heirs of the last rightful occupant, or failing them to the lineal male heirs of those who in the Rewa Kantha were in possession in 1825, and if in the Mahi Kantha and Palanpur, were in possession in 1820, unless written evidence of earlier possession be produced."

The application of this rule was objected to by the Thakore of Bhamaria when his claim to succeed to the *giras haks* of the Thakore of Sonipur was disallowed. But the decision passed by the Giras Department was approved by the Agent to the Governor General.\*

An important principle was settled in the Lakhwad Wanta case appeal No. 74. In the village of Lakhwad in Mehsana the Thakore of Warsoda possessed a *wanta*. The cultivators, finding that the village could not accommodate them all built huts for themselves on *wanta* land, founding there a new hamlet. The Baroda Government, having criminal jurisdiction in the village, insisted that a new hamlet could not thus be erected without its sanction and the cultivators, in order to obtain that sanction, agreed to pay, and actually did pay one rupee annually per hut to Government as *umra vero*.

\* Giras Selection, Vol. I. pages 1 to 12, Appendix



The Thakore of Warsoda urged before the Special Settlement Officer that the levy of *umra vero* was illegal and that whatever had been recovered on that account should be ordered to be refunded. The Special Settlement Officer and the Special Appellate Officer both held that His Highness's Government "having criminal jurisdiction in Lakhwad, has an undoubted right to impose any conditions which it may think necessary regarding the founding of new hamlets within the village *skim*."

In the Chamara *wanta* case (Appeal No. 96) the Thakore of Umeta made a claim for some 70 *bighas* of *bhatha* land situated in the bed of the river Mahi, between his admitted *wanta* and the river. The Special Settlement Officer held that His Highness's Government was entitled to the *bhatha* land and rejected the claim of the Umeta Thakore on the ground that the land claimed did not form any portion of his ancestral *wanta*. In appeal, the Special Appellate Officer upheld the decision of the Special Settlement Officer and remarked as follows:—

"Throughout the Surat District, I believe in Gujarat generally where rivers like the Mahi and Narbada run in deep channels between high banks and where accretions are completely severed from the lands on the banks by a steep if not precipitous height differing materially from Roman or Italian rivers such as the Po which overflows a level plain the custom prevails almost universally of selling by auction the right to till new alluvial deposits."

In the case of the Miya of Punadra a question was raised as to whether certain deductions (*kapat*) from the Miya's cash allowance on account of *potdari*, *sirpao* to Fadnis and *sadak pati* (road cess) were allowable or not. It was urged on behalf of the Punadra Miya that such deductions were illegal. On behalf of His Highness's Government it was pointed out that the *potdar's dasturi* and the *fadnis sirpao* had been levied for a very long period. The *sadak pati*, indeed, dated from Samvat 1909. The Special Settlement Officer held that the *sadak pati*, as a comparatively recent imposition, should be removed and that the other two items (*potdari* and *sirpao* to *fadnis*) should be allowed as heretofore. An appeal was preferred against the decision of the Special Settlement

Officer by the Miya of Punadra. The Special Appellate Officer upheld the decision of the Special Settlement Officer on the analogy of Rule 10.

The Thakore of Mansa, had a *naka*, custom house, in Galthara, a Baroda village in the Vijapur taluka. The **Nakas.** Baroda authorities ordered the removal of this *naka* and substituted one of their own. The Thakore of Mansa thereupon protested before the Special Settlement Officer against this. The Special Settlement Officer held that "the Thakore of Mansa cannot apparently claim the right to impose his *nakas* within Baroda jurisdiction and the Darbar cannot, I think, reasonably be called upon to pay compensation for a Mansa *naka* removed from the limits of their own jurisdiction." An appeal was preferred against this decision of the Special Settlement Officer by the Thakore of Mansa who amongst other grounds urged that the Special Settlement Officer was wrong in holding that no compensation could be allowed to him for the loss caused to him by the removal of his *naka*. In appeal the Special Appellate Officer held that compensation should be awarded to the claimant. The fairest way of computing such compensation was, in the opinion of the Court, to call for evidence and proof as to the receipts from the *naka* during the last twenty years, and granting an equivalent lump sum.

In 1895-96 the British *Girassia* Agent working at the Residency made fresh proposals in respect of (a) amendment of *giras* rules sanctioned by the Government of India in 1878, (b) recovery of the dues of the guaranteed *girassias* on *giras* and *wanta* lands belonging to them from their tenants and (c) regulating of revenue jurisdiction to be exercised by the guaranteed Thakores. Draft rules were framed accordingly and they were discussed at conferences, composed of the Agent to the Governor-General and the Revenue Commissioner of the Northern Division, at Baroda, a representative of His Highness's Government having also been present. After prolonged discussion it was considered unnecessary to amend the existing *giras* rules. The draft rules in respect of the remaining two subjects were modified and the modified rules were submitted to the Government of India for approval and sanction.

In 1897-98 the Government of India approved of the rules regarding (a) the Revenue management to be exercised by certain guaranteed

Thakores and *girassias*, in their villages and *wantas* in Baroda territory ; and (b) the recovery of the dues of the guaranteed *girassias* on *giras* and *wanta* lands belonging to them from their tenants. Accordingly seven Thakores in the Kadi district were given the powers of revenue management. Cases of *dan*, dues from tenants, of other guaranteed *girassias* are decided according to the new rules framed for the purpose.

**"  
Giras Conference  
1907.**

Fresh questions having arisen or old ones having assumed new aspects, another Giras Conference was held in 1907. The members, amongst whom were the Resident and Mr. C. N. Seddon, I.C.S., the then State Settlement Commissioner, were entrusted by the Government of India with the duty of considering and deciding, or reporting on, points connected with the working of the *giras* rules, and questions affecting the *girassias*. The Conference submitted some points of considerable importance to the Government of India. The first dealt with the position of the Baroda Giras Assistant to whom was assigned the duty of hearing and deciding, as a court of first instance, cases in dispute between the Baroda Government and the *girassias* ; and who also represented his Government at the appeals brought by the *girassias* against his own decisions in the court of the Resident. The *girassias* urged that this was an improper procedure in as much as the Giras Assistant being the original Judge was not a proper person to represent the State in appeals ; while the State was disinclined to employ another officer to represent it in these appeals on account of the extra expense involved. In the end His Highness's Government yielded the point and it was decided that at the hearing of appeals by the Resident the Baroda State should be represented by some officer other than the Giras Assistant who had first heard the case.

Another point before the conference concerned those *wantadars* who claimed the right to enquire into questions relating to trees, alienated lands in *wantas*, and other property. This was opposed on the ground that an alienation inquiry can belong to the Sovereign alone. The holders of alienated lands in *wantas* are the subjects of the State and His Highness's Government represented that they could not allow the private incomes of the Thakores to be thus swelled. It was decided

**State's right to make  
alienation inquiry.**

that His Highness's Government may hold the inquiry on the following conditions:—

- (1) That the said inquiry shall be held on an application by a guaranteed tributary.
- (2) That His Highness's Government shall bear the cost of the said inquiry, and shall be entitled to 25 per cent. of the charges annually assessed on lands as a result of the said inquiry.

His Highness's Government having agreed to this decision, it was subsequently considered desirable to lay down some rules for regulating the alienation inquiry. Rules were therefore framed and came into force from the 1st of January 1915. They apply to all *wantas* and *giras* lands in the State covered by guarantee, regarding which an application is made by the tributary for an alienation inquiry. After enumerating the different kinds of *barkhali* lands, which are found to prevail in *wantas* and *giras* lands, and defining them, the rules lay down the principles which are to be followed in making the inquiry. The onus of proving in the first instance that a certain *barkhali* land is held under a particular title or tenure, or that its possession dates from a particular time or period, lies on the holder of the said land, provided that it shall be incumbent upon the holder of *wantas* and *giras* lands to produce all the documentary evidence in their possession relating to the land which is the subject of the inquiry. In case of non-tributary guaranteed *girassias* it has been agreed to make the inquiry on condition that His Highness's Government takes half of the settlement charges imposed as the result of the inquiry.

His Highness's Government proposed that miscellaneous levies in *wantas* may be abolished on the understanding that the *wantadars* could be compensated for the loss of the income and that the Baroda Income Tax may be introduced in its stead. It was urged that the *girassias' haks* are vexatious and unfair and not compatible with modern ideas of good government. Engagements entered into at the time of the Kalambandi can hardly be in vogue to perpetuate antiquated and unsuitable forms of taxation or to retard progress. The proposal however was given up by His Highness's Government and the question of the liability of these lands to Income tax remains to be dealt with separately.

It was next proposed by the *wantadars* that the State Court should not entertain suits between cultivators for the possession of lands situated in guaranteed *giras* and *wanta* holdings in Baroda territory. This demand was opposed on the ground that the power to try possessory suits is part and parcel of the civil and criminal jurisdiction of His Highness's Government. Applications from the *girassias* for such powers might, it was pointed out, be submitted for the consideration of His Highness's Government; but it was objectionable to invest with such powers all the *Thakores* exercising revenue management indiscriminately, as it could hardly be urged that all the *Thakores* or their *Kamdars* were fit to exercise such powers if given. This point was met by the State's assent to invest such *Thakores* or their *Kamdars* as applied, and were considered fit to use it, with power to decide possessory suits between *wanta* cultivators.

It was proposed that the practice followed by the Baroda Residency of hearing appeals in cases between individuals in which no interests of His Highness's Government are involved should be discontinued. It was also proposed that where the disputes involved are between individuals and do not interest the Baroda State, it is desirable to send the parties to the Civil Courts. The Government of India finally accepted the recommendation of the Resident that the guaranteed *Thakores* and *girassias* should file their claims in the ordinary Civil Courts of the Baroda State in all cases of disputes *inter se*, as well as between *girassias* and non-*girassias*, subject to the following conditions in the case of tributaries :—(1) such persons should not be sued in the Civil Courts of the State except with the sanction of the Baroda Government who should obtain the previous consent of the Residency, (2) any successor of such persons who has been recognised by the Government of Bombay as regards the area under their political control should not be impugnable in the Baroda Courts as regards property in the Baroda State; and (3) should the miscellaneous *haks* be contested even

by private individuals, such cases should go to the *giras* courts as the guarantee is involved. The last point was whether or not the practice of allowing *Mahikantha bhayats* to go to the Residency to ask for

guarantee should not now be discontinued. It was decided that *bhayats* cannot appear by themselves in the *giras* courts but must be joined either as plaintiff or defendants with their Thakores.

Since the Kotha case was decided, it is perfectly clear that the *bhayats* of the Mahikantha tributaries are not themselves guaranteed. The matter was thoroughly thrashed out and Sir E. Candy said: "I, therefore, refuse to extend the guarantee to any but tribute payers." He, however, thought that the practice whereby the *bhayats* come to *giras* court might continue as a matter of administrative convenience. It was proposed in the conference on behalf of Baroda that it was not convenient to follow this practice any longer. It fosters a belief in the minds of the member of a large class that they really are guaranteed whereas they are not.

With a view to provide funds for local works of public utility and convenience, and to make better provision for education, and sanitation His Highness's Government decided to levy from all lands in Baroda territory a local cess of one anna on every rupee that is assessable to the ordinary land revenue, or that would have been so assessable had there been no alienation of such revenue. This cess differs entirely from all other taxes on land. It is not a tax on particular kinds of lands, but is imposed on all lands of the State; and as its object is to confer lasting local benefits on the public, there is no reason why it should not be levied on the lands of the guaranteed *girassias* situated in His Highness's territories. If nothing were levied from the *wanta* cultivators to meet the expenses of the improvements to be provided, they would be benefitted at the expense of the other subjects of His Highness. The Residency was requested in July 1904 to address the Government of India with a view to obtaining their consent to the imposition by His Highness's Government of the cess in question on the lands of guaranteed *girassias*. The opposition took its stand on the fact that the cess not having been levied in 1820 and 1825 in the Mahi Kantha and Rewa Kantha, and the *girassias* being debarred by the 1820 and 1825 guarantee from increasing their demands on their cultivators, the Baroda Government could have no right to impose a local cess on the *girassias*. After long correspondence the Government of India, in May 1914, approved the levy of local cess

Local Cess on wanta  
and giras lands.

on guaranteed lands and the question was satisfactorily settled.\* The Thakores submitted a representation in 1915 against the imposition of local cess and a rejoinder to the imposition was submitted by His Highness's Government. The memorial submitted to the Government of India by the guaranteed *girassias* against the levy of local cess by His Highness's Government was finally rejected by the Government of India in 1916-17 and the State's right to levy it was confirmed.

Owing to the minority of the Thakores and other reasons, Mandwa, Bhadarwa, Chhaliar and some other estates **Managers during minority.** in the Agency District were in 1912-13 under the management of the Government of Bombay. As these minors also had valuable landed property in Baroda, the State had to appoint managers during the minority. But as it would not have been in the interests of these estates to appoint two separate managers, one for the portion situated in the Mehvas and another for that situated in this State, the appointment of *karbharies* and managers made by the Government of Bombay were accepted by His Highness's Government. The managers and *karbharies* were, however, instructed to act under the rules and regulations of the Baroda State, so far as the properties situated in this State were concerned.

Almost all the disputes regarding Giras and Wanta rights have now been decided. The Giras as a separate **Giras Department closed.** department being no longer necessary has been closed and the little work that remains has been entrusted to the Barkhali Branch of the Sar Suba Office.

The following table gives particulars about guaranteed *giras* and *wanta* lands, and cash allowances in all the districts as they existed at the end of the year 1921-22 :—

Name of district.	Number of guaranteed holders.		Cash allowance. ₹	Guaranteed Giras land in bighas.	Salami or Sarkar dues received by His Highness's Government in	Remarks.
	Cash.	Lands.				
Total ..	688	1,298	89,552	1,01,540	Rs. 20,152	
Baroda district ..	444	833	21,170	46,653	5,220	*These 26 get their cash allowance direct from the Huzur Treasury at Baroda and the rest from the respective Mahal treasuries.
Kadi district ..	*26		* 60,080			
	212	456	6,957	54,468	14,418	
Navsari district ..	6	9	1,345	419	514	

\* Residency letter No. 164 G., dated 20th May 1914.

Guaranteed *giras* land is likely to be reduced in future on account of the guarantee ceasing to exist on occasions of permanent alienations or on account of being commuted into cash allowance.

Hitherto we have noticed only the *wanta* and *giras* rights in the Gujarat districts of Baroda, Kadi and Navsari. **Mul girassias of Amreli.** It is necessary now to describe the *mul girassias* of Amreli.

The commonest word in Kathiawad in connection with land administration is *giras* or correctly *gras*. **Mul giras.** From time immemorial, it has been used to express the landed possessions of a member of one of the ruling tribes. As each tribe of Rajput invaded the Province, its Chiefs bestowed on the relations portions of the land they had won. This share was named as *kapal giras* and passed to the children of the original grantees. The enterprising *girassias* acquired lands from their neighbours and added them to their possessions. When they found themselves sufficiently strong, they separated from the parent stem and set up as independent rulers and assumed the designation of Raja, Rana, Raval, Thakore, Bumia or Ravat. Others less fortunate or less enterprising surrendered the greater portion of the lands to a neighbouring chief in return for protection and fell into the position of *mul girassias* or original sharers. As a rule, when any Chief conquered a *pargana* or district he only annexed the crown lands, but the subordinate holders commenced themselves to live by surrendering a portion of their lands and retaining the remainder as *mul giras* or *wanta*. Thus when the Amreli taluka was acquired by the Marathas at the commencement of the *mulukgiri* period (1730-1742), partly from the Kathis and partly from the Saiyads, and when it was consolidated under the administration of Vithalrao Devaji who was Sub of the Amreli *mahal* up to 1820, those Kathis and Saiyads who surrendered their possessions retaining only a part for themselves came to be known as *mul girassias* with regard to the land in their possession.\*

When Col. Walker made his permanent settlement of the Kathiawad tribute in 1807-08 the *mul girassias* of Amreli came under its operation and the *salami* they paid to the Gaekwad Sarkar came to be

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\* Bombay Gazetteer Series, Vol. VIII, Kathiawad, page 315.



guaranteed by the British Government. The *mul girassias* themselves hold no guarantee but it was held that they have a sort of constructive or indirect guarantee. It was consequently arranged that their claims against His Highness's Government should be decided by the Amreli District Court as *mul girassia* Court. Appeals over the District Judge's decrees lay to the Varisht Court and over this there was an appeal to the Resident. Recently this practice has been changed and all claims are now decided by the Giras Department.

Rule 7 of the Rules of 1878 for the guidance of the Special Settlement Officer for *wanta* and *giras* rights lays down that *giras* and *wanta* rights in Baroda territory if guaranteed directly or indirectly are not liable to any special tax or fee except with the consent of the Government of India. A question therefore arose in 1904 as to why this rule should not be extended by analogy to the *mul girassias* of Amreli who have been held by the Government of India to hold the indirect guarantee of the British Government (Government of India letter No.2140J, dated 1st July 1895, to the Agent, Governor-General, Baroda). It was, however, held that *mul girassias* are liable to pay local cess.

A question having arisen as to whether the *mul girassias* should be charged assessment on the *vadharo*, it was settled after a long correspondence that the *mul girassias* should be confirmed in the possession of the lands held by them in the time of *maji jarif* (old survey) of 1863. But any clearly established encroachment since then should be subjected to the payment of full assessment.

The following table gives particulars about lands held by the *mul girassias* in 1919 in the different *taukas* of the Amreli district :—

Taluka.	Number of villages.	Number of holdings.	Total Survey Numbers.
1. Amreli .. .. .	30	250	572
2. Dhari .. .. .	24	144	674
3. Damanagar .. .. .	10	80	237
4. Ratanpur (Peta) .. .. .	5	27	135
5. Kodinar .. .. .	2	4	44

#### 4. BOUNDARY BRANCH.

The territories of His Highness the Maharaja Gaekwad are so scattered and interlaced with British territories and those of other Indian States that

**Boundary disputes.**

the work of keeping the boundaries fixed is exceptionally heavy and arduous. The magnitude of the work can be understood from the fact that the State has about 2,918 "boundaries" measuring about 3,568 miles. Of these 1,629 "boundaries" are in relation with other Indian States and the rest are in relation with British territory. With regard to these boundaries the State should have a map for each, but so far only 1,473 are ready. Each map has to be prepared after survey and measurement in the presence of agents of the Baroda State and of the other States concerned. At the commencement of Sir T. Madhavrao's administration many boundary disputes had been pending for years. Their disposal had been delayed in consequence of a conflict of opinion between the Government of Bombay and the Government of India. It was finally decided that, for the settlement of the existing boundary disputes between this State and its conterminous neighbours, a special officer of standing and experience to be recommended by the Government of India should be appointed. This officer was accordingly appointed in 1878.

After careful and complete consideration, rules for the settlement of boundary disputes were framed on the model of similar rules fixed for the settlement of boundary disputes between Indian States in Rajputana and Central India. These rules are known as the Boundary Rules of 1878. They were revised in 1913 and have since then been known as the Revised Rules. When a boundary dispute arises, the disputing parties try in the first place to make a settlement by mutual agreement or by the appointment of arbitrators; if no amicable settlement can thus be made the Assistant Resident at Baroda, who is ex-officio Boundary Commissioner, takes evidence and gives a decision after making full investigation. Any party dissatisfied with the decision can appeal to the Revenue Commissioner, Northern Division, whose decision is final, if he confirms the decision of the Boundary Commissioner. A second appeal lies to the Governor-General in Council, if the Revenue Commissioner modifies or reverses the decision of the Boundary Commissioner.

In 1884 when the Revenue Survey and Settlement had been undertaken His Highness's Government made some proposals on this subject which

were approved of by the British Government and instructions were issued to Political Officers to the effect that other Indian States should be represented by competent and trustworthy agents, for the purposes of determination of boundaries. As regards this State in addition to the work of supervising the ordinary measuring and classing work, the Survey Kamdars and Assistant Commissioners were requested to investigate and decide boundary disputes in the talukas in which survey work was in progress. The two descriptions of work, however, could not be satisfactorily performed by the same staff, and a separate Boundary Settlement Office was organised in 1891. Ten years after, this office was amalgamated with the Revenue Office, which was doing the same work *viz.* the de-limitation and maintenance of the State boundaries. This now forms a part of the Sar Suba Office. This branch is under the special charge of an officer of Naeb Suba's grade. When a boundary case arises, he conducts cases on behalf of this State before the Boundary Commissioner. His further work consists of inspection of boundaries which requires him to be on tour for eight months in a year. During the inspection he examines the state of the boundary pillars, and takes note of all encroachments made either by foreign subjects or by the Railway Department.

The principle that a boundary line fixed between Baroda and other Indian States is also the boundary of the jurisdiction of those States was contended for by Baroda in opposition to the views advanced by a series of Political Agents of the Mahi Kantha in the case of a boundary line between several villages of Baroda on one side and the Thakore of Mansa on the other. The boundary had been fixed several years previously by a British Officer, but some lands fell on the Baroda side of the boundary which belonged to Mansa people and *vice versa* and it was desired by the Mahi Kantha officers that the rights of persons in lands thus cut off from their own State should be guaranteed. Such a course would obviously have led to interminable difficulties, and the conclusion arrived at in 1879, in communication with the Government of Bombay, was that the full authority of the Baroda Government and of the Mansa Thakore extended on either side respectively up to the line of boundary, and that all lands, whoever may be the holders thereof, must be held

subject to the general system of laws in force within the State of which they formed a geographical part.

An important Circular Order was issued in 1879-80 to local officers on the subject of the procedure to be followed by them and others concerned subsequently to the settlement of any boundary dispute.

**Effect of boundary settlement.**

Such instructions were found very necessary to check much arbitrary action which used to be taken by both the parties to the dispute in relation to the occupying ryots. Each party often used to proceed immediately to the arbitrary eviction of the ryots in the land awarded to it in order to substitute other ryots of its own choice. This naturally led to disturbances which sometimes caused the interference of the British political authorities. The Circular Order issued to cure the evil was substantially as follows :—

“The effect of the boundary decided, declared, and marked, is simply that the lands situated on the Baroda side of the boundary form part and parcel of the territory of the Baroda State, and that the jurisdiction over that land and over any people found on that land belongs to the Baroda State.”

“As a rule, the boundary decision leaves all private rights, that is, the rights of private individuals, undisturbed and uninterfered with. Any disputes in reference to such rights fall within the jurisdiction of the Baroda State to decide according to Baroda laws and procedure.”

“It follows that it would not be right for the Baroda authorities summarily to eject from their previous possession the occupants of the formerly disputed lands, simply because those lands have been declared to belong to the Baroda State.”

“The previous possession of the occupants of those lands must be maintained till the occupants are ousted in due course of law.”

“If any private individual claims any rights in reference to the land against the existing occupant, the said individual should resort to the usual legal remedies for asserting his rights and getting redress.”

“ If any Sarkar rights have to be asserted against the existing occupants, the proper revenue officer should investigate the subject, give a hearing to the occupants, and formally decide the matter according to its merits, and then carry out his decision.”

“ When a boundary decision is communicated to the Vahivatdar, he should issue a notification stating that such lands have been declared to belong to the Baroda State, and that, therefore, the jurisdiction over the said lands will be exercised by the Baroda Sarkar. If the occupants have any complaints in connection with the said lands, they should prefer them to the Baroda authorities and no other. The Baroda authorities will investigate the claims and afford redress in due course. The Baroda authorities will not disturb existing possession without just cause. The occupants are particularly enjoined to behave peacefully, and not to create any disturbance. They are also enjoined to pay punctually all Sarkar dues and to obey all Sarkar orders.”

The system of direct correspondence by the Baroda officials with those of the other States, with reference to the repair and erection of boundary marks, was introduced in all the districts except Amreli in 1904-05 and in Amreli in the subsequent year. Great saving of time has been the result.

The question of relinquishment of lands no longer required by the B.B. & C.I. and R.M. Railways which had been under correspondence for a very long time was satisfactorily solved in 1908-09. Colonel C. S. Rose, R.E., the Special Officer deputed by the Government of India, made out a statement of excess lands, mile by mile, for both the railways and recorded decisions. The land so relinquished came to about 700 *bighas* and the operations extended over a length of 106 miles. The recommendations of Col. Rose, approved of by both the parties and by the Railway Board, were not acted upon at various places with the result that there were complaints as regards the closing of roads and water courses. A Special Railway Demarcation Officer has therefore been appointed to deal with this matter.

The Okhamandal Reefs dispute with Jamnagar which was referred for joint inquiry to Major W. M. P. Wood, the Political Agent, Halar Prant, and J. C. Tate, the Assistant Resident at Okhamandal, had a successful termination in 1912-13, 8 of the 9 reefs and isles in dispute being awarded to Baroda and one, viz., Pashu to Jamnagar. The case went up in appeal to the Commissioner, Northern Division, who confirmed the joint decision of the Special Commissioners in the case.

The following table shows the important work done by the Boundary Office from its inception to the end of the year 1920-21:—

No.	Description of the work.	Number of cases.
1	Boundaries verified .. .. .	1,184
2	„ settled .. .. .	194
3	„ surveyed (Those measured in items 1 & 2 and 95 more).	
4	Cases conducted in the Boundary Commissioner's Court ..	39
5	Foreign boundaries examined .. .. .	2,769
6	Taluka records examined .. .. .	151
7	Copies of maps supplied to other offices .. .. .	1,378
8	Copies of field books supplied to other offices .. .. .	1,378

The following table shows the work that still remains to be done:—

1	Boundaries to be verified .. .. .	1,540
2	„ „ surveyed .. .. .	1,445
3	Copies of maps to be supplied to other offices .. .. .	1,540
4	Copies of field books to be supplied to other offices .. .. .	1,540

Out of these 1,289 boundaries which are conterminous with the British territory, 156 have been already verified. For the remainder it has been thought necessary to verify all, and with this object the Government of Bombay and His Highness the Maharaja Gaekwad have recently entered into a convention under which the British and Baroda frontiers are to be re-examined and where necessary re-laid, and finally mapped by the representatives of both the Governments.

## 5. LOCAL CESS.

When the works of local utility such as repairs to a village tank, *dharamshala*, road, etc., were to be done, it was the custom in former times to ask the

**Local Cess.**

villagers to make a local contribution towards the cost. The villagers prepared a subscription list in which the amount to be contributed by the well-to-do people of the village was fixed having regard to their means. The amounts subscribed were collected by the Vahivatdars and it was only when the requisite amount was collected that the work was started. This caused much delay and the local officers were put to much trouble and inconvenience in collecting the amount. In order that the incidence of taxation may fall equally on all and a fund may be ready to start a work as soon as required, Local Fund, as in British India began to be collected in the State from the year 1892-93. This idea of imposing a local cess was conceived and reduced into practice when the Survey Settlement had been introduced in about one half of the number of talukas of the State. The cess was at first amalgamated with Land Revenue and Government made allotments for local works in each district out of the general revenue. But as it was the Maharaja's desire to create Local Boards for the purpose of introducing Self-Government in local matters, His Highness directed in 1903-04 that the proceeds of the Local Cess should be separated from those of the Land Revenue and made over to the Local Boards. This order was fully carried out in the year 1904-05.

The imposition of local cess on Government lands commenced with the Patan taluka in the year 1892-93 and afterwards it was extended to all the other talukas of the Kadi district except Sidhpur and Harij *peta mahal*. The local cess imposed in the talukas of Kadi, Mehsana, Vijapur, Visnagar and Chanasma was at the rate of one anna per rupee on the amount of assessment; while in the Kalol taluka it was imposed at half-anna, and in the Dehgam, Atarsumba, Kheralu, Vadnagar and Patan talukas the levy was at one anna per rupee on the maximum rates. In the Mahuva taluka of the Navsari district also the cess was sanctioned at one anna on the maximum rates. Subsequently in 1902, it was directed that the local cess should be charged in all the remaining talukas of the State and also on alienated lands. The rate was also made uniform at one anna per rupee of assessment except in the Songadh taluka where it is charged at the rate of one anna and a half per rupee. The amount of local cess is made over to the District Local Boards in each district, after deducting two per cent. for collection charges.

The following table gives particulars about collection of local cess in each district during the last ten years :—

Year.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1912-13 ..	2,78,776	1,79,266	1,32,312	69,519	Included	6,59,87
1913-14 ..	2,89,206	1,89,484	1,32,564	69,272	.	6,80,52
1914-15 ..	2,99,752	2,05,275	1,32,404	72,347	in the	7,09,77
1915-16 ..	3,05,606	1,91,301	1,37,165	69,706		7,33,76
1916-17 ..	3,05,297	2,18,458	1,35,278	78,829	Amreli	7,37,86
1917-18 ..	3,08,842	2,38,150	1,37,596	74,223	.	7,58,81
1918-19 ..	2,83,798	2,32,417	1,36,961	63,852	District.	7,17,02
1919-20 ..	3,18,104	2,77,533	1,40,268	69,321	3,438	8,08,66
1920-21 ..	3,11,733	2,99,565	1,40,544	79,392	3,735	8,34,91
1921-22 ..	3,15,495	2,91,647	1,39,923	70,090	4,244	8,21,39

## 6. INCOME TAX.

In the old regime, the revenue of the State was not collected by Government agency as at present, but was farmed out to individuals who were, as a rule, court-favourites or the highest bidders. The farmer's sole object was to squeeze as much money as he could out of the ryots, add to fill his own pockets. Any trick, whether fair or foul, was used to further his interests. He would ask the *Kachhias* to provide vegetables for himself and his family; what he did not use he would sell; and this gift of vegetable which was voluntary in the beginning became compulsory, and a recognised part of the general scheme of taxation in the end. Government servants were, like revenue farmers, the ingenious originators of similar taxes. The ryots sometimes protested against such exactions; but the ruler was not likely to hear complaints against his favourites or relatives, or his officers who provided the money. *Kachhia vero*, *sutar* (yarn) *vero*, *puranini lagat*, and such *veros* had their origin in this manner.

The origin of *veros* being different in different places, they were not uniform in the whole State or even in any one taluka or village. The amounts varied in proportion to the artifices and oppression of the revenue farmers and administrators; it also varied according to the temperament of the payers. If the farmer or Government servant was strong and



Oppressive he could levy more, while if the payers were obstinate or turbulent they escaped scot-free or paid only a little. Naturally under these circumstances, no uniformity of taxation could be expected. In one place, the amount of a tax might be annas 4 only, while in the other it might be Rs. 50 under circumstances almost similar.

During the time of the administration of Raja Sir T. Madhavrao no active steps were taken to reform the system of taxation. That minister complained bitterly against the numerous and vexatious petty *veros*, but he could not spare the time necessary to deal with them. He reduced some of these *veros* in the Baroda, Navsari and Amreli districts; and prohibited the levy of new, or increase in existing *veros*, either by a Government servant or a farmer. He enunciated the following principles for the guidance of the State officials:—

**Steps taken by Sir T. Madhavrao.**

- (1) A *vero* is to be considered fair, until it is not proved to be unfair from the circumstances of each individual case.
- (2) A *vero* should not be abolished only because it is found to be objectionable from the circumstances of the case, but the cause making it objectionable should be removed and it should be continued in a reformed condition.
- (3) If there is such a tax which may handicap the local industry or trade, or reduce the local revenue, or the export of any local produce, or encourage the import of foreign goods though such may be produced in that locality, it should be reduced or abolished altogether, if necessary.

It was his opinion that it is not unfair to levy such taxes from the people as are imposed upon professions and which the people are habituated to pay since a long time; such *veros* should be systematised rather than abolished; for it is difficult to re-impose a tax once it has been abolished.

From the commencement of his rule, His Highness the present Maharaja has aimed at the discovery of means to lessen the burden of taxation on the poor. On the introduction of the Survey Settlement in the several talukas of the State, the agricultural taxes were abolished,

**Abolition and amalgamation of agricultural taxes.**

as separate levies, and were amalgamated with the land assessment. At the same time precautions were taken that the land assessment should not be excessive. With the introduction of the Survey and Settlement in all the talukas of the State, the *veros* ceased to exist.

The Survey and Settlement Commissioner submitted a report in 1892 on the non-agricultural *veros* as they then existed and in the course of it he made proposals to reform them on one uniform system. This report was drawn up on information which, though not entirely accurate, was sufficiently so for all practical purposes. The Commissioner separated the *veros* into six classes and recommended their abolition, and the introduction of the *vania vero* on merchants and shop-keepers, and *tafaric vero* on all artizans and handicrafts, who did not pay land revenue, on one uniform system throughout the State.

The report made it clear that the taxes were not general but local. Taken by districts, out of 182 taxes, 143 Taxes were not general but local. were collected in one district only; 25 in two districts; 9 in three districts; and 4 in all the four districts; 75 taxes were collected in one taluka only, 25 in two; 15 in three; 13 in four; 18 in five; and 36 in six or more talukas.

That these taxes were, for the most part, not worth collection, will be seen from the fact that, out of the 182 taxes, 31 realised Rs. 10 or less; 16 Rs. 11 to 20; 27 Rs. 21 to 50; 18 Rs. 51 to 100; and 19 Rs. 101 to 212. Proceeds from the majority of taxes not worth collection.

Nine taxes, which fetched a total revenue of Rs. 77,578, were in the opinion of the Commissioner, worth collection and continuation:— Proceeds from 9 taxes worth collection.

	Rs.		Rs.
<i>Jamin gam gabhan</i> ..	3,589	<i>Mohogam vero</i> .. ..	9,856
<i>Kham vero</i> .. ..	4,741	<i>Vania vero and bethak</i> ..	11,160
<i>Kohod</i> (Carpenter's) <i>vero</i>	6,484	<i>Ubhad vero</i> .. ..	12,796
<i>Tafaric vero</i> .. ..	7,447	<i>Bham vero</i> .. ..	13,838
<i>Sal vero</i> .. ..	7,667		

**Classification of veros by Survey and Settlement Commissioner.**

The Survey and Settlement Commissioner had classified all *veros* under 6 heads as follows :—

Class.	Description of the taxes of the classes in col. 1.	Number of taxes.	Proceeds.
1	2	3	4
1	Taxes maintained owing to past practice of <i>gam ganna</i> collection in favour of holy individuals and institutions .. .. .	23	1,770
2	Petty and local taxes, such as <i>kanthi vero</i> , <i>kol parwana</i> , etc. .. .. .	48	5,503
3	Taxes belonging to past system of administration, such as <i>kanbi vero</i> and <i>chandala paly</i> , &c. .. .. .	42	17,042
4	Taxes on <i>chakariat</i> and low castes, such as <i>tafarie</i> , <i>balasi nazarano</i> , &c. .. .. .	12	15,135
5	Taxes which may be merged into a municipal taxation in really big villages, such as, <i>umra vero</i> , <i>duhan vero</i> , etc., etc. .. .. .	24	50,512
6	Taxes on artisans and handicrafts .. .. .	33	44,095

The Survey and Settlement Commissioner was in favour of abolishing the first four classes containing 125 taxes. He recommended that the last two classes should be continued.

The Commissioner had proposed that, in place of all non-agricultural *veros*, there should be a uniform *vania vero* on merchants and shopkeepers, and *tafarie vero* on artisans and craftsmen throughout the State. The scale proposed was as under :—

Name of the Vero.	Persons on whom it was to be levied.	In Kasbas.		In Villages of 5,000 population.		In smaller villages.	
		1st class.	2nd. class.	1st class.	2nd class.	1st class.	2nd class
<i>Vania vero</i> ..	On Merchants, <i>hundivatas</i> and shopkeepers.	Rs. 6	Rs. 3	Rs. 6	Rs. 3	Rs. 3	Rs. 1—8
<i>Tafarie vero</i> ..				On the head of a family Re. 1 and Re. 0-8-0 for every other adult male.			
				As. 8 for the head of the family and As. 4 for every other adult male.			

He further proposed that those artizans and craftsmen who paid any land assessment to Government should be exempted from this *tafaric vero*; and that the most wealthy merchants should pay a large tax up to a maximum of Rs. 50. The proposal aimed at the substitution of two taxes on one uniform plan for the 182 old ones; and at gathering into the tax givers the wealthy classes who had previously escaped at the expense of the poor.

His Highness while ordering the abolition of a *vero* called "*charakhani lagat*" in 1889 ordered the collection of further information regarding *veros* with a view to systematise them. Accordingly the Sar Suba obtained information about the old *veros* from all the talukas and submitted a memorandum, dated 22nd February 1892. His enquiry detected 160 non-agricultural *veros* producing a total revenue of Rs. 252,733. He recommended the adoption of a tax on incomes on the model of that levied by the Bombay Government in adjoining districts. In order that the incidence of taxation might fall upon the professional men in proportion to their ability to pay this tax it was proposed to make classes and sub-classes and to fix separate rates for them as follows:—

Number of class.	Names of Chief Professions.	First Class.		Second Class.		Third Class.	
		Income.	Rate.	Income.	Rate.	Income.	Rate.
I	Pleaders, physicians, <i>sarafs</i> , <i>ijardars</i> , etc.	Rs. 1,500 and upwards.	15	Rs. From 700 to Rs. 1,400	10	Rs. Not exceeding 600	5
II	<i>Mukhtyars</i> , brokers, <i>gandhis</i> and other ordinary merchants.	600 and upwards.	9	From 400 to 599.	6	Not exceeding 399	3
III	Carpenters, drivers and other artizans.	400 and upwards.	6	Varying from 250 to 399.	4	Not exceeding 249.	2
IV	Private servants, waterman, cook and other petty servants.	200 and upwards.	3	Varying from 100 to 199.	2	Not exceeding 99.	1

This proposal had as its basis the License Tax Act of 1878 in the British district. It did not include *vatandars*, *assamdars*, *inamdars*, or Government servants who, though enjoying a similar or greater protection under the State, paid no taxes under the old system.

To avoid this inequality and partiality it was proposed that a tax graduated according to incomes should be levied at the rate of 2 per cent. of the income in lieu of all the old *veros* on professions on the lines of the British Income Tax Act of 1886. The following table gives the incomes and rates of the tax proposed under the second proposal :—

Income varying from	Rs.	Rate Rs.	Income varying from	Rs.	Rate Rs.
100 to	199	2	750 „	999	15
200 „	299	4	1,000 „	1,249	20
300 „	399	6	1,250 „	1,499	28
400 „	499	8	1,500 „	1,749	35
500 „	749	10	1,750 „	1,999	42
Rs. 2,000 and upwards.			5 pies in the rupee.		

Though nothing came out of these proposals they are mentioned here as giving information concerning the old *veros* and the opinions on them of the Government officials of the time.

In the month of January 1896 His Highness visited Padra. The inhabitants took the opportunity of complaining against *veros* and petitioned for their reform. His Highness asked the Suba of the district to submit some practical scheme with the result that the abolition of all old *veros* on professions and the substitution of an *ayapat vero* (Income Tax) was again recommended. Different rates were proposed for *kasbas* (towns) and villages as under :—

Class.	Rate for Kasba.	Rate for Village.
Rs.	Rs.	
1	4	3
2	3	2
3	2	1
4	1	0-8-0
Exemption.	Incomes under Rs. 100	Incomes under Rs. 50.

The assessment was to be made with the help of a Panchayat composed of 2 respectable persons and a *patel* or a *matadar* of the locality; the assessment once made was to remain in force for 5 years ;

the tax was to be levied from all persons according to their means without any distinction of caste, creed or class ; but, incomes received from Government, were to be exempted. It was also proposed to levy a local cess at the rate of one anna in the rupee on the amount of the tax.

The above scheme being submitted received the sanction of His Highness the Maharaja who however disallowed the levy of the local cess as proposed by the Suba. He also postponed the application of the *ayapat vero* to the village for a year to see the results of the new scheme. Accordingly a notification No.233, dated 8th April 1896, was published in the Adnya Patrika (Government Gazette) by virtue of which all the old taxes, such as, *chandla patti*, *katta chhapat*, *zampali jaman*, and *chula vero* were abolished and one tax under the name of *ayapat vero* was levied upon all the people of Padra town without any distinction of caste, creed or class though it still exempted all incomes received from Government.

The result of this tax being satisfactory and encouraging, led His Highness to introduce it in all the villages of the Padra taluka. It was natural that those whose burden was altogether taken away or reduced were satisfied, but those who were not exempted from this tax such as *vakils* and Brahmins, protested, at first not against the principle of taxation which was just and fair, but against the amount of the tax. The Brahmins subsequently pleaded their old right of exemption, but to no effect, such a plea being out of date. In 1897 His Highness sanctioned the introduction of the *ayapat vero* in all the villages of the Padra taluka. In assessing the tax, the Panchayats, Government officials, and the appellate authorities found some difficulty in classifying the incomes on account of the absence of any clear line of demarcation fixed in proportion to the amounts of incomes. To make the working of this Padra scheme, the name by which it is known, smooth and easy the amounts of income for each class were fixed as follows :—

Amount of income.				Amount of the tax.
Under Rs. 100 ..	..	..	..	exempted.
Rs. 100 to under 150	..	..	..	Re. 1.
„ 150 „ „ 300	..	..	..	Rs. 2.
„ 300 „ „ 500	..	..	..	„ 3.
„ 500 and above	..	..	..	„ 4.

The satisfactory results of the introduction of the *ayapat vero* in the whole of the Padra *mahal* led the Baroda Syba in 1898 to propose its introduction in the other talukas of that district. His Highness sanctioned these proposals excepting for Petlad and Siswa (now Bhadran) where it had to be postponed till the settlement of the Narva tenure, prevailing in most of the villages of these talukas, was introduced. His Highness had made some changes as regards Sankheda, where the lists of the assessment of the *ayapat vero* were ordered to be in force for 3 years, and that for every Rs.200, above Rs. 500 incomes one rupee was to be assessed over and above Rs. 4 of the Padra scheme. This is known as Sankheda scheme. However this raised scale was not applied to any of the other talukas of the Baroda district. This *ayapat vero* scheme though introduced into the Baroda taluka was not at first applied to the Baroda city, because of the difficulties of assessment in the case of so large a city.

The satisfactory results of the *ayapat vero* in the Baroda district led His Highness to introduce it later into the towns of Vadnagar, Visnagar, Unjha, and the whole of the Kalol taluka in the Kadi district. But this scheme was not immediately put into force owing to famine.

The Padra scheme of the Baroda Suba was based on the Non-agriculturists Duties Act (No. II of 1871) of the British districts with some modifications to suit the Baroda administration. The rates of Act No. II of 1871 were as under :—

**Padra scheme based on the Non-agriculturists Duties Act No. II of 1871 of the British districts.**

Income.	Rate.
Income under Rs. 50 .. ..	Exempted.
Rs. 50 to under Rs. 100 .. ..	Rs. 0-8-0.
,, 100 ,, ,, 250 .. ..	,, 1-8-0.
,, 250 ,, ,, 500 .. ..	,, 2-0-0.
,, 500 and above.. . . .	,, 6-0-0.

The Padra rate was about  $1\frac{1}{2}$  pies in a rupee of the income, while that of the Act No. II of 1871 was 2 pies.

The *ayapat vero* in the Padra scheme was ordered to be introduced in the city of Baroda in 1902 and a notification No. 305, dated 9th March 1902, was published in the Government Gazette. The

**Introduction of the  
ayapat vero into the City  
of Baroda.**

assessment was based on an enquiry made in 1898-99. The people protested that the assessment was unfair as 3 or 4 years of famine and scarcity had intervened and the circumstances of the people were materially changed. They also complained of the heavy expenses of the procedure for seeking redress by way of appeal and prayed for their reduction. His Highness taking the complaints into consideration was pleased to order that the expenses

**Special order for the  
reduction of expenses in  
appeals.**

of appeals should be greatly reduced and the way for appeal facilitated. The following concessions were made:—(1) Appeals in *vero* cases shall be on four annas stamp instead of eight annas stamp; (2) The true copy of the decision or order shall be on a plain paper without stamp instead of on eight annas stamp; (3) No fees shall be charged for searching the records; (4) No writer's fee shall be charged under the rules.

Thus under these concessions the expenses did not exceed half a rupee in case where appeals were to be made. This notification was made applicable throughout the State in 1905.

His Highness the Maharaja Saheb had appointed a committee consisting of the Naeb Dewan as President and the Sar Suba, the Joint Sar Suba, the Baroda Suba and a Naeb Suba as members, to enquire into and report on certain questions raised by the

**Appointment of a  
committee by the Huzur  
to enquire and report on  
the ayapat vero.**



Revenue Department regarding the new *ayapat vero*. This committee came to the conclusion that a new tax should be devised which would relieve the poor and burden the rich in proportion to their means ; and the exemption of *vatandars* and others from the *vero* was disapproved. This committee considered the merits and demerits of (1) the Income tax of the British districts, (2) a new scheme under which persons of incomes under Rs. 300 might be exempted and of Rs. 300 and above might be charged at the rate of 1 per cent., but the amount of the tax was not to exceed Rs. 150 in any case, (3) the Padra scheme, (4) the Sankheda scheme, and (5) the scheme for applying different scales to towns and villages. A new mixed scheme was recommended as a result.

After due consideration of the recommendations of the Committee His Highness ordered, in 1904, the introduction of the *ayapat vero* on the *kasba* and village plan into the Baroda, Kadi and Navsari districts. The names and numbers of *kasbas* as recommended by the committee were sanctioned. The *vatandars*, *assamdars*, and other previously privileged classes, were now made liable to pay the *ayapat vero*. While the scale of the tax proposed for *kasbas* was approved, that for villages on the Padra scheme was not ; and another memorandum regarding the scale of the tax in villages was asked for. Care was to be taken that the revenue of the State should not be unnecessarily affected.

The following table shows the *kasba* rates as sanctioned by the Huzur :—

Income.	Rates.
Under Rs. 300 .. .. .	Exempted.
Rs. 300 to Rs. 399 .. .. .	Rs. 2.
,, 400 to Rs. 499 .. .. .	,, 3.
,, 500 to Rs. 749 .. .. .	,, 5.
,, 750 and above .. .. .	,, 10.

On the recommendation of the Sar Suba and the Dewan, His Highness the Maharaja Saheb sanctioned the following rates for villages :—

Village rates as sanctioned by the Huzur.

Income.				Rates.	
Varying from	Rs. 150 to 199	..	..	Rs. 2.	
"	" 200 to 299	..	..	" 3.	
"	" 300 to 399	..	..	" 4.	
"	" 400 to 499	..	..	" 5.	
"	" 500 to 599	..	..	" 6.	
"	" 600 to 699	..	..	" 8.	
"	" 700 and upwards	..	..	" 10.	

Under the above order Notification No. 32, dated 5th September 1904, was published in the Adnya Patrika introducing the *ayapat vero* in the Kadi, Baroda and Navsari districts. The *kasba* scale was to be applied to Baroda, Dabhoi, Petlad, and Sojitra

in the Baroda district, to Kadi, Mehsana, Visnagar, Vadnagar, Sidhpur and Patan in the Kadi district and to Navsari in the Navsari district.

Subsequently His Highness the Maharaja Saheb, on the recommendation of the Revenue Minister, raised the taxable minimum to Rs. 300 from Rs. 150, and fixed the maximum amount of tax at Rs. 100 instead of Rs. 10. Distinction between *kasbas* and villages was also done away with and the uniform system of *ayapat vero* was introduced in all the districts except Amreli.

Abolition of the scales of *kasba* and villages and introduction of one uniform scale throughout the State.

In accordance with the Huzur Order Notification No. 51, dated 24th October 1904, was published in the Adnya Patrika which repealed all the previous notifications on the subject and gave effect to the new system from the commencement of the year. The scale of the new *ayapat vero* was as under:—

Annual Income.				Annual Tax.	
Under Rs. 300.	..	..	..	No tax.	
Rs. 300 to under Rs. 500	..	..	..	Rs. 3.	
" 500 " " 750	..	..	..	" 6.	
" 750 " " 1,000	..	..	..	" 10.	
" 1,000 " " 2,500	..	..	..	" 15.	
" 2,500 " " 5,000	..	..	..	" 30.	
" 5,000 " " 10,000	..	..	..	" 50.	
" 10,000 " " 15,000	..	..	..	" 75.	
" 15,000 and above	..	..	..	" 100.	

In the year 1904-05 owing to the scarcity of rains in the Amreli district, famine works, had to be opened. In this district the burden of the old petty taxes fell upon the poor people who were greatly hard-pressed for want of sufficient means. Consequently on the recommendations of the SarSuba, His Highness ordered (Notification No. 63, dated 28th November 1904) the introduction of the new *ayapat vero* in the Amreli district and thus relieved many of the hard pressed ryots with annual incomes under Rs. 300. Thus the new *ayapat vero* system was introduced throughout the State with effect from the commencement of the year 1904-05.

It was apprehended in the beginning that there would be a loss of revenue to the State due to this new measure. The estimated revenue from the old *veros* was about a lakh of rupees, while the proposed new Income Tax was expected to bring in Rs. 90,000. It was, however, found that the result was a net increase in the revenue of about Rs. 16,000.

The financial results having greatly exceeded anticipations His Highness raised the minimum taxable income from Rs. 300 to Rs. 500 to give further relief to persons of moderate incomes, and to put adequate burden upon the well-to-do. The new revised scale which was ordered to be applied from 1st of August 1906, was as under :—

## REVISED SCALE

Annual Income.						Annual Tax.	
Rs.	500	to under	Rs.	750	.. ..	Tax	Rs. 7.
"	750	"	"	1,000	.. ..	"	" 10.
"	1,000	"	"	2,500	.. ..	"	" 15.
"	2,500	"	"	5,000	.. ..	"	" 35.
"	5,000	"	"	10,000	.. ..	"	" 75.
"	10,000	"	"	15,000	.. ..	"	" 125.
"	15,000	and above			.. ..	One per cent. of the income.	

By the revised scale 12,007 persons who paid income tax under the old scale, were exempted from it altogether.

The financial result was that Government got Rs. 72,960 under this revised scale against Rs. 96,146 under the old scale. Thus there was a net loss of Rs. 23,189 which was considered insignificant as compared with the contingent advantages conferred on the ryots.

On the occasion of the celebration of the Silver Jubilee of His Highness, on the 5th of March 1907, it was ordered that the scale of the Income Tax be revised and the minimum taxable income raised from Rs. 500 to Rs. 750, thus giving still further relief to persons of moderate means. The scale then adopted was as under:—

## THE RE-REVISED SCALE.

Income.				Rate of income tax.	
				Rs.	
Rs.	750 to Rs.	1,000	.. .. .	10.	
"	1,000 "	2,500	.. .. .	15.	
"	2,500 "	4,000	.. .. .	35.	
"	4,000 "	6,000	.. .. .	60.	
"	6,000 "	10,000	.. .. .	90.	
"	10,000 "	15,000	.. .. .	150.	
"	15,000 and above	.. .. .	.. .. .	At the rate of Rs. 1-8-0 per cent.	

By virtue of this re-revised scale 3,192 persons paying Rs. 22,344 as income tax were exempted from the tax. The total proceeds from the re-revised scale were Rs. 64,634 against Rs. 72,960 in the preceding year. The net loss to Government was Rs. 8,326, that is about one-third of the amount remitted.

Thus the *ayapat vero* was gradually brought on the level of the British Income Tax after various efforts and trials made during the course of 25 years. At this stage, it was deemed expedient to enact the Income Tax Act, *ayapat vero nibandh*, on the lines of the British Income Tax Act of 1886, with necessary changes to suit the Baroda administration. The *Ayapat Vero Nibandh* received the assent of His Highness the Maharaja Saheb on the 14th of February 1908 and was published in the *Adnya Patrika*.

Rules were also framed by the Bar Suba in conformity with the *Nibandh* and published after being approved by the Huzur on the 20th June 1908. This Act and the Rules under it took effect from the 1st August 1908.

By the enactment of the *Ayapatvero Nibandh* and *Niyam* no material change was made in the previous scales and procedure. The uniform scale of  $1\frac{1}{2}$  per cent. of the incomes over Rs. 1,000 is made applicable to all sorts of incomes, while that for incomes between Rs. 750 and Rs. 1,000 it is Rs. 10, i.e., one per cent. The procedure of assessment, collections, accounts, etc., is almost the same as was fixed in Notification No. 51, dated 24th October 1904, which was also based on that of the Padra scheme.

The *Ayapatvero Nibandh* embodying such small changes as had been found necessary was put into force from the 1st August 1908.

The following table shows that the realizations of income tax have increased from year to year. They are likely to increase further in sympathy with the development of trade and industries:—

Year.	Baroda	Kadi.	Navsari.	Amreli.	Huzur Treasury	Okha-mandal.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1908-09 ..	35,728	23,118	13,699	5,530	20,578	..	98,653
1909-10 ..	39,470	23,080	13,230	5,649	24,405	..	1,05,834
1910-11 ..	1,03,551	23,946	11,308	5,565	..	..	1,44,400
1911-12 ..	64,863	26,195	16,393	9,100	..	..	1,66,551
1912-13 ..	75,564	26,384	15,604	8,558	..	..	1,26,110
1913-14 ..	75,697	28,032	14,791	8,669	..	..	1,27,189
1914-15 ..	74,583	38,308	17,718	7,882	..	..	1,38,491
1915-16 ..	74,583	33,495	17,709	4,499	..	..	1,35,286
1916-17 ..	88,288	34,934	14,711	8,123	..	..	1,46,173
1917-18 ..	96,597	43,243	16,449	16,620	..	..	1,72,909
1918-19 ..	1,12,275	45,740	15,670	13,982	..	..	1,87,670
1919-20 ..	1,21,594	54,415	18,708	15,245	..	3,156	2,12,118
1920-21 ..	1,50,838	73,722	20,878	12,198	..	3,617	2,61,253
1921-22 ..	1,45,016	75,306	25,912	17,100	..	5,023	2,68,357

The large difference in the realization in Baroda is due to the amount of income tax paid by Government servants in the City being brought into the accounts of the Revenue Department.

Among the non-agricultural taxes there was a tax called *ubhad vero*, which was a form of rent payable on homestead lands, and did not therefore fall amongst those abolished on the introduction of the *ayapat vero*. In order to accord to the homestead lands paying *ubhad vero*, the same treatment as others, His Highness's Government directed that by paying 20 times the difference between the amount of the *vero* and the ordinary rent for homestead land, the difference should be abolished. The time of redemption was fixed for 5 years. This reform was made in 1905-06 and most of the *ubhad vero* has now been reduced.

**Ubhadvero and its redemption.**

## 7. REGISTRATION.

The object of registration is to ensure that a document was executed on the date on which it purports to have been executed and to prevent the fabrication of false documents. With this object in view the practice of registering sale and mortgage deeds had come into existence, during the Mahomedan rule. Documents were registered by *kazis* who in consideration of their keeping a record and affixing their seal were allowed to charge a certain scale of duty on documents presented before them for registration. This practice was continued by the Marathas who succeeded the Mahomedans. In 1802 a Kalambandi was passed and the scale of duty to be charged by *kazis* was fixed. But gradually the practice of registering documents before *kazis* lost all importance and fell into disuse, and a time came when practically there was no institution recognised by Government for the registration of documents.

### Past History.

To remove the inconvenience thus caused, a Registration Act was passed in British India in 1864. His Highness Maharaja Khanderao, who had already initiated Baroda legislation, ordered the preparation of a similar Act for the State in 1869. Under this Act a special Registrar was appointed for the city of Baroda, and in the talukas the Vahivatdars were charged with the duty of registering documents. All documents relating either to movable or immovable property or to pecuniary transactions were to be registered; but no limit of time was fixed for their registration and the person benefiting by a document could give it in evidence

### Registration Act.

on payment of the registration fee of 1 per cent. on the value of the property and of a penalty of the same amount. This however did not fully carry out the object of registration and a new Registration Act was therefore passed in 1885 from which date the Registration Department may be said to have really made a beginning. The most important changes effected by the new law were : (1) All documents relating to immovable property were compulsorily liable to registration ; (2) No document was admitted for registration after six months from the date of execution ; and (3) Civil Courts were prohibited from admitting as evidence unregistered documents, the registration of which was compulsory. Under the new Act all old documents were exempted from payment of penalties on account of non-registration, if tendered for registration within one year. Arrangement was made for the appointment of an Inspector-General of Registration ; an Inspecting Officer was appointed for the whole State, and separate Sub-Registrars were appointed in each taluka. At first the Registration Department was under the control of the Judicial Department. It continued to be so until 1897 when it was transferred to the Revenue Department.

The Registration Act of 1885 was revised and amended in 1902. All documents creating a charge on immovable property are now compulsorily registered, although its monetary value may be less than Rs. 100.

The Sar Suba or Joint Sar Suba is the Head of the Department and is assisted by a Personal Assistant who  
**Constitution.** looks after the district inspection and other work. The Suba of each District or his Personal Assistant, where one is appointed, is the District Registrar, while in each taluka there are one or two Sub-Registrars according to the quantity of work to be done. Formerly Sub-Registrars were remunerated by 40 per cent. on the first hundred rupees of the income in fees and 20 per cent. on each succeeding sum of one hundred rupees. But as this did not give them sufficient remuneration the system of giving fixed salaries has been introduced since 1st August 1905.

The following statement gives the number of documents received for registration, their aggregate value, and the gross receipts and expenditure of the Department for the last ten years :—

Year.	Number of Documents	Aggregate Value.	Gross Receipts.	Expendi- ture.
		Rs.	Rs.	Rs.
1911-12 .. .. .	34,501	1,20,69,210	1,10,320	33,190
1912-13 .. .. .	38,587	1,40,30,329	1,25,748	32,738
1913-14 .. .. .	41,751	1,62,14,416	1,39,652	35,669
1914-15 .. .. .	40,299	1,41,81,445	1,31,941	33,969
1915-16 .. .. .	40,974	1,52,29,964	1,35,599	37,808
1916-17 .. .. .	46,883	1,85,79,193	1,58,165	39,714
1917-18 .. .. .	44,058	2,00,37,379	1,55,856	43,528
1918-19 .. .. .	49,038	2,53,11,822	1,84,073	46,310
1919-20 .. .. .	45,536	2,50,12,238	1,77,765	50,646
1920-21 .. .. .	44,542	2,47,89,690	1,75,531	54,509
1921-22 .. .. .	36,197	2,27,36,320	1,51,057	53,060

The following statement gives the classification of documents received for registration during the last three years :—

Nature of documents.	1919-20.	1920-21.	1921-22.
<b>Immovable property --</b>			
(i) Compulsory—			
Gifts .. .. .	400	412	311
Sales .. .. .	22,288	20,529	16,730
Mortgages with possession .. .. .	16,354	16,428	13,384
„ without „ .. .. .	2,482	2,948	2,546
Instruments of Partition .. .. .	652	687	541
Leases above 3 years .. .. .	1,022	969	630
Others .. .. .	1,173	1,324	1,036
Total .. .. .	44,371	43,297	35,178
(ii) Optional—			
Leases upto 3 years .. .. .	198	247	164
Wills and Authorities to adopt .. .. .	428	437	370
Total .. .. .	626	684	534
Total (i) and (ii) .. .. .	44,997	43,981	35,712
Carried over .. .. .	44,997	43,981	35,712



Nature of documents.		1919-20.	1920-21	1921-22
<b>Movable property —</b>				
	Brought forward ..	44,997	45,981	5,712
(i) Compulsory—				
	Money bonds above Rs. 1,000 ..	41	43	42
(ii) Optional—				
	Money bonds upto Rs. 1,000 ..	76	98	46
	Instruments of pledges with possession ..	17	14	19
	Instruments of pledges without possession ..	23	27	27
	Divorce ..	27	37	28
	Others ..	355	332	323
	Total ..	498	518	443
	Total (i) and (ii) ..	539	561	485
	Grand Total ..	45,536	44,562	36,197

## 8. STAMPS.

Stamp duty, as a means of revenue by indirectly taxing property holders and merchants was unknown in the Baroda State before 1827 in which year Maharaja Sayajirao II introduced it. This was a most rudimentary measure requiring only a few documents to be stamped. A Stamp Act was passed by Maharaja Khanderao in 1869 combining in one code both the general revenue and court fee stamps. Schedule I laid down the scale of stamps for documents and Schedule II laid down the scale of stamps to be paid as court fee on plaints, appeals, etc. In no transactions relating to property or commerce, was it obligatory on a person to use a stamped document. Should any person find it necessary to use a document in evidence in a law court, which in the first instance he was at liberty to stamp, he was compelled to affix an extra stamp of three times the original value. The few transactions liable to be recorded on stamped documents were mainly deeds transferring property, and transactions regarding the borrowing or lending of money. The rates were very high. For deeds of gift and inheritance the duty was 5 per cent. and upwards; if the property was worth one lakh the

stamp required was worth Rs. 6,000, and an additional Rs. 6,000, for every further lakh or a part of a lakh. For sale of immovable property the stamp was 5 per cent. on the value of the property. For all complaints and appeals brought before the courts the stamp duty ranged from 5 to 6½ per cent. and no maximum amount was fixed. There were no fees for complaints regarding non-cognizable offences or on summonses and notices, warrants and proclamations. *Vakils* were charged 20 per cent. on the amount of the fees they were allowed to take according to rates fixed.

The Stamp Law was amended to some extent from time to time, but it required to be thoroughly overhauled and recasted. Under the orders of H. H. the Maharaja Sayajirao III, a draft on the model of similar enactment in British India was framed. This draft related only to the general revenue stamp matters, and it was intended to frame a separate Court Fees Act. The new Stamp Act was sanctioned in 1885-86, but its operation was held in abeyance till rules for the working of its provisions had been framed, and stamps prepared of proper value, colour, and form as required under the Act. This was done in 1888-89, and the new Stamp Act was then put into force. At first, the object of the measure was not properly understood by the people in some places and as a protest against it, business was suspended in the Baroda city and some places in the Baroda and Kadi districts, on the 22nd July 1889. There was, however, no serious outbreak of violence or crime, and the strike, which lasted for 13 days, ended when the provisions of the new Act were understood by the people. Subsequently the Stamp Act of 1885 was revised and a new one passed which came into force from 23rd June 1908.

In the beginning court fees were received in cash upto the passing of the Act of Samvat 1925 when the practice of recovering it in stamps was introduced. At first there were no separate court fee stamps. The general revenue stamps were superscribed with the words "Court fee" and were used for the purpose.

**Court Fees Act.** The provisions relating to court fees were separated from the general Stamp Act and a regular Court Fees Act for the State was framed in 1896, and came into force from the 2nd March 1896. The court fee on suits was revised and to some extent reduced.

For instance that on a suit for one lakh of rupees was reduced from Rs. 5,000 to Rs. 2,200 and the maximum on a suit for Rs. 2,40,000 and over was fixed at Rs. 3,000. The Court Fees Act of 1896 was revised in the light of twelve years' experience and a new Act was passed in 1909.

It was not the old Stamp Law alone that was defective; the Administration of the old stamp department was so bad that great confusion and loss of revenue resulted. During Sir T. Madhavrao's administration, endeavours were made for the first time to introduce order in the working of the department. It was discovered that a sum of more than half a lakh had been embezzled; stamped papers to the value of over five lakhs appeared to have been issued, but remained unaccounted for. In 1876-77\* the Minister wrote:—"Many sources of confusion and fraud have been cleared away. Stock was taken, defalcations were brought to light and punished so far as possible; a proper system of accounts was introduced; the establishment was reorganized and was placed under an honest superintendent." Regular inspections are now made, and close supervision is exercised, both by the Account and Revenue Departments; and any defect is quickly noticed and as speedily as may be rectified. The Stamp Office is necessarily under a dual control and supervision. The Accountant-General, as being in charge of the State finances, controls the issue of stamps, and audits the accounts; and the Sar Suba, as the Chief Revenue Officer, supervises the arrangements made for the sale of stamps, and the working of the Stamp Act, generally.

The revenue from the sale of stamps in 1876-77 was Rs. 2,06,410. In 1880-81 the total receipts were Rs. 2,26,553, while the cost of the department was Rs. 14,876. In 1885-86 the revenue was Rs. 3,34,755 and the expenditure was Rs. 17,251.

Since then the revenue as well as expenditure have steadily risen as will be seen from the following table:—

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\* Baroda Administration Report, 1876-77, para. 444.

Year.	Revenue.	Expenditure.
	Rs.	Rs.
1905-06 .. .. .	4,71,420	20,883
1906-07 .. .. .	4,41,848	28,201
1907-08 .. .. .	4,86,252	28,001
1908-09 .. .. .	5,65,611	34,361
1909-10 .. .. .	5,48,168	26,296
1910-11 .. .. .	5,50,636	35,112
1911-12 .. .. .	5,04,723	42,030
1912-13 .. .. .	5,94,974	23,687
1913-14 .. .. .	6,65,144	60,514
1914-15 .. .. .	6,30,389	43,292
1915-16 .. .. .	6,05,891	43,348
1916-17 .. .. .	7,02,720	38,949
1917-18 .. .. .	7,10,773	47,400
1918-19 .. .. .	8,37,604	52,409
1919-20 .. .. .	9,05,358	90,633
1920-21 .. .. .	9,46,879	83,848
1921-22 .. .. .	10,01,250	95,879

Occasional large increases in expenditure are due to the purchase of fresh supplies of stamps.

The sources of stamp revenue are indicated by the following figures for the years 1918-19, 1919-20 and 1920-21 :—

Sources of Revenue.	1918-19.	1919-20.	1920-21.
	Rs.	Rs.	Rs.
Sale of Court Fee Stamps .. ..	3,68,440	4,18,236	4,86,410
Sale of Documentary Stamps .. ..	4,39,194	4,68,637	4,42,531
Special levies .. ..	9,678	8,006	8,574
Miscellaneous receipts .. ..	20,292	10,479	9,364
Total .. ..	8,37,604	9,05,358	9,46,879

### 9. DEVASTHAN BRANCH.

Temples and other charitable or religious institutions in the State are either managed and maintained directly by Government; or are public institutions, *sarvajanic sansthas*, under private management, but receiving aid from the State in the form of *barkhali*, alienated lands, *inami* villages, or cash; or are public institutions receiving no aid from the State in any form. Of these Government is obviously most directly concerned with the first two.

Classification of  
Devasthans.

Those managed and maintained directly by Government are the *khangī devasthan*s and *karkhanas* founded of old by the ruling princes or their relatives. Most of these are situated in Baroda City, and some at Benares, Chandod, and elsewhere. Nineteen in number, they include two important charitable institutions in the city of Baroda the **Khangī Devasthan and Karkhanas.** the Kedareshwar Khichari and the Gyarni Karkhanas, alms houses for helpless Hindus and Mahomedans; others in the City are the Vithal Mandir near Mandvi, Tarkeshwar Mandir on the northern bank of the Sur Sagar, the temple of Bechraji, near the Public Park, the temple of Khanderao, the family deity of the Gackwads, and the Chhatris, erected in memory of past members of the Royal family. Some of these temples are visited by multitudes of people on Ekadashi, Mahashivaratra, Dasara and other holidays. They were in the guardianship of the Khangī Department until 1904, in which year their management was transferred, first to the Settlement Department and afterwards to the Devasthan Branch of the Revenue Department.

In addition to these *khangī devasthan*s and *karkhanas*, there are 28 institutions under direct State Management. These were cared for by the Settlement Department until 1904 when the management of all was transferred to the Revenue Department. Particularly worthy of mention are the ancient temple of Kalika Mata in the walls of the famous Hira gate at Dabhoi, the celebrated temple of Bechraji Mata in the Chanasma *māhīl* of the Kadi district, that of Somnath at Prabhas, and of Madhavraiji at Prachi, in Kathiawad, that of Nagnath at Anreli, and the world-famous temples of Ranchhedraiji and other deities at Beyt Sahkhoddhar near Dywarka.

Of these institutions 47 in all, 8 have got villages in *inam* for their maintenance. Managers are appointed to look after them under the supervision of the respective Vahivatdars and Subas. In 1883 an official was specially appointed to examine the accounts of these *devasthan*s in the Kadi district. The accounts are now audited by the Assistant Accountant-General, Tapasni Branch.

Some mention deserves to be made of the Kedareshwar Khichari and Gyarmi Karkhanas referred to above. **Kedareshwar Khichari and Gyarmi Karkhanas.** The *khichari* distributed in these institutions was at one time regulated by no principles of any kind, and the charity was very loosely extended to all who asked for it. In 1893-94 non-transferable passes were given to the deserving poor, and ten years later these passes were revised after detailed inquiry into the circumstances of the holders. The expenditure is now regulated by certain rules, framed in accordance with modern principles of discriminating charity which were sanctioned by the Huzur in June 1909. Under these rules a committee consisting of one official and two non-official members, was appointed to revise the passes after enquiry into the circumstances of each holder. The number of passes granted at the revision made in 1909-10 came to 971; in 1921-22 the number was 280. The expenditure, which at one time amounted to over two lakhs of rupees annually, has now been reduced to about Rs. 23,000.

The total expenditure of all these institutions under direct State management was, in 1909-10, Rs. 90,014 and in the year 1921-22, Rs. 80,563. The **Their property and expenditure.** property, movable as well as immovable, owned by these institutions was worth Rs. 17,14,256, in the year 1909-10, and Rs. 17,90,107 in 1921-22.

The expenses incurred on the various materials of worship, religious processions, distribution of alms, and such other items could not all be considered to be of a substantially useful nature, and with the advance in ideas of religious and social reforms, and of altered circumstances, useless and foolish expenditure had to be stopped. The amount thus saved is utilized in more profitable charity, such as in the maintenance of orphans, or the relief of the sick. The total budget of all the religious institutions was Rs. 1,23,508, and out of the surplus balances, three funds were created in 1909-10: (1) the Repair Fund, (2) the Reserve Fund, and (3) the General Fund. The Repair Fund consists of fixed amounts assigned for repairs to each building, and amounts to Rs. 11,172 per year. The Reserve Fund was formed by means of fixed sums contributed by these institutions amounting

to Rs. 5,580 every year. It stands in the name of the Sar Suba (*Devasthan Adhikari*) and is meant to meet unforeseen expenses. The balance of this Fund at the end of the year 1921-22 was Rs. 2,61,020-7-6.

The General Fund is made up of the savings from the incomes of the State-managed *devasthans* which amount to about Rs. 12,000 per year.

This fund also stands in the *Devasthan Adhikari's* name and is intended for religious and charitable objects of public utility, irrespective of caste distinction, such as the establishment of schools for imparting religious instruction, and for the maintenance of the helpless and the maimed. From it Rs. 2,450 are given annually towards the maintenance of the orphanage at Amreli, and Rs. 9,000 towards the maintenance of dispensaries in the Kadi district. The balance of the Fund amounted to Rs. 12,000 at the end of the year 1921-22, inclusive of the investments made in the Bank of Baroda, Ltd., and in Government of India Promissory Notes.

There are about 4,500 *sarvajanik sansthas*, public religious and charitable institutions, such as *devasthans*, *pirasthans*, *masjids*, or *sadavrats* in the

State under private management but receiving aid from the State in the shape of cash allowances, *barkhali* lands or *inami* villages. The marginal statement gives information for the year 1921-1922. Most of these institutions are temples dedicated to Shiva, Vishnu or to Shakti-Mata.

Total number of Devasthans, Pira- sthans, etc.	Total Income.
4,477	Rs. 2,63,696

Before the general supervision of these institutions was entrusted to the Revenue Department in 1904, the Settlement Department had a general charge of them. Instructions were issued at times by that department to the district officers concerned as to the manner in which this supervision was to be exercised. In November 1891, the Settlement Commissioner framed rules for the keeping and examining of the accounts, and the preparing of the lists of property of these *sarvajanik sansthas*. Under these rules, the institutions were to keep accounts of their income and expenditure, which the managers

were to produce for examination before the village *punch*, and the revenue officers authorised in that behalf, namely, the *darogas*, now called *tajviqdars*, the *Vahivatdars* and the *Naeb Subas*. Managers of all *sansthas* of which the annual income was over Rs. 5,000 were ordered to keep lists of their property, movable as well as immovable, including ornaments, and clothes. In February 1895, however, those institutions whose yearly expenditure was thrice the aid given by Government or more, were exempted from the operations of the rules, and in July of the same year, institutions having an annual income of Rs. 50 and under were also exempted from keeping accounts, and were required only to keep visit-books for remarks to be made by the village *punch*, the *Darogas*, and visiting officers. Certificates were given by the *punch* and by the visiting officers to the effect that the services were properly performed and only on receipt of such certificates could the treasury officer make payments of the fixed *nemnuk*, cash allowance, to the managers.

As these arrangements were found to be inadequate Government thought it necessary to pass two Acts called **Present regulations.** the "*Sarvajanik Sanstha Nibandha*" and the "*Dharmadaya-Sarvajanik Milkat Nibandha*", Acts VI and VIII of Samvat 1961, and further subsidiary rules under the former in the year 1904-05. The object of the *Sarvajanik Sanstha Nibandha*, as stated in the preamble is to ensure that Government in the exercise of its duty of supervision over all public institutions, may be placed in a position to see that the management is conducted in such a way as to be useful to the public in accordance with the object with which they were founded. "There was hitherto no systematic supervision," to quote the words of the late Mr. R. C. Dutt, C.I.E., "over these institutions, and no way to prevent abuses, except a provision in the Civil Procedure Code which was virtually a dead letter. Similarly, in respect of charitable institutions, there was no Official Assignee or Administrator-General in matters of public trusts, who could control the different funds and endowments and manage them on uniform lines. The two enactments above referred to have been designed to supply these wants and to secure an efficient management of public charitable trusts and religious endowments, in conformity with the wishes of their beneficent donors."



“It is necessary to add that in respect to religious institutions, His Highness's Government have thought it desirable to proceed very cautiously. By the Act, referred to in the preceding paragraph, the Government do not assume any powers of supervision over all religious institutions, but only over those which receive donations from the State. In the case of these institutions the State requires accounts of property and income and expenditure to be kept and all serious abuses disclosed are to be referred to the Civil Court for enquiry and orders. It is also provided that any of these institutions objecting to the control of the State, can free itself from the supervision of the Government by surrendering the donation it receives. With regard to all other religious institutions, the State reserves the power of exercising some supervision, only on the application of persons belonging to the community concerned, or on the disclosure of grave abuses. There was a strong expression of public feeling when it was understood that the Bill was under consideration, but the very limited powers assumed by the State in the Act as it was finally passed and also the very considerate manner in which the Act has been worked, have had the effect of allaying needless alarms.”

Institutions having an annual income of more than Rs. 200 are now obliged to submit their budgets for sanction to the authorities of the *Devasthan* Department. Such institutions numbered 170, and the managers of 123 of these had produced their budgets upto the end of 1909-10. Measures were adopted through the *Barkhali* Department to obtain budgets for the rest and now there are 146 institutions which have submitted their budgets.

The *Sirvajanik Sanstha Nibandha* is worked by the Department with the utmost care and tact. The worshipping public and most of the temple managers soon came to understand the benevolent intentions of Government and the few interested managers who were somewhat recalcitrant in the beginning are now reconciled. Government supervision ensures the proper disposal of properties and incomes in the manner desired by the donors and by the communities concerned, and prevents abuses. His Highness's Government are strongly of opinion that State interference, to the extent indicated above, is entirely essential.

When the *Sarvajanik Sanstha* Act was passed, the post of *Sarvajanik Sanstha Tapasni Kamdar*, that is, the Superintendent of Public Institutions was created.

**Sarvajanik Sanstha  
Tapasni Kamdar.**

It was his duty to travel throughout the State to inspect and to supervise the work of those religious and charitable institutions which come within the scope of the Act. The orders passed on the Report of the Decentralization Commission in 1910, did away with the post, and the duties discharged by him are now entrusted to the Subas.

Mention may be made here of the Rules passed in 1915 concerning examinations of *Pujaris* and *Puraniks* of temples. In former times, the *Pujaris* and *Puraniks* were men of some learning who used to exercise a healthy influence over the minds of the people, through their upright conduct, and through the religious and moral instruction they used to impart. With but few exceptions, they have degenerated into a class of illiterate persons exercising their functions, without intelligence and without sympathy. With the object of improving the mental and moral status of these men, His Highness ordered a set of Rules to be framed, requiring the *Pujaris* and *Puraniks* to submit themselves to regular examinations, holding out certain advantages to those who pass. The subjects prescribed are Sanskrit literature, essay writing in Hindi, and religious hymns and rituals, a knowledge of which would enable those individuals to discharge their duties more or less efficiently. The Bill was first published in 1913 and, after two revisions in the light of public opinion, finally became law on the 30th December 1915. The Act evoked a storm of opposition amongst the Brahmins, for one of its most important provisions was that any Hindu, irrespective of caste, could become a qualified Purohit; nor did the non-Brahmin Gujaratis at first receive the Act with much enthusiasm. It is now winning greater approval. In a Hindu State, where the rulers and the ruled are of one religion, the question of Government interference in religious matters can be discussed from a platform which has no parallel in British India. The Act being an important one, the following extract from the State Administration Report of 1915-16, which explains its main provisions may be found interesting :—

“ As the preamble states, the object of this Act is to have properly qualified Purohits for the performance of religious rites and able to expound their true significance, so that the Yajamans may feel satisfied that their spiritual interest is safeguarded. In order to carry out this object, the Act provides for the grant of letters of authority to act as duly qualified Purohits to persons who may have passed the Hindu Purohits' examination, who may have passed in Yajnik subjects or in any standard of the Dharmashastra of the *SharavanMas Dakshina* examination, or who may be specially considered fit by Government. Any Purohit not so authorized, officiating at any religious rites as defined in the Act, is liable to be prosecuted and tried before a Magistrate specially empowered by Government, and sentenced to a fine not exceeding twenty-five rupees. Several important exceptions have been provided for in order to facilitate the working of the Act. The first exception is in favour of unqualified Purohits over twelve years of age at the date of the commencement of the Act. The second allows unqualified Purohits who are not residents of the State and who may be accompanying outsiders, to officiate for them provided that their stay does not exceed one month. The third permits an unqualified Purohit to officiate in a place where no qualified Purohit who can by custom officiate for a particular community, is available in the locality or within a certain radius, or where owing to a simultaneous performance of a number of ceremonies there is not a sufficient number of qualified Purohits. The fourth relates to the performance of funeral obsequies or any other religious rite that may be specially expected by Government. The last is in favour of a person who for any special reason may be specially exempted from the provisions of this Act by Government. The period allowed by the Act to persons who are desirous of carrying on the profession of the Purohit for qualifying themselves is 6 years from the date of its publication. This provision is expected to give sufficient time to the younger generation to acquire the necessary qualifications. Another important feature of the Act is that any Hindu may qualify himself as a Purohit irrespective of his caste. But it does not follow that Yajamans will have to employ Purohits of any other caste than the one which ordinarily provides Purohits to them. The Act ends with an important safeguard that the legality of any ceremony will not be affected because of its having been performed by

an unauthorized Purohit. The Act will apply only to that part of the State to which Government may declare it to apply by a notification in the Adnya Patrika or to a particular community. The result of this measure will be watched with interest."

## 10. PALYA PALAK (COURT OF WARDS).

Before the year 1904-05, there were some wards whose affairs were managed by the Khangi Department **History before 1904-05.** because they were connected with the ruling family; some minor Sardars were under the supervision of the Military Department; some minor *assamdars*, *darakh-dars* and *vatahdars* holding *nemnuku*s or *inami* villages had their estates looked after by the Settlement Department; and there were also some whose affairs were managed by the Revenue Officers of the districts in which their estates were situated. The Age of Majority, and Wards and Guardians Act was passed in 1898 to guide the Revenue Department in its control over the affairs of Wards; rules governing the care of minors under the Military Department had been in existence since 1893. These required the preparation of annual budgets for each estate, and forbade any extraordinary expenditure without the previous sanction of the Department. Lists of property, accounts and records, were to be kept on authorised lines. To assist the Department in the management of the estates an advisory committee of five Sardars was appointed. In 1899, the wards under the control of the Settlement Department were transferred to the Military Department and new rules were framed. As these new rules did not provide for the advisory committee, it ceased to exist, and the whole management was done directly by the Department.

In the year 1904-05 steps were taken to render the system of administration of the wards' estates uniform by **History after 1904-05.** placing them all under the supervision of one officer, as is done in British territory. The Palya Palak Adhikari was accordingly appointed and took over the wards from the Khangi, Military and Settlement Departments and from the district officers of the Revenue Department. All told, there were 42 wards at the commencement, and in the absence of bye-laws to be framed under section 66 of the *Nibandh* the same rules as were framed in 1899 for

the Military and Settlement Departments, guided the Palya Palak Adhikari, till 1st March 1906 when such bye-laws were framed and approved. The post of the separate officer as Palya Palak Adhikari has since been abolished, and the Sar Suba himself now exercises that authority.

Under the law regarding wards, the Palya Palak Adhikari (Court of Wards) is authorized to assume control over the estates of minors, and of those who are physically or mentally unable to manage them for themselves, when the estates are valued at Rs. 1,500 or more. A sum upto 3 per cent. on the income is charged for cost of supervision; and the estates are managed, and their general well-being is looked after, by Government as long as the disability lasts. Every effort is made, under the supervision of responsible Government officers, to recover, and to pay off debts, to control expenditure, and generally to manage the estate as economically as possible. Formerly some *sardar*, *inamdar* and *vatanidar* families habitually lived beyond their means, and continued to borrow as long as men could be found to lend. Now their circumstances have considerably improved under the fostering care of Government acting as guardian during minority.

The education and the proper training of the minors is as onerous a task as the management of their estates, and Government pays a great deal of attention to this matter. A wards' boarding house was started in the Baroda City for this purpose at the end of the year 1907-08 for the benefit of those wards whose education was neglected owing to lack of immediate supervision. There were 6 inmates in the beginning but subsequently the number rose to 15. Some boys were sent to the *Girassia* College at Gondal and at the close of the year 1909-10 there were 11 boys. Care was taken in this boarding house to study the wants of the boys and to make the institution useful and inviting. The physical, moral, intellectual and to a certain extent the religious education of the wards was also attended to; but owing to a fall in the number of wards, the boarding house could not continue to exist economically and had to be closed. The wards are now sent to the ordinary schools.

The Decentralization Commission of 1910-11 considered, along with other questions, whether it was advisable for the Sar Suba to look to all the executive details of management himself, and, on its recommendation, it was ordered that he should exercise general supervision only, and that the Subas should look to the executive details. Accordingly the Subas are now the guardians of wards in their districts. The number of wards at the end of the year 1921-22 was 66. The total value of the property managed amounted to Rs. 24,84,866-9-5 and the annual income to Rs. 1,79,244-4-5.

The following table gives the figures per district in the same year :—

District.	Number of Wards.	Total value of property.			Annual income.		
		Rs.	a.	p.	Rs.	a.	p.
City .. .. .	27	9,58,178	3	5	75,376	7	9
Baroda .. .. .	17	5,00,957	14	4	38,509	0	5
Navsari .. .. .	12	50,670	14	9	3,739	4	9
Kadi .. .. .	9	2,56,990	3	11	58,428	7	7
Amreli .. .. .	1	18,689	0	0	2,190	15	11
Total ..	66	24,84,866	9	5	1,79,244	4	5

## CHAPTER IX.

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### Development Departments.

Agriculture, Commerce, Co-operative Societies, Railways and Forests come under the head of Industries and form the Development Departments of the State. The first which is under a Director of Agriculture, the second which is under a Director of Commerce and Industries, the third which is under a Registrar of Co-operative Societies and the fourth, Railways, which is under a Manager and Engineer-in-Chief for Railways have been dealt with in the chapters on Agriculture and Trade and Manufactures in the first volume of this Gazetteer. The fifth which is really a part of the Revenue Department, but is now looked upon as a separate department under a Conservator of Forests is dealt with in this chapter.

### FORESTS.

Prior to the year 1877, from which dates the institution of a regular Forest Department in the State, the jungle-clad areas were worked on the '*ijara*' or contract system. This led to very heavy and irregular fellings of trees, as the *ijardar* or farmer selected for removal the best of the trees as suited his requirements or purposes. Subsequently, from 1877 to 1884, the Forest Department was put in charge of Sub-Assistant Conservators of Forests whose services were borrowed from the Bombay Forest Department. Then followed a period of six years upto 1890, when the Department was under the management of the Naeb Subas of the Revenue Department. During these years, in place of the *ijara* system exploitations were permitted to contractors on the permit system by which they could remove whatever kind and size of trees they liked on payment of a fixed fee per *khandy*. The depletion and serious damage to forests was thus aggravated, protection against thefts and mischiefs was nominal, and fire-conservancy was an unknown factor. In 1894, Mr. E. E. Fernandez of the Indian Forest

Service, was entrusted with the administration of the forests, when some important improvements, especially as regards the constitution and settlement of forest areas, and the preparation and publication of a Forest Act and a set of rules were effected. On the reversion of this officer to British Service, the management of the forests as Conservator devolved on Mr. G. K. Mediwalla, who had been trained at State expense in Forestry at Cooper's Hill College in England. On the premature death of this gentleman in 1900, there was again an interregnum during which the Subas took over the Department until the arrival of the present Conservator in 1913.

The staff of the Department consists of a Conservator and two Assistant Conservators, the latter trained at Dehra Dun, with a suitable staff of Rangers, Deputy Rangers, and Foresters together with a large protective establishment for each district.

The forests which are to be permanently maintained as such are entitled 'Reserved' forests, and the rest of the area is called 'Unreserved' forests. The intermediate class of 'Protected' forests is not recognised in Baroda, so that the whole of the non-reserved area is left open to such cultivation as is possible.

The area of Reserved Forests, on the 31st of July 1921, was 690,052 *bighas*, or about 632 square miles. Navsari stands first with an area of 601,573 *bighas* or 552 square miles, followed by Amreli and Baroda with areas of 76,060 and 12,419 *bighas* respectively. Kadi has no forests worthy of the name, but a small beginning has recently been made in the *kotar* lands on the banks of the Vatrak, Meswo, and Khari rivers in the Dehgam *mahal* and Atarsumba *peta-mahal*.

#### 1. NAVSARI DISTRICT.

The Navsari forests, which are of the mixed deciduous type, dropping their foliage during the hot weather months, are situated in the Songadh, Mahuva and Vyara talukas, and in the Umarpada and Vankal *tappa* of the Mangrol taluka. The total area constituted as reserved forests is 601,573 *bighas* equivalent to 522.4 square miles, or 28.8 per cent. of the



territorial area of the district. For administrative purposes the areas are distributed as under over 6 Ranges :—

Taluka.				Range.	Forest area in bighas.
Songadh	..	..	..	} Vyara .. ..	72,264
Vyara	..	..	..		
Vyara	..	..	..	} Mahuva .. ..	34,919
Mahuva	..	..	..		
Songadh	..	..	..	} Sadadwel .. .. Songadh .. .. Vajpur .. ..	78,180
Vyara	..	..	..		133,300
					166,986
Mangrol (Vankal tappa)	..	..	..	} Vankal. .. ..	115,922
Umarpada petamahar	..	..	..		

The forest boundaries are demarcated by mounds of earth or of stone, usually the former, upon which are set wooden posts bearing the serial numbers, one for each village. Frequently the usual field boundary marks serve also to define the forest boundaries and are maintained in good repair by the owners of Survey numbers in accordance with the rules of the Land Revenue Code.

#### Demarcation of boundaries.

All the forests have now been legally settled. They are declared to be free from all rights and privileges except rights of way created by the roads and cart-tracks which pass through them.

#### Legal settlement : rights, privileges and concessions.

Very liberal concessions are, however, allowed to the hill tribes, the *kaliparaj*, who live on the outskirts, for the collection and removal of minor forest produce for sale, for grazing their animals on nominal payment, and for obtaining timber for domestic use, under a special Act, the *Chhaparia Kat Niyam*. In return for these concessions the villagers are required to help in the protection of forests against fires; though, for burning protective fire lines, they are paid a small cash remuneration.

It was at one time intended to have the forests surveyed topographically on the large scale of 4 inches

**Forest maps.** to a mile, to facilitate the preparation of

working plans; but the idea had to be given up owing to the high cost involved. Instead, the existing inch scale Survey of India topographical maps have been photographically enlarged to a 4 inch scale. These serve the required purpose of showing the blocks and coupes according to which the areas are now under treatment.

The forests are situated mostly on low hills of trappean formation which form off-shoots from the Saihadri and the Satpuda range of mountains to the south and north of the Tapti river respectively. The geology of the hills as to minerals, fossils, etc. is quite uninteresting, the trap and basalt rocks affording only good building stone and road metal, while *kankar* nodules for chunam are to be found in several places. The Tapti, in which its tributary the Nesu falls at Limbachoti, is the most important river with a perennial flow. It passes through 40 miles of forests between Vajpur and Songadh jungles and is utilized for floating down vast quantities of bamboos tied up into rafts and some timber down the stream towards Mandvi and Kadod. The rainfall in the forest tracts ranges from 27 to 87 inches, and the climate generally is very malarious and relaxing especially during the cold season from October to February.

The forests are densely grown and contain much teak, *Tectona grandis*, together with the more valuable kinds of jungle-wood timber species of *sisam*, *Dalbergia latifolia*, *tanach*, *Ougenia dalbergiodes*, *sadada*, *Terminalia tomentosa*, *khair*, *Acacia catechu*, *haladwan*, *Adina cordifolia*, *beo*, *Pterocarpus marsupium*, *kalamb*, *Stephegyne parviflora*, and *kanti*, *Acacia ferruginea*. Bamboos of the marketable species known as *vans*, *Dendrocālamus strictus*, are to be found very abundantly in the forests of Vajpur and Umapada and less so elsewhere. They form an important item of forest revenue, which, in exceptional times, during the War when the demand was enormous, realised as much as Rs. 93,650. Normally the annual receipts from this source are Rs. 45,485 derived by sales on permits at Rs. 2 per cent. This variety of bamboo is used for roofing and house building, and for the manufacture of baskets, and mats. The weaving of these articles is confined to a particular caste known as Kotwalias, who enjoy the concession of taking ripe bamboos on payment of an annual fee of Rs. 4 per head.

Different kinds of  
valuable timber-yielding  
trees.

Another kind of bamboo with large hollow stems rising to a height of 40 to 60 feet, and with spiked branches, called bamboo, *Bambusa vulgaris*, is also to be found, more especially in the southern ranges of Mahuva and Sadadwel bordering the Dangs. This species seeded gregariously in the year 1911 all over India, after which the culms, stems, died down; a new crop, grown from the seeds, has now taken its place. The seeding is said to occur but once in 60 years. The jungle folk eat the seeds as a substitute for grain.

Of the minor forest products the more important are *lac* (sealing wax), and the leaves of *apta* and *timru*, which are used as cigarette wrappers and platters. Mowra flowers are used for distilling country liquor and mowra seeds for the extraction of an oil which, when fresh, is used for culinary purposes, and also for manufacture of soap. The propagation of *lac* on *khakhar*, *Butea frondosa*, trees, an idea introduced by His Highness from his observations while on a *shikar* excursion to the Rewah State, has been very vigorously kept up in the past five years. The receipts derived from the two annual crops ranged from Rs. 465 to Rs. 14,240 during the War, the maximum price obtained having been Rs. 33 per maund of 40 *shers* (lbs.) The manufacture of Catechu or *kath* by boiling chips of *khair* wood containing whitish streaks of calcareous matter is now rarely practised and is generally prohibited in forests owing to the scarcity of this species, and its far greater value as timber.

The forests have suffered much in the past owing to reckless and unsystematic fellings, so that sound well grown trees of larger dimensions, which must have been of common occurrence originally, are now only rarely found. Efforts at systematic exploitations date from the year 1905-06, but since the year 1913-14 new working plans have been framed and are being strictly applied. They are devised on the coppice system, with a heavy reservation of standards upto 23 trees per *bigha*, or 40 trees per acre, where available, with a rotation of 40 years. The object aimed at is the production of small timber from coppice shoots and larger timber from the standards that are reserved against fellings in the first rotation. The standards, moreover, serve the very valuable purpose of providing shade and shelter to the

**Miscellaneous minor products.**

**Forest working plans and exploitations.**

young growth, the protection of the soil against the sun and against erosion during rains ; and they secure the reproduction of seedlings from the seeds they themselves shed on the ground.

Under the rules not more than 10 coupes can be closed against grazing at a time, leaving 30 coupes in each block, equivalent to about three-fourths of the total area, always available for grazing, which is ample. The grazing fees charged are 6 annas per head for the cattle of the local peasantry, and 9 annas per head for cattle belonging to *rataris* from foreign territory. In 1912-13 the grazing revenue was Rs. 13,314 while in 1918-19 and 1921-22 it has run to Rs. 14,695 and Rs. 16,829 respectively for the Navsari forests.

In famine years, from the Navsari forests quantities of fodder are exported ; and they afford grazing for thousands of starving cattle. In 1918-19, when the monsoon failed to bring rain to the Baroda and Kadi districts, these forests yielded the unprecedentedly high quantity of one crore, or 10 millions, of lbs. of hay for cattle relief in the affected districts ; and the Vajpur jungles north of the Tapti, afforded grazing to 17,000 heads of their cattle. The grass was collected through a contractor, at whose disposal were put all the resources of the Forest Department. It would otherwise have been impracticable for him to have found labour and carts in sufficient quantities to cope with so enormous a task. The price paid free on railway was Rs. 14-8-0 per 1,000 lbs. The railway freight came to about Rs. 5 per 1,000 lbs. for stations in the Baroda district, and Rs. 6 per 1,000 lbs. for stations in Kadi. A railway truck holds, on the average, 6,000 lbs. of hand-pressed bales of hay.

As a provision against future fodder famine, it has been arranged that 25 lakhs of lbs. of grass shall be stored annually in years of good rainfall, at Songadh and Vyara. A low level bridge across the Tapti suitable for fair weather traffic would also prove a work of great utility in opening up the forests of Vajpur. A special forest branch of the Public Works Department has done much in recent years to open up the forests in the Navsari district by the construction of 46 miles of fair weather easy gradient roads.

The Engineering Department has erected 7 forest rest-houses for officers and 45 forest post and depot buildings, at a total outlay of Rs. 1,72,068, while a large forest *kutchery* building has been erected at Songadh for the accommodation of three Range Forest offices and the office of the Assistant Conservator of Forests, Songadh division, and an auction hall. Shikar bungalows for Their Highnesses have been constructed at Amkhuti, and at Sadadwel, the former on the Tapti river in the midst of Songadh and Vajpur jungles, and the latter in the vicinity of the dense forests of Medha.

The following table gives information concerning the financial side of the work of the Forest Department  
**Income and Expenditure.** in Navsari :—

Year.	Revenue.	Expenditure.	Surplus.
	Rs.	Rs.	Rs.
1914-15 .. .. .	1,56,998	39,087	1,17,911
1915-16 .. .. .	1,63,327	39,695	1,23,632
1916-17 .. .. .	2,09,871	41,703	1,68,168
1917-18 .. .. .	2,94,913	53,324	2,41,589
1918-19 .. .. .	3,47,833	47,044	3,00,789
1919-20 .. .. .	4,05,897	48,989	3,56,909
1920-21 .. .. .	3,40,296	66,793	2,73,503
1921-22 .. .. .	4,01,642	67,374	3,34,268

## 2. AMRELI DISTRICT.

The next forest of importance is in the Amreli district. In the year 1903-04 the area of reserved forest was 87,077 *bighas*. It was subsequently reduced to 76,060 *bighas* or nearly 70 square miles by freeing for cultivation the forest lands in the villages of Jaljivda, Dudhala, Gadia, Chavand, Dalkhania, Govindpur, and Valadhar.

The forests stretch over the Gir hills, in long, narrow strips, the greatest length being 25 miles, while the breadth ranges from 2 to 7 miles. The areas are continuous for the most part, excepting for a few isolated blocks of small sizes in the outlying Kodinar *mahal* which is on the sea coast. The aggregate forest area of 70 square miles forms one-sixteenth part, or about 6 per cent., of the territorial area of the Amreli district.

Before the year 1891, grass from the Gir Forests, which contain large pasture areas, used to be sold on the *ijara*, contract, system. The *ijardar* levied whatever fees he liked, from Bharvad, Rabari, Charan, Kathi and other graziers who committed great damage by lopping off the branches and tops of growing trees to provide their animals with leaf fodder. The forests were thus subjected to heavy mutilation and damage year after year which, in the great famine of 1900, was gravely accentuated by the large herds of cattle brought from Okhamandal and Beyt by the truculent Vaghers.

Amongst the trees growing in these forests are: *saj* (*Tectona grandis*); *sissum* (*Dalbergia latifolia*); *beo* (*Pterocarpus marsupium*); *khair* (*Acacia Catechu*); *sadad* (*Terminalia tomentosa*); *kanti* (*Acacia ferruginea*); *haladwan* (*Adina cordifolia*); *kalam* (*Stephegyne parviflora*); *shewan* (*Gmelina arborea*); *roen* (*Soyimida febrifuga*); *dhaman* (*Grewia tiliaefolia*); *dhamoda* (*Anogeissus latifolia*); *timru* (*Dyospyros melanoxylon*); *ashintro* (*Bauhinia racemosa*); and *shimlo* (*Bombax malabaricum*). Teak occurs only in the blocks of Shemardi, Ghatwad, Harmadia, Kantala, Bhanja, Khadadhar, and Babapur, and does not grow to a size larger than 2 feet in girth. Trees of other kinds attain larger sizes, girthing upto 4 feet but owing to past mal-treatment they are stunted. In recent years seeds of teak and other valuable trees, imported from the Navsari forests have been dibbled under shelter, and some successful experiments with mowra and sandal trees, especially the former, have been made.

Among the minor forest products that are collected and sold are the leaves of *asintra* and *temru* used as wrappers for cigarettes. The bark of *aval* plant (*Cassia ariculata*), *mardasing* or the screw-nut, *amla*, *ariha* and *ghatbor* fruits and pods of *garmala* are also gathered for tanning and medicinal purposes.

The Gir forests afford capital grazing grounds and a large number of cattle both from local areas and from a distance resort to them. The following is the rate of fees :—

#### Grazing areas.

Live-stock.						Local.			Foreign.		
						Rs. a. p.			Rs. a. p.		
Cows, oxen and calves	—	..	..	..	..	0	6	0	0	9	0
Buffaloes	..	—	..	..	..	1	0	0	1	8	0
Horses, asses	..	..	..	..	..	0	6	0	0	9	0
Goats	..	..	..	..	..	0	4	0	0	5	0
Sheep	..	..	..	..	..	0	1	6	0	1	6

*Ghee*, or clarified butter is an important item of export to Bombay while live-stock is also reared for sale. The Gir cow and buffalo are famous for their size, handsome build and shape.

Since 1915-16, the villagers have been relieved of the hardship of having to pay double grazing fee by the amalgamation of grazing both in forests and in revenue waste lands under one permit issued by the Forest Department. Formerly the right of grazing in revenue waste land was annually sold by auction. The purchaser having secured the right for a small sum, used to demand very heavy grazing fees, as much as Re. 1 per head of cattle, from the villagers, who had to pay *nolens volens*, as the way to the forests lay through such lands.

A squatting charge of eight annas each is levied from all owners of cattle who tend and graze their own herds in the forests during the rainy season; in return they are given free hutting materials.

Next to the grazing fee realizations, grass cut and removed on contract from areas specially preserved against grazing for the purpose, known as *grass preserves* or *beeds*, is an important item of forest revenue. Several grass preserves or *beeds* are those of Sarshia 7,700 *bighas*, Krangsa 3,300 *bighas*, Hirawa 525 *bighas*, Pipalwa 1,200 *bighas*, Gidardi 750 *bighas*, and Khadadhar 101 *bighas*. Gir grass growing in open areas in good soil with light rainfall of 20 inches is very succulent and nutritious, and among the numerous varieties *sanyar*, *moriya*, *jinjwo*, and *osrid* are highly valued as fodder.

The experiment of *lac* culture on *khakhar* (*Butea frondosa*) trees, so successful in Songadh-Vyara forests, has lately been tried with some success in the

**Lac Culture.**

Gir jungles. There is, however, not much scope for extension, as labour is both very scarce and dear in Gir tracts.

Since 1915-16, the State has expended a sum of Rs. 41,370 in constructing *pukka* forest posts for housing forest subordinates. These structures have a terraced roof and are located at Dhari, Karamdadi, Dalkhania, Sapnes, Bhanja, Pipalwa, Borala and Chatwad. At Sarshia, the headquarter of the range, which is 4 miles from the railway station of Dhari on the newly opened extension from Amreli, there is constructed a handsome building of stone for the office of the Range Forest Officer with separate residential quarters for him and his staff.

The forest revenue and expenditure during the quinquennium prior to the year 1914-15 had averaged Rs. 7,243 and Rs. 3,269 respectively, while in the succeeding period of five years the receipts have exhibited a very large development, as will be seen from the figures in the following table. These show the highest gross revenue in 1918-19 to have amounted to Rs. 24,520 against an expenditure of Rs. 5,228 in the Amreli forests.

Year.	Receipts.	Expenditure.	Surplus.
	Rs.	Rs.	Rs.
1914-15 .. ..	9,548	4,016	5,532
1915-16 .. ..	17,704	4,764	12,940
1916-17 .. ..	20,709	4,231	16,478
1917-18 .. ..	20,623	4,843	15,780
1918-19 .. ..	24,520	5,228	19,292
1919-20 .. ..	24,802	6,610	18,192
1920-21 .. ..	18,197	6,611	11,586
1921-22 .. ..	23,044	6,568	16,476

### 3. BARODA DISTRICT.

Prior to the year 1886 there were jungle clad areas in Jarjod, Sankheda, and Tilakwada *mahals*, in charge of the Revenue Department. Where there were teak bearing areas, these were later transferred to the management of the Forest Department. A total area of 50,988 *bighas* or 34,667 acres was thus constituted reserved forests in Savli, Vaghodia and Sankheda talukas after due demarcation, in which work the joint



labours of Revenue and Forest Officers were employed. The Sankheda Forest Range was then created in the year 1896-97. Before long, however, owing to the expansion of cotton cultivation in these tracts, Government were induced to disforest all lands in Savli taluka, and the greater portion in the two other *mahals*, with the result that from the year 1912, the aggregate area under the Forest Department was reduced to only 12,419 *btghas*.

The forests in the Baroda district are situated now in 21 villages and are formed into 3 forest blocks or working circles for working plan purposes. The

**Forest Trees.** The method of treatment is coppice with standards on a rotation of 40 years introduced since the year 1913-14, as in the case of Navsari forests; to these they are similar to point of composition of species, though the growth is much stunted, the yield being confined to small poles of 2 to 3 feet in girth of teak, *sadad*, *haladwan*, and *kalamb* associated with *sisam*, *khair*, *beo* and *kanti* among the important species, with an admixture of *dhamoda*, *saras*, *rayan* and *limbda*, *ashintra*, *timbru*, *beheda*, *umbh*, *bondara*, *asana*, *kosam* and *babul*. The inferior species fit only for firewood are represented by such trees as *kakad*, *modhal*, *indrajao*, *ghatbor*, *khakhar*, *patrali*, *kagdoli*, *pangara*, *amli*, *garmala*, *tad*, *karanj*, *kumbhi*, *al*, *umro*, *vad*, *pimpal*, *bordi* and *char*.

Articles of minor forest produce, of economic value, are *ashintra* and *timru* leaves, fruits of *kagdoli* and *charoli*, palm leaves, *lac*, grass, Mowra flowers, *doli* or *mowra* fruits, fruits of *ghatbor* used for tanning leather and the gums of *dhavda* and *babul*.

The grazing provided in forest lands is much appreciated by villagers, who on account of the intensive cultivation of cotton and other field crops in their holdings, find very little pasturage for their cattle outside forest boundaries, and have to pay heavy grazing fee to owners of private lands.

#### **Grazing facilities.**

There are grass *beeds* aggregating 325 *bighas*, specially reserved for cutting and extraction of grass out of forest lands in the villages of Parwata and

Ratanpur.

The famous sandstone quarries of Songir are situated on the Heran river within forests in the limits of the villages of Songir, Ghantoli and Kothia.

**Songir quarries.**

The royalties charged by the Forest Department, after recent revision of the rates which are kept specially low in order to encourage the development of the quarries during the year 1920-21, are :—

					Rs.	a.	p.
1.	Dressed stone	..	..	per cubic foot.	..	0	1 0
2.	<i>Khandki</i>	..	..	„ 100 c. feet.	..	1	0 0
3.	Rubble stone	..	..	„ „	..	0	8 0
4.	<i>Ghanti</i>	..	..	per stone	..	0	4 0
5.	Machine-ghant	..	„	„ „	..	0	4 0
6.	<i>Khal, Nisha, Orashia</i>	..	„	„ „	..	0	2 0

The gross forest receipts have nearly doubled in recent years, details for the septennium ending in 1920-21 being as follows :—

**Forest Receipts.**

Year.	Rs.	Year.	Rs.
1914-15 ..	4,809	1918-19 ..	8,047
1915-16 ..	8,839	1919-20 ..	14,895
1916-17 ..	10,592	1920-21 ..	8,556
1917-18 ..	7,826	1921-22 ..	14,142

The principal sources of income are from sales of timber, from grazing fees and from royalty fees (Rs. 3,329 in the year 1918-19) levied on Songir stones.

**4. KADI DISTRICT.**

There are no forests in the Kadi district like those in the Navsari district. It seems that some 30 years back

**Kadi Forests.**

seeds of *babul* were broadcasted on an extensive scale in waste lands with fairly good results. But efforts at regular forest conservancy and the undertaking of reboisement operations date from quite recent times, only a few years back. His Highness having noticed in the course of his travels in Europe, the village forests of Switzerland, was anxious that something similar should be attempted in the Kadi district with its dry climate and fickle rainfall, in order to counteract the evil effects of the drought to which this part of northern Gujarat is often subject. With this view the Conservator of Forests was instructed, in 1914, to inspect waste lands of the district

and report on the feasibility of constituting forests in them. This officer travelled over the whole district in the cold weather of 1915, and reported favourably on the practicability of utilizing numerous large areas of *padtar*, waste lands, in every taluka for purposes of forest conservancy, firstly by affording protection to the already existing tree and bushy ligneous growth of species peculiar to the dry belt, and secondly by undertaking reafforestation work by introducing more valuable forest species from Navsari district and other places. The outcome of this was that Government, in 1915, ordered the selection of suitable lands for the purpose, as a beginning, only in the southernmost portion of the district along the banks of the Watrak river in Atarsumba *peta mahal*. An aggregate area of 5,367 *bighas* equivalent to 3,154 acres was thus selected and demarcated in 10 villages, and a new Forest Range designated as the Atarsumba Range was created in the year 1917. The success attained so far in the great improvement of natural existing growth by strict protection against illicit fellings and thefts, coupled with the introduction of some of the more valuable forest species such as teak, *shisham*, *shevan*, *beheda*, *sadad*, *beo*, *arjun-sadra*, *haladwan*, *khair*, *kelai*, *tinru*, *khakhar*, *karanj*, *anjan*, *sandal*, casurina, date palm, and bamboos (*Dendro-calamus strictus*) by direct dibbling of seeds under shelter of bushes, and by transplantation of seedlings reared in a nursery established at Vaghji-pura, have recently induced Government to direct that more lands should be selected along the banks of the Meswo and Khari rivers.

The receipts in the year 1918-19 from the small area under forests of 8,557 *bighas* were Rs. 481 derived from sales of firewood and minor products on permit and realization of grazing fees (Rs. 348). The following figures show that they are increasing from year to year :—

						Rs.
1919-20	..	..	..	..	..	892
1920-21	..	..	..	..	..	984
1921-22	..	..	..	..	..	1,182

The total forest receipts under different heads in the last eight years ending 1921-22 are as shown in the following table. It will be seen that during this period the forest revenue has risen from

**Forest income and  
expenditure.**

Rs. 1,74,762 to Rs. 4,64,256. In the ten years preceding the year 1914-15, the gross average annual income was Rs. 1,79,321.

Period.	Receipts.	Charges.	Income.
	Rs.	Rs.	Rs.
1914-15 ..	1,74,762	74,705	99,967
1915-16 ..	1,92,024	78,696	1,13,328
1916-17 ..	2,17,967	85,111	1,62,856
1917-18 ..	3,24,170	88,077	2,36,093
1918-19 ..	3,63,250	86,124	2,77,126
1919-20 ..	4,50,526	1,04,821	3,45,705
1920-21 ..	3,78,986	1,22,235	2,56,751
1921-22 ..	4,64,256	1,29,252	3,35,004

The details for forest receipts under different heads are exhibited in the following table for the years 1918-19 to 1921-22 :—

Year.	Timber.	Fire-wood.	Bamboo.	Lac	Grazing.	Miscellaneous.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1918-19 ..	2,53,862	872	45,486	5,449	22,211	35,370	3,63,250
1919-20 ..	3,02,044	..	..	10,100	51,106	40,051	4,50,526
1920-21 ..	2,19,993	1,308	63,097	1,331	42,026	51,231	3,78,986
1921-22 ..	2,91,508	1,130	59,710	10,434	48,105	53,338	4,64,256

The annual average forest expenditure was Rs. 68,706 during the decennium from 1904-05 while it has risen to Rs. 82,561 in the period from 1914-15 to 1918-19, owing to re-organization and some increase in the forest establishment both superior and subordinate as well as to the carrying out of operations connected with the improvement and protection of forests.

## CHAPTER X.

### Excise Department.

#### 1. EXCISE.

The Excise revenue is mainly derived from the manufacture and sale of country liquor ; from fees received for the issue of licenses to sell foreign liquors ; from the extraction and sale of toddy ; and from the manufacture and sale of intoxicating drugs such as opium, *bhang* and *ganja*.

**Sources of Excise Revenue.** The right to manufacture and sell liquor was formerly sold by auction to farmers. This had always been the custom, but, until the year 1881, there were no distinct rules as to the duties and responsibilities of the farmers, or as to the functions of Government officers in dealing with them. Some liquor farmers, notably the persons who farmed the sale of liquor in the city of Baroda, exercised all the powers of a Magistrate.

**Country liquor.** The out-still system was in force in all the districts till 1881. From the 1st of August 1881 the *sadar* distillery system was introduced into some of the talukas of the Navsari district. Under this system, which was introduced at the instance of the Bombay Government as a part of the campaign to put an end to illicit distillation, the liquor was manufactured at a central Government still, and was issued to licensed vendors on payment of duty. The *sadar* distillery system was gradually introduced in other districts and at the end of the year 1903-04 prevailed in all the districts except Amreli.

**Sadar Distillery System.** What is known as the Madras System was introduced from 1st April 1910 in the Baroda, Navsari and Kadi districts. Under this system the liquor is manufactured at one place by one contractor, and licenses for sale in individual shops, or blocks of shops, are issued by the State.

**Madras System.**

The right of manufacture and supply was granted to one contractor, the Alembic Chemical Works Company, Baroda, which at first had a monopoly, for three years from 1st April 1910 to 31st March 1913. The Company originally intended to manufacture all the spirit required at their private distillery at Baroda, but their arrangements proving inadequate, two old Government distilleries, one at Vyara and the other at Navsari, both in the Navsari district, were also worked. The Alembic distillery at Baroda supplied spirit to the Baroda and Kadi districts, and also supplemented the produce of the other two distilleries for supplying the Navsari district. Since April 1913, the Alembic Company has held the contract for the Baroda and Kadi districts, while that for Navsari has been given to another firm of distillers who manufacture country liquor in the Government distilleries at Navsari and Vyara.

The Alembic distillery has a patent still of French make and three steam-stills, similar to those used in the Alembic Distillery. distilleries of the Bombay Presidency. Three pot-stills are used in the Vyara distillery and two in Navsari. The French still is used for the production of rectified spirit, and the steam-stills and pot-stills produce liquor of 60° U.P. and of higher strength by re-distillation. From the Alembic distillery the liquor is issued in the following blends :—

- (1) Liquor of 60° U.P. is prepared by mixing steam-still liquor, rectified spirit and water in the proportions roughly of 4, 1 and 3 parts respectively, that is one half is genuine steam-still liquor of 60° U.P. and the other rectified spirit and water.
- (2) Liquor of 25° U.P. is prepared by mixing steam-still liquor of 60° U.P., rectified spirit and water, in the proportion roughly of 8, 4 and 1 respectively.
- (3) Liquor of 15° U.P. is prepared by mixing steam-still rectified liquor of 25° U.P. with the necessary quantity of rectified spirit, about 12 gallons per 100.
- (4) Spirit of 30° U.P. prepared by adding redistilled steam-still liquor of 25° U.P. to rectified spirit, is sent out to depôts, where it is reduced to issue strengths by the addition of water.

From the Vyara and Navsari distilleries, natural still liquor of 60° U.P. and redistilled 25° U.P. is issued. *Mahuda* flowers alone are used for the pot-still, but for the French and steam stills, *mahuda* flowers and Java molasses mixed, or Java molasses alone is used with the special sanction of Government.

Bonded warehouses called depôts have been established for the issue of liquor in the Baroda district, at **Bonded Warehouses.** Baroda, Dabhoi, and Tilakwada; in the Navsari district, at Navsari, Vyara, and Kosamba; in the Kadi district, at Mehsana and Dehgam. Of these the Navsari and Vyara depôts are attached to the distilleries in the Navsari district. No depôts have yet been erected by the State, except at its distilleries, and at Dahboi, Dehgam and Kosamba. Rented buildings serve the purpose in all other places. The liquor is transferred under bond by the manufacturing contractor from the distilleries to the depôts, and stored there on his own account. The shopkeepers wishing to issue liquor for their shops, pay the price of liquor and duty to the Government Depot Inspector, who gives a pass, on the presentation of which the depot keeper issues liquor.

The prices to be charged in the different districts are fixed by tenders at the time of granting the monopoly **Cost price.** of manufacture and supply. The present prices for the different issue strengths of liquor and calculated prices per proof gallon are given below:—

Name of the District.	15° U. P.		25° U. P.		60° U. P.	
	Price per gallon.	Equivalent per proof gallon.	Price per gallon.	Equivalent per proof gallon.	Price per gallon.	Equivalent per proof gallon.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Baroda ..	1 11 0	1 14 0	1 8 0	1 14 0	0 12 0	1 14 0
Navsari ..	..	..	1 7 3	1 13 2	0 11 8	1 13 2
Kadi ..	..	..	1 11 4	2 4 6	0 14 7	2 4 6
Average	1 11 0	1 14 0	1 8 10	1 15 11	0 12 9	1 15 11

Different rates of duty are charged in different sections of each district according to local conditions, and vary from Rs. 7-15-1 per proof gallon in the City of Baroda to Rs. 1-14-0 in outlying low duty areas like Songadh and Vyara. The maximum retail sale prices were formerly fixed for different places according to the rates of duty, and varied from Rs. 10-9-4 per proof gallon in the City to Rs. 5 in the low duty areas. Recently however the restrictions on selling prices have been withdrawn, except in the case of shops in the Navsari district. Five strengths of liquor are allowed to be issued for consumption, 15°, 25°, 30°, 40° and 60° U.P. 15° U.P. is restricted only to the Baroda city, 40° U.P. is consumed in the Petlad, Bhadrar and Vijapur talukas while 30° U.P. is issued to the shops on the border in the Songadh, Vyara and Mahuva talukas.

In the Amreli *prant*, the district monopoly system was introduced in 1911. The contractor who has built his own distillery at Kodinar, manufactures liquor and sells it to the public at his retail shops fixed by the State, and pays the amount fixed upon per annum for the monopoly. No separate license fee is charged. Liquor of three strengths namely 25° U.P., 45° U.P. and 60° U.P. is issued for consumption and the maximum prices for retail sale have been fixed at Rs. 6-0-0, 3-12-0 and 2-4-0 per gallon respectively except in Okhamandal where the restriction on the selling prices has been removed. The farm was last given on 1st April 1921 for three years with the minimum guarantee of Rs. 15,501. No octroi duties are levied by any municipality on country spirit.

The excise policy of the State being to get a maximum revenue from a minimum consumption, the rates of duty and selling price have been steadily raised, and the number of shops gradually reduced.

The following statement gives the realisation of excise revenue in each district during the last ten years :—



Year.	Districts.				Total.
	Baroda.	Kadi.	Navsari.	Amreli.	
	Rs.	Rs.	Rs.	Rs.	Rs.
1911-12 .. ..	4,61,473	1,20,283	10,76,094	13,616	16,71,466
1912-13 .. ..	5,78,791	1,68,182	11,79,038	14,880	19,40,891
1913-14 .. ..	5,39,408	1,41,710	12,82,218	15,044	19,78,380
1914-15 .. ..	5,51,903	1,82,015	13,15,867	17,221	20,67,006
1915-16 .. ..	6,12,525	1,81,061	13,45,117	15,848	21,54,551
1916-17 .. ..	7,23,309	2,15,696	13,44,733	16,010	22,99,748
1917-18 .. ..	8,44,882	2,49,593	15,78,425	18,312	26,91,217
1918-19 .. ..	8,87,912	3,01,941	16,90,735	16,063	28,96,651
1919-20 .. ..	9,98,666	4,15,433	19,47,314	20,967	33,82,380
1920-21 .. ..	7,15,943	3,62,288	17,36,074	25,360	28,39,665
1921-22 .. ..	7,32,854	3,36,734	17,99,325	24,681	28,93,594

The following is a comparative statement of excise revenue for the last ten years :—

Serial No.	Item.	Year.				
		1911-12	1912-13	1913-14	1914-15	1915-16
		Rs.	Rs.	Rs.	Rs.	Rs.
1	Country liquor ..	14,72,752	17,19,309	19,11,592	18,12,968	17,54,637
2	Foreign liquor ..	1,858	2,258	1,750	1,750	16,496
3	Toddy ..	1,90,011	2,03,603	2,10,846	2,19,322	2,28,406
4	Intoxicating drugs.	16,845	15,721	23,362	32,966	36,268
	Total ..	16,71,466	19,40,891	21,47,550	20,67,006	20,35,807

  

Serial No.	Item.	Year.				
		1916-17	1917-18	1918-19	1919-20	1920-21
		Rs.	Rs.	Rs.	Rs.	Rs.
1	Country liquor ..	19,47,849	22,13,205	24,89,330	29,41,812	24,90,187
2	Foreign liquor ..	19,635	22,962	25,048	27,102	25,888
3	Toddy ..	2,30,551	2,90,603	2,96,998	3,92,026	4,01,605
4	Intoxicating drugs.	35,818	48,707	80,559	92,729	81,638
	Total ..	22,33,853	25,75,377	28,91,935	34,53,669	29,99,218

The following statement shows the consumption of country liquor during the last ten years and its incidence per head of population :—

Year.	Consumption in proof gallons.	Population.	Incidence per head.
1911-12 .. ..	611,863	2,032,798	·30
1912-13 .. ..	555,689	"	·27
1913-14 .. ..	516,269	"	·25
1914-15 .. ..	524,024	"	·25
1915-16 .. ..	514,734	"	·25
1916-17 .. ..	450,095	"	·22
1917-18 .. ..	501,625	"	·24
1918-19 .. ..	595,894	"	·29
1919-20 .. ..	586,907	"	·29
1920-21 .. ..	497,490	2,126,522	·23
1921-22 .. ..	368,250	"	·17

The gross revenue derived from country spirits and its incidence per head of the population in each district and the State in the year 1920-21 is shown in the following table :—

No.	District	Population.	Revenue derived from country spirit.	Incidence per head of popu- lation.
			Rs.	Rs. a. p.
1	Baroda .. ..	707,512	7,71,842	1 1 5
2	Navsari .. ..	340,372	13,54,392	3 15 8
3	Kadi .. ..	900,578	3,42,582	0 6 10
4	Amreli with Okhamandal	178,060	21,371	0 1 11
	Total ..	2,126,522	24,90,187	1 2 9

The State revenue from the consumption of European liquors is obtained by the levy of license fee from **Foreign liquor.** annas 3 to 4 per quart bottle imported, which is paid by all shops licensed to sell them. The revenue from this source is but small. It was Rs. 1,858 in 1911, Rs. 4,797 in 1915, and Rs. 5,639 in 1920. It is not possible to bring this tax to the level of the duty levied on country liquor without making it prohibitive, and therefore the only way to recoup the Government loss even partially, is to introduce the sale of retail spirits of 15° U.P. in

sealed bottles. This is done by the sale of *masala* liquors and the so-called gin, whisky and brandy manufactured by the Alembic Chemical Company. The revenue derived from this source in 1920-21 was Rs. 18,913.

Date and palm trees, from which toddy is drawn, abound in the Navsari district; they are also found, but to a comparatively small extent, in the Baroda and Amreli districts. The Parsis, Kolis, and the forest tribes of Navsari consume large quantities of toddy, and, as they form the majority of the liquor drinkers of the population of that district, the consumption of liquor is reduced in the toddy season, October to December, and March to May. No other intoxicants except toddy are made from the juice of palm and date trees.

In the Navsari district there were formerly no licensed toddy shops, the owners of trees being entirely at liberty to draw, and sell, if they wished, the toddy as they pleased. State regulation dates from the year 1881 when it was ordered that a license from Government, or permission from the farmer who had obtained the monopoly of the toddy traffic from Government, was a necessary preliminary to the tapping of the trees. The farmer obtained the toddy right for the whole district; to him were assigned all the trees on Government lands, and every private owner was taxed on each tree tapped, the resulting revenue being credited to the farmer's account. Private owners were allowed to sell toddy in *mandwas*, temporary huts, under the trees and the fees for such licenses were also credited to the farmer's account. This complicated arrangement continued until July 1905. The separation of liquor and toddy farm in the Navsari district was effected from 1st August 1905 and in the Baroda district twelve months later. Under the new system instead of one farmer holding the monopoly of the whole district, conjointly with the liquor monopoly, toddy shops were given to licensed vendors, singly or in groups, and the toddy revenue was made up of tree tax and license fees. A healthy competition was thus created among the toddy shop keepers and also between the toddy and liquor shops and the result was a decided improvement in the quality of the drink supplied, together with marked benefit to the State finances. It was, at first, thought that these would suffer

with the introduction of the new system; but as a matter of fact, the first year's working showed an increase in revenue in the Navsari district of five lakhs of rupees.

The toddy revenue is derived from tree tax and license fees. The tree tax is different in different parts of the Navsari district, and varies from Rs. 6 to Re. 0-4-0. It is levied at the time of issuing a pass for tapping and the trees so permitted to be tapped are marked and numbered by the Sub-Inspectors. The shop licenses are sold by auction.

Sweet toddy is occasionally drawn in new pots from the same trees for the use of strangers and non-drinkers, but no regular toddy drinker would touch it. No *gur* is manufactured from the palm juice by the people and no rules have yet become necessary. A concession has however been granted to a sugar factory at Gandevi to manufacture *gur* from Government trees. The main conditions under which the license has been granted are: that Government trees will be given for this purpose only after the needs for toddy have been fully supplied; that a tapping fee of three annas per tree, with a rental of one anna is paid; and that the juice of the palms will not be used for any purpose other than that of making *gur*. If it is used for making toddy those concerned are liable to be prosecuted under the Abkari Act.

His Highness has generously bestowed the full ownership of palm trees in occupied lands on the *khatedars*.

The following table gives details concerning the toddy revenue in the Navsari, Baroda and Amreli districts for the last ten years. There are no toddy trees in the Kadi district:—

Year.	Baroda.	Navsari.	Amreli.	Total
	Rs.	Rs.	Rs.	Rs.
1911-12 .. ..	570	1,89,441	..	1,90,011
1912-13 .. ..	609	2,02,976	18	2,03,603
1913-14 .. ..	622	2,10,202	22	2,10,846
1914-15 .. ..	593	2,18,707	22	2,19,322
1915-16 .. ..	854	2,27,493	59	2,28,406
1916-17 .. ..	911	2,29,622	18	2,30,551
1917-18 .. ..	905	2,80,680	18	2,90,603
1918-19 .. ..	1,074	2,95,923	..	2,96,997
1919-20 .. ..	2,889	3,90,122	16	3,92,027
1920-21 .. ..	4,937	3,96,548	20	4,01,505

The consumption of toddy during the last five years was as under :—

Year.	Consumption in gallons.	Population.	Incidence per head.
1916-17 .. .. .	1,481,962	2,032,798	·73
1917-18 .. .. .	1,699,046	2,032,798	·83
1918-19 .. .. .	1,616,669	2,032,798	·84
1919-20 .. .. .	1,412,140	2,032,798	·69
1920-21 .. .. .	1,426,193	2,126,522	·67

Restriction on the traffic in the drugs derived from hemp date from 1891. *Bhang* and *ganja* were formerly produced in the State but as it was extremely difficult to transport the crops owing to the British Abkari arrangements, the cultivation was abandoned. Under arrangements made with the British Government in 1903-04, cultivation is to be allowed by license, and the warehousing and manufacture have to be controlled in accordance with the arrangements made in the Bombay Presidency. This has not so far been done ; and the question whether it will be more economical to do this, or to continue the importation of the drugs as at present, remains under consideration.

The drugs are imported from British India by licensed retailers under passes issued by the Subas of the districts. The licensees pay the British Government duty at the place of buying and are given a receipt of which a copy is sent direct to the Suba by the local authority concerned. Prior to 1916, the British Government returned to Baroda three-fourths of the duty recovered by them, retaining one-fourth in lieu of expenses. From 1st April 1917, however,  $\frac{1}{4}$  parts of the duty recovered is refunded and only  $\frac{1}{4}$  part is retained by that Government. During the year 1920-21 an arrangement was come to with the Government of the United Provinces whereby they agreed to allow His Highness's Government to import *bhang* and *ganja* into Baroda territory from the warehouses in their Provinces on conditions similar to those obtaining between His Highness's Government and the Government of Bombay.

One farm for the retail sale of hemp drugs is given by auction for each district. The imported drugs are stored in the farmer's warehouses and are issued by him to the shops as required.

During the year 1920-21 there were 123 shops for the sale of hemp drugs. Of these 10 were in Baroda city, 55 in Baroda district, 32 in Kadi, 14 in Navsari, 10 in Amreli and 2 in Okhamandal.

The following statement shows the consumption of hemp drugs in the State in the year 1920-21 and the consumption per head of population :—

No.	District.	Consumption of hemp drugs in total.				Population.	Consumption per head of population.
		Bhang.	Ganja.	Charas.	Total.		
1	Baroda ..	52,342	73,763	9,123	135,228	707,612	.19
2	Navsari ..	8,523	18,349	490	27,362	340,372	.08
3	Kadi ..	9,938	25,459	3,814	39,211	900,578	.04
4	Amreli ..	563	6,319	1	6,883	152,585	.04
5	Okhamandal ..	520	2,200	..	2,720	25,475	.10
	Total. ..	71,886	126,090	13,428	211,404	2,126,522	.09

The following statement shows the consumption of intoxicating drugs during the last five years and its incidence per head of population :—

Years.		Consumption in lbs.	Population.	Incidence per head in tolas.
1916-17	.. ..	8,916	2,032,798	.17
1917-18	.. ..	9,413	2,032,798	.18
1918-19	.. ..	8,711	2,032,798	.17
1919-20	.. ..	4,300	2,032,798	.08
1920-21	.. ..	5,286	2,126,522	.09
1921-22	.. ..	4,724	2,126,522	.08

The revenue derived from hemp drugs during the last five years in the different districts was as under :—

District.	1916-17	1917-18	1918-19	1919-20	1920-21	1921-22
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Baroda .. ..	20,250	26,334	52,737	51,037	42,840	41,670
Kadi .. ..	10,922	15,551	25,304	31,841	28,296	17,036
Navsari .. ..	2,734	3,832	5,791	6,614	6,538	5,378
Amreli, Okhamandal ..	1,912	2,990	3,198	3,237	3,964	4,320
	35,818	48,707	87,030	92,729	81,638	68,404

The following table shows the number of excise shops and the area served by each shop at the end of the year 1920-21 :—

No.	District.	Area sq. miles.	Country liquor.		Bhang Shops.	Ganja. Square miles per shop.	Toddy.		Opium.	
			Shops.	Square miles per shop.			Shops.	Square miles per shop.	Shops.	Square miles per shop.
1	Baroda ..	1,922	199	9.6	65	29.5	33	58.2	146	12.2
2	Navsari ..	1,807	334	5.4	14	129.1	332	5.4	33	54.8
3	Kadi ..	3,046	204	14.9	32	95.1	..	..	97	31.4
4	Amreli ..	1,077	25	43.1	10	107.7	..	..	42	25.6
5	Okhamandal.	275	2	137.5	2	137.5	..	..	7	39.3
Total ..		8,127	764	10.6	123	66.1	565	22.3	325	25.1

The special excise staff consists of District and Distillery Superintendents, Depot Keepers, Excise Inspectors and Sub-Inspectors, and the Preventive staff. For the control of the cultivation and manufacture of opium there were formerly an Opium Superintendent and a Factory Manager; but since the cessation of the export of opium to China, these two posts have been combined.

Under the Memo of Understanding of 1888 the supply of liquor in the Baroda Cantonment is to be drawn from the nearest Baroda distillery (which happens to be in the City itself). The cost price of the liquor and the rates of still-head duty to be paid, are to be those that are, for the time being, in force in Baroda City.

Hemp drugs are consumed by urban population and the castes most addicted to them are Bavas, Gosains, and other religious mendicants.

Country liquor is used during religious ceremonies by Parsis, especially at the *muktad* when the spirits of their ancestors are worshipped and fed. On this occasion the alcohol used must, in accordance with the prescribed ritual, be undiluted, and special provision is made for its supply for this purpose from the distilleries to shops situated in Parsi localities.

In the Baroda District an allowance of free tapping of two palm trees for family consumption is given to the owners.

All private excise and opium rights have been bought up by the State which now has a complete monopoly of the traffic.

**Private excise rights.**

The following limits of possession without a permit have been fixed.

**Limits of possession.**

Country liquor	..	..	..	..	1 gallon.
Toddy	..	..	..	..	4 gallons.
Opium	..	..	..	..	3 tolas.
Ganja	..	..	..	..	10 tolas.
Bhang	..	..	..	..	40 tolas.

In view of the geographical position of the State, the excise and opium arrangements made by the adjoining Governments is of importance. Except in the States of the Mahi Kantha and Palanpur Agency on the borders of the Kadi district the Madras System has been introduced; and in Kathiawad the States surrounding Baroda territory have adopted the out-still system.

**Arrangement in adjoining States.**

## 2. OPIUM.

The Baroda State includes a wide area within which the poppy can be grown, and opium was, formerly, freely produced in the whole Kadi district and in the Petlad taluka and Bhadrans *peta mahal* of the Baroda district.

**Opium formerly freely produced.**

The Government of India derived a very large income from its monopoly of the sale of opium to China. But a fair quantity of opium was grown in Baroda and certain other Indian States, which was also exported from India. The Government of India raised the price of this opium to the level of its own, and derived, at the same time, additional revenue by its refusal to permit such opium to pass through British India without paying a pass fee of Rs. 5 per pound or Rs. 600 a chest. By far the greater part of Baroda-grown opium was exported, paid British duty at the Ahmedabad scales, and was sent to Bombay, thence to be taken to China along with the Malwa produce.

**Arrangement with British Government.**



From the early years of the 19th century the British Government had tried, but without success, to persuade the Baroda Government to take the steps necessary to prevent the smuggling into British territory, Kathiawad and Cutch, of cheap grown opium or into its own territory of opium from Mewad, Malwa, and Kota, and from the fair at Samlaji in Idar. In 1820, however, a treaty was framed by which the Baroda Government promised that the State should be the sole purchaser of foreign, that is British opium, and of opium grown within the State, and that (Article V) the price of opium should be the same in the territories of the two Governments. At the same time smuggling was to be suppressed.

**Treaty, 29th September  
1820.**

The treaty would have set on foot a State monopoly under which Baroda opium would have been as expensive as the imported article. As a matter of fact the treaty remained a dead letter. Licenses for the sale of opium inside the State were granted in some districts, but not in Kadi itself where the opium was grown; no opium was purchased from the British warehouses and merchants obtained their opium from whatever source they pleased; the State never bought any opium grown within its limits and the cultivation was quite unchecked; no limit was placed on the price of the drug: and no attempt was made to check smuggling. So matters proceeded, until, in 1857, opium began to be exported from Baroda to China, passing through Ahmedabad however, and regularly paying the proper pass fee. In 1861-62 there were sent to the Ahmedabad scales 3139 chests weighing 142 pounds each.

**State Monopoly.**

Within the State, from 1811, one farm was granted for the sale of opium in the whole of the Baroda district, and subsequently the Navsari district was added to it, while a separate farm was granted for the sale in Amreli. But the Government did not inquire where the farmer purchased his opium. In Kadi itself no attempt was made to farm the sale of the drug which was produced all over the district. Only when opium from Baroda passed the scales at Ahmedabad the State charged the producer at first Rs. 75, then for three years Rs. 100 and finally Rs. 135 per chest. No real step was taken to ascertain how much opium was actually grown and what proportion of the whole was sold by smuggling. There was a sort of field inspection

and estimate taken, and the purchaser of the opium was taxed according to the supposed value of the field ; but every one conspired to dispute the estimate of the inspecting officials and evaded payment on one score or another. The State suffered, and the British Government continued to be dissatisfied with the manner in which its own opium monopoly was injured by the lax treatment of the Baroda Government.

In 1877 the Minister Sir T. Madhavrao took up the question in earnest. The demand of the British Government was that the treaty of 1820 should be observed. But as it had never been anything but a dead letter, and practices had sprung up which in the course of half-a-century had obtained the strength of prescriptive rights, it was finally set aside. The State once more promised to put everything right. It now undertook monopolies of production, and of retail sale within the State. The Baroda Government was enriched by the measures adopted to carry out these monopolies, the British Government had no longer any reason to complain, the cultivators were positively benefited, and the only parties injured were the middlemen between the grower and the seller.

‘ There is no doubt ’ wrote the Minister, ‘ that a quantity of opium was annually smuggled from Baroda into the adjoining British and Indian state territories; while on the other hand, Malwa opium was smuggled into Baroda territories to the injury of the State revenue.

The fiscal interest of the Imperial Government and of this State required cordial mutual co-operation against the operations of the smugglers. What was required may be briefly stated:—Mutual action with a view (1) to prevent Baroda-grown opium evading the British pass duty ; (2) to prevent the same evading the Baroda duty ; (3) to prevent contraband opium becoming available for the consumption of British subjects ; and (4) to prevent the same becoming available for the consumption of Baroda subjects.

It was accordingly agreed in November 1877 that the cultivation of the poppy in Baroda territories, except in the Kadi district, should be prohibited ; that its cultivation in the Kadi district be restricted to licit demand for sanctioned home consumption or sanctioned exportation ; that the cultivation should be by license ; that the State

should buy all the juice and convert it into opium; and that the opium for exportation should be in charge of the State till it had paid the British pass duty at Ahmedabad.

To carry out the monopoly of the retail sale within the State, the administration first purchased, often at a loss, all existing stocks; it gave notice, at the same time, that all private vendors should get rid of opium in their possession within three months.

Having thus obtained a reserve, and being the sole lawful holder the State established a depot in each *mahal*, and sub-depots for distant places. Licenses were then sold by auction to vendors, one for each *mahal*, four for the city of Baroda, and one in each of several big towns. Licensed vendors purchased opium from the depots at a price fixed by the British Government and retailed it with such profit as was allowed by Government from time to time; and under such restrictions as were imposed by the Opium Act and the Rules framed under it.

The cultivation of opium in the Baroda State is, in virtue of the arrangement made with the British Government from 1878, regulated according to the Bengal System. The chief features of the system are—

- (1) the permission of the cultivation of poppy by license only;
- (2) the purchase by the State of the juice of the whole of the poppy crop so sown;
- (3) the preparation by the State of the poppy juice into marketable opium; and
- (4) the sale of opium so prepared, to consumers within Baroda territory and to merchants for export.

Since the prohibition of export of opium to China the area under poppy cultivation has much contracted and is now confined to the talukas of Sidhpur, Visnagar, Kheralu and Mehsana.

The effect of the monopoly on the cultivation during the first two years was injurious. The cultivation fell from 8,301 acres in the previous year to 1,376 acres. The cultivator not only distrusted the new measure, but he saw in it an aggression on his established right to cultivate the poppy when and where and in what quantities he pleased. The opium trader felt that his occupation was gone, and the

smuggler that his illicit traffic would be brought to an end. Both the trader and the smuggler, therefore, made common cause to prejudice the opium grower against the cultivation under control, and they threatened to refuse him any credit. Then the famine of 1876 had drained the country of its food and fodder, and during the two next years the fall of rain was scanty and this crippled the resources of the peasant class, while a pestilent fever weakened its numbers. The monopoly coming in at such a time caused the cultivators, as a body, to give up for a year the production of opium, and to devote themselves to growing other crops. Only a few, well-to-do men tried opium growing on a small scale with the object of ascertaining how the measure would work. The trial was well rewarded. A liberal rate for the juice, immediate payment, just weights, the abolition of the *chungis*, and ready advances from the State treasury, all combined to divest the monopoly of the fears it had raised and to make it popular. Accordingly, in 1879-80, opium cultivation increased, and the area covered rose to 5,936 acres. In the subsequent years, the area under cultivation of opium depended upon the requirements of Government and varied from year to year as will be seen from the following figures :—

Year.	Area of opium cultivation.	Year.	Area of opium cultivation.
1880-81 .. ..	22,180	1901-02 .. ..	11,964
1881-82 .. ..	17,579	1902-03 .. ..	5,576
1882-83 .. ..	17,372	1903-04 .. ..	18,553
1883-84 .. ..	334	1904-05 .. ..	12,272
1884-85 .. ..	564	1905-06 .. ..	20,446
1885-86 .. ..	6,294	1906-07 .. ..	10,987
1886-87 .. ..	2,554	1907-08 .. ..	2,744
1887-88 .. ..	3,668	1908-09 .. ..	545
1888-89 .. ..	3,416	1909-10 .. ..	5,425
1889-90 .. ..	7,704	1910-11 .. ..	11,867
1890-91 .. ..	6,668	1911-12 .. ..	15,924
1891-92 .. ..	15,441	1912-13 .. ..	21,827
1892-93 .. ..	5,714	1913-14 .. ..	490
1893-94 .. ..	7,527	1914-15 .. ..	553
1894-95 .. ..	6,649	1915-16 .. ..	562
1895-96 .. ..	7,684	1916-17 .. ..	1,652
1896-97 .. ..	6,346	1917-18 .. ..	1,945
1897-98 .. ..	4,312	1918-19 .. ..	223
1898-99 .. ..	1,769	1919-20 .. ..	786
1899-00 .. ..	3	1920-21 .. ..	2,039
1900-01 .. ..	6,974	1921-22 .. ..	7,920

In the month of October and beginning of November when poppy cultivation is generally made, the cultivators go to the *talati*, village accountant and ask that their names may be included in the register of applicants. The *talati* ascertains from them the survey numbers of the area which they wish to cultivate, and takes their signatures. The register is sent to the Opium Superintendent through the *vahivatdar*. The Opium Superintendent issues *parwanas* or licenses for poppy cultivation setting forth the conditions of cultivation, and the survey number of the area to be grown with poppy. The Opium Superintendent generally distributes *tagari* (advances) in the months of November and December in proportion. From January to March the Opium Superintendent is required to take tests of as many fields as he can, and the revenue officials are required to take tests at their convenience. The Superintendent roughly measures the fields; if he finds that there is cultivation over a larger area than licensed, and if there is no fraudulent intention, a supplementary license is issued; if he has reason to think that there is fraudulent intention the cultivator is liable to prosecution.

By the middle of April the process of extraction of the juice is finished, and the Superintendent then makes his purchases. He prepares a programme showing the villages and the dates on which he intends to purchase the juice, and sends a copy to the *vahivatdars* who are requested to inform the cultivators concerned. The latter produce their juice in earthen pots on the appointed days. It is poured into enamelled basins each of which is examined by the Superintendent himself. The juice is classified according to its quality. After examination and classification, it is weighed under the direct supervision of the Superintendent or the Factory Manager, the accounts are drawn up and payment is made immediately. The juice is collected in bags which are sealed and sent to the Factory at Sidhpur under a police guard.

In the Factory the bags are broken open and emptied into a large wooden or copper cistern, after preliminary treatment; the juice is then passed through seven trays in each of which two *hamals* rub it with their hands about 100 times. From the seventh tray the juice is made into balls and put into small wooden trays over the

powdered leaves *pandadi*, of the opium plant. Before they are put into the trays, each of them is weighed. In each tray 40 balls are put. As juice is turned into balls necessary debit and credit accounts of juice and opium are entered in the book of the Factory. Account of opium is kept in number of balls and in weight. Whatever may be the difference in the weights of juice and opium manufactured from it owing to dryage, is written off with the sanction of the *Suba* or *Sar Suba*. After about a month and a half these balls are pressed and they are again pressed after the same interval. A third pressing is made after a month or so after the second *champani* (pressing). This manufacturing process lasts upto the end of August and the *champani* process lasts up to the end of December or January.

Every year stock is taken in the month of February and all opium in the Factory is weighed and dryage is found out and written off within the sanction of the *suba* or *sar suba*, the number of balls remaining the same. Every third year the stock of opium in the Factory is taken by a committee consisting of the *suba*, *sidhpur munsiff*, the *vahivatdar* and the opium Superintendent.

The opium warehouse is in the charge of the Factory Manager, who is assisted by a *daroga* in keeping supervision over the *hamals*, etc. It is guarded day and night by a police party and ingress and egress in the precincts of the warehouse are strictly prohibited and are only allowed with the permission of the Superintendent or Factory Manager. Persons (whether *hamal* or others) leaving the warehouse are searched by the factory peons at the gate in the presence of the police guard on duty.

No *mahal*, scale or other duties are levied on opium manufactured or sold in the State.

By virtue of an arrangement entered into in 1878, the State is

**Duty.**

not required to pay duty on opium which may be imported for local consumption.

The State is required to pay the same duty as is charged on Malwa opium at the Ahmedabad scales on opium sent to Bombay for export to China. The rate of this duty is uniform, but is increased and lowered on special occasions. It was Rs. 600 per chest upto the end of December 1911. In 1912 it was doubled and made Rs. 1,200 per chest, but Baroda was allowed a rebate of Rs. 300 and hence the rate

came to Rs. 900 in all per chest. Over and above this ordinary duty the British Government charged Baroda State with half the average bid price of the right of export of Baroda opium to China, against the abovementioned agreement. This amount came to about Rs. 1,150. About Rs. 2,050 were charged per chest of Baroda opium exported to China in 1912.

In 1908, it was agreed by the British Government that a progressive decrease should be enforced for three years in the amount of opium exported from India to countries beyond the seas. Orders having been issued for the curtailment of the area on which poppy was grown in Bengal and the United Provinces, the Government of India intimated that similar steps might be taken by the Baroda Government, and that the Baroda Government should be prepared to make a proportionate sacrifice. After some correspondence regarding the mode in which the number of chests to be exported by His Highness's Government should be fixed, it was ultimately settled that Baroda should be allotted 7 per cent. of the total assignment, and this arrangement was given effect to until export to China was finally prohibited.

The following table gives particulars about the number of chests of Baroda opium exported and the revenue realised from the exports :—

Year.	Number of chests exported.	Revenue from export.	Remarks.
		Rs.	
1902-03	600	7,35,071	
1903-04	825	11,59,838	
1904-05	800	12,98,250	
1905-06	1399	20,79,151	
1906-07	2139	28,77,787	
1907-08	1665	21,64,687	
1908-09	628	9,13,099	
1909-10	604	12,00,933	
1910-11	300	8,60,875	
1911-12	300	10,84,318	
1912-13	994	4,38,956	
1913-14	299	14,56,271	} Chests sold in China out of those exported there in 1912-13 (1969).
1914-15	50	3,54,308	
1915-16	91	11,18,373	
1916-17	4	71,145	
1917-18	..	3,68,167	} Sold to the British Government.
1918-19	30	37,754	
1919-20	50	....	
1920-21	....	....	
1921-22	....	....	

This source of revenue has now come to an end. Opium is not exported even to other parts of British India or other Indian States. The only source of opium revenue now is the profit derived from the sale of licenses to vendors for local consumption.

The chief warehouse is at Sidhpur, from which opium is sent according to requirements at the taluka depots which are at Petlad and Baroda in the Baroda district; at Mehsana, Patan, Kadi, Vijapur, and Dehgam in the Kadi district, at Vyara and Mangrol in the Navsari district and at almost all the talukas, and *peti* talukas in the Amreli and Okhamandal districts. The number of retail shops is 146 in Baroda, 97 in Kadi, 33 in Navsari, 42 in Amreli, and 7 in Okhamandal. The right of vend is put to auction every year and the highest bidder is allowed to open a shop for retail sales.

According to the Minimum Guarantee Vend System which was introduced in 1889-90, each licensee was bound to guarantee the sale of a particular quantity of opium, and if he failed to do so, he was to pay a fine at the rate of Rs. 5 per *sher*, sold below the guarantee. This system was first introduced in the Kadi and Baroda districts and subsequently extended to the Navsari and Amreli districts. It was abolished from 1896-97. Since then the policy of the Government has been to discourage the consumption of opium as far as possible. With this end in view the issue price from the State depots is raised from time to time. It was Rs. 13 per *kachha sher* in 1910, Rs. 13-8-0 in 1912, Rs. 16 in 1915, Rs. 17-8-0 in 1916, and Rs. 20 in 1918. At the end of March 1920 it had reached Rs. 22-8-0 and on 1st April 1921 it was raised to Rs. 30.

The minimum and maximum rates of profits allowed to be made by the licensed vendors are Re. 1-4-0 and Rs. 2-8-0 per *sher* respectively over the price at which opium is sold to licensed vendors from the State depots. The restriction of the maximum selling prices was removed in the year 1919-20 and the minimum selling price was fixed at Re. 1-4-0 in advance of the issue rate.

The following table gives particulars about the consumption of opium in the districts of the State :—



## CONSUMPTION IN POUNDS.

District.	1916-17	1917-18	1918-19	1919-20	1920-21	1921-22
Baroda .. ..	14,002	11,670	14,775	11,112	10,005	8,394
Kadi .. ..	5,447	5,723	3,745	3,674	3,330	2,719
Navsari .. ..	2,051	2,062	1,623	1,291	1,345	1,205
Amreli .. ..	3,073	3,232	2,339	2,661	2,931	2,508
Total .. ..	24,573	22,687	22,482	18,738	17,611	14,826

In this State opium is eaten only in a solid or liquid form. It is sometimes mixed up with other drugs for using the mixture as medicine. No restriction of any sort is imposed on this method of consumption.

The financial results of the sale of opium within the State during the last ten years were as follows :—

Year.	Cost of production.	Amount realised from vendors.	Profit to the State.
	Rs.	Rs.	Rs.
1911-12 .. ..	1,14,157	3,47,760	2,69,555
1912-13 .. ..	1,28,248	3,59,600	2,30,351
1913-14 .. ..	1,48,497	3,94,516	2,46,019
1914-15 .. ..	1,80,979	4,19,219	2,38,240
1915-16 .. ..	1,49,925	3,68,606	2,18,681
1916-17 .. ..	1,49,185	4,05,808	2,56,623
1917-18 .. ..	1,53,421	5,30,753	3,77,332
1918-19 .. ..	1,20,566	5,29,408	4,08,842
1919-20 .. ..	1,15,316	5,38,497	4,23,181
1920-21 .. ..	1,08,811	5,49,066	4,40,250
1921-22 .. ..	87,076	5,75,702	4,88,626

The consumption of opium during the last ten years and its incidence per head of population was as follows :—

Year.	Consumption in lbs.	Population.	Incidence per head in tolas.
1911-12 .. ..	24,865	2,032,798	.53
1912-13 .. ..	25,909	2,032,798	.51
1913-14 .. ..	28,090	2,032,798	.55
1914-15 .. ..	27,873	2,032,798	.50
1915-16 .. ..	24,873	2,032,798	.47
1916-17 .. ..	24,573	2,032,798	.42
1917-18 .. ..	22,688	2,032,798	.44
1918-19 .. ..	22,482	2,032,798	.44
1919-20 .. ..	18,738	2,032,798	.40
1920-21 .. ..	17,611	2,126,522	.33
1921-22 .. ..	14,826	2,126,522	.29

## CUSTOMS.

When the new administration came into existence in 1875 it was found that customs receipts yielded about 10 lakhs of revenue. The system from a modern standpoint was open to serious objection. The country abounded with *nakas* or customs stations and each taluka, sometimes even each sub-division of a taluka, had a separate schedule of duties of its own. The schedule itself was a complicated one. At each of the *nakas* merchandise in transit was liable to be stopped for examination, and was subjected to some impost or other. In theory the levies were made according to prescribed schedules, but, in as much as the duties were farmed out, and the farmer was not subject to any adequate control, great irregularities prevailed. The system clearly throttled trade, and benefited none save the farmers of the customs.

In 1875-76, however, a significant reform was introduced in the Baroda district. The hundreds of customs posts which studded the country were abolished, and a series of posts were established round the frontier only. The tariff of duties on imports was simplified and reduced, and the duties on export were abolished with about seven exceptions. Private and unauthorized levies of duty by individuals were stopped. The immediate loss to the State revenue was Rs. 90,000. Certain transit duties in Amreli were abolished as a preliminary to the abolition of the rest. The levy of such duties was anomalous in Kathiawad, where they did not exist except in the Gaekwad's possessions. The introduction of a reform in the other parts of the territory equally beneficial with that adopted in the Baroda division, was under contemplation but action was postponed until further information had been collected. Much had, however, been done to check laxities and restrain malpractices. Raja Sir T. Madhavrao was most careful not to destroy before he was thoroughly prepared to rebuild on a better plan. As he says in his administration report for the year 1876-77, "Nothing is easier, but nothing more mischievous, than ill-considered and superficial reforms."

The old system of town and transit duties should be briefly recorded lest the utter folly of it, should be forgotten. Town duties were levied in

**Sir T. Madhavrao's  
reforms.**

**Baroda District.**

every town of the district in which there was a taluka *kacheri* and also in Vaghodia; they were levied on almost all goods imported, and, except in the case of the city of Baroda, on all goods exported. The same articles which had been taxed when imported were again taxed when exported. The rates differed everywhere; they were very high in Baroda; they differed in Padra itself, according as they were imported from the country south or north of the Mahi. Some duties were levied on weight and others on value.

Transit duties were *rahdari*, *gadai* or *khunta*. The last kind of transit duty was only levied in two places and needs no description. There were in the Baroda district 115 customs-houses, at which goods were examined and *rahdari* or *gadai* duties imposed. There were five groups of these *nakas*; the three greater groups were Baroda, Koliad, and Padra and Gavasad, the two minor were Kelanpur and Sokhda, each having its own system. In the Koliad group merchandise only paid *rahdari* once on passing one or several of the *nakas* or stations; there was a separate rate for merchandise being exported beyond the territories by road, another having a like destination by railways, a third if it was not going into foreign territory, a fourth if it was to cross the Mahi. Merchandise which had paid *rahdari* at one *naka* became liable on passing other *nakas* to pay *gadai*. The average rate of the former was  $2\frac{1}{4}$  per cent. of the latter from three to six pice per cartload or less for pack animals. Merchandise which had paid *rahdari* in the Baroda, or Padra and Gavasad group, only paid *gadai*. If merchandise left the Koliad group and had paid the railway duty, it was only liable to *gadai* in the greater groups, but to full *rahdari* in the minor groups. But if, in Koliad, it had paid any of the other degrees of duty, even in the greater groups it paid full *rahdari*. In the Padra group *rahdari* might be charged in full at four *nakas*; but, if more were passed, then only *gadai* was charged. But should only a single *naka* be passed with merchandise for some other group it was taxed four-fold. Further particulars need not be given. The rates of duty on different kinds of goods were authoritatively published, but possibly they received but little attention.

Sir T. Madhavrao ruled that "no more than one import and one export duty will be levied at the railway stations and on the frontier.

All inland *nakas*, and all duties and imposts levied at them will be abolished. No article taxed when imported will be taxed again when exported, and *vice versa*. Only a limited number of articles will be taxed, at *ad valorem* rates converted as far as possible as rates on weight. There will be one uniform duty of 3 per cent. on imports and exports except with regard to the ten articles subject to higher rates of town duties, and except with regard to a few articles specially set aside."

The following articles alone were subject to export duty at the following rates : cotton, with seed,  $1\frac{1}{4}$  anna per *man*, cotton without seed, 4 annas, cotton-seeds 5 annas per 16 *mans*, country twist, 10 annas per *man*, country piece-goods Rs. 3 per Rs. 100 worth, and mahuda 5 annas per 16 *mans*.

Fifty-eight articles were liable to duty on import, such as sugar, sugarcandy, molasses, clarified butter, oilseeds, foreign piece-goods, timber, foreign twist, silk, fuel, tobacco, salt ( $1\frac{1}{2}$  anna per *man*), dates, cocoanuts, ginger, betel, chillies, indigo, opium (Rs. 20 per *man*), glass, soap, paper, candles, guns, and carriages.

Only in five towns were any import duties to be paid and in none were export duties paid ; the import duties were the same as in the country, except with regard to the first ten articles mentioned above, when they were somewhat heavier. Goods that had paid duty at any station did not pay when imported into a town, except the difference if the rate was higher, as in the case of the first ten articles.

It has been stated that when the new system of customs was introduced into the Baroda district Chandod and Petlad were omitted. It was not that matters were better there than elsewhere, but because foreign relations had to be observed. In the first instance it was hoped that an understanding had been arrived at with the Rana of Mandwa. In the second a settlement had been made. Petlad is so intermixed with foreign territory that the rules which would apply to a block of country could not hold good. Petlad suffered more under the old régime than any portion of the Baroda district, and the farmers of customs had long maintained such rates of duties and such practices as best pleased themselves. By the new scheme of September 1878 all duties and local imposts were removed. There remained but a small duty on tobacco and snuff.

Transit duties had been abolished in the Amreli, Dhari, and Damnagar talukas of Kathiawad, at a loss of eight or nine thousand rupees of revenue.

**Amreli District.**

The town duties in most places had been retained. Nothing had yet been done in Kodinar and Okhamandal.

The present talukas of Navsari and Gandevi, or as these talukas

**Navsari District.**

were called under the old system, Gandevi, Navsari, Teladi, and Maroli did not possess any customs *nakas*, because the British Government had acquired the customs duties of these sub-divisions from the Peshwa, and had abolished them altogether in 1846.

In 1877-78 the reform of the Navsari district was undertaken. Sir T. Madhavrao wrote : \* ' The system which had been superseded was a very complicated one. Uniformity there was none. None but a few experts knew what a certain consignment, taking a certain route, would have to pay. Over the whole of the district, except certain talukas, a network of customs *nakas* was spread. ' Almost every *naka* had its own rate of duty, which differed from the rate levied at another *naka*. In some instances the rates were almost prohibitive. Goods conveyed from the eastern to the western limits of the division had to pay, in some instances, as many as nineteen imposts at three places where the goods were subject to detention and examination. Certain goods paid duty in kind in addition to cash. Certain goods were allowed deductions from duty. All sorts of goods were taxed. '

' As the Navsari district is split into two by British territory, each of these blocks was treated as a separate district for customs purposes. In each of these blocks one duty, either export or import at the frontier, was introduced. No other duty was to be levied within the block on goods which had once paid this duty. The internal *nakas* were abolished. The eastern block comprised the taluka of Velachha, Kamrej, and Palsana ; the western block those of Mahuva, Vyara, and Songadh. The rates of duty were, in many instances, considerably reduced, and many articles formerly taxed were declared free. The manner of levying the duties was so simple as to be intelligible to any

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\*Administration Report, 1877-78, paragraphs 484 to 491.

one. Certain roads passing from one part to another of British territory, through corners or small tracts of Baroda territory, were declared free. *Nakas* in certain outlying tracts of Baroda territory were also abolished. It was estimated that the customs revenue of the district would fall by one-third.'

A few additional remarks on and illustrations of the points laid down in the extracts from the administration report will serve to show its truth. In addition to the main customs duties in certain places, as at Songadh, Vyara, and Kathor, carts laden with goods were subject to duties, known as *phatg*, *garhali*, *dalali*, and *map*. The first was levied on carts entering Songadh and Vyara, the second and third on goods that broke bulk at Songadh, the *map* on goods that were sold in Kathor.

The customs farmers also levied a tax which is worth mentioning, because it was common to all parts of the State. The right was sold to them of weighing, for a consideration, all grains imported for sale into the taluka. The right of collecting taxes sold by auction to farmers in the six talukas did not include Antapur, Bisanpur in Vyara, and Vajpur in Songadh. Certain hereditary officers, *desais* and *mazumdars*, enjoyed a share of the proceeds of these duties which they recovered directly from the farmers.

It has been mentioned that transit duties were abolished by the British authorities in the Navsari and Gandevis talukas. But there were town duties in Navsari on goods imported for local consumption, termed *mapara*, including spices, oil-seeds, timber, &c. A tax of 1½ per cent. on cotton and piece-goods exported were also levied under the name of *mukat*.

The schedules of dutiable articles were not drawn up for the Navsari district without a great deal of leisurely investigation. It was otherwise in the Kadi district. The introduction of the Rajputana railway, taken by itself, hurried on action. Schedules were accordingly hastily drawn up in November 1879, to suit the peculiar imports and exports obtaining in the district, but already some modifications had been found necessary. Nevertheless all internal *nakas* were swept away, and the administration was able at length to say, that

#### Kadi District.

throughout the State a rational system had been introduced in the place of one that offended every principle of political economy.

A great number of customs stations with which the interior of the block had been vexed, were swept off to the great relief of trade. Heavy duties were reduced, and the reduplication of duties was done away with. A simple and intelligible tariff was prescribed. While the inducement to smuggling had been diminished, adequate penalties had been enacted to check the same. The opportunity afforded by the introduction of the new system was taken to effect the abolition of petty imposts of the nature of customs, which some private individuals had been in the habit of levying on trade, for the supposed or proposed benefit of religious and charitable establishments. Such imposts were certainly not voluntary contributions, but were quite as compulsory as *sarkar* levies. Some *patels* used to levy similar imposts for their own use, alleging prescription. These, too, were stopped. Parties entitled to compensation were allowed to prefer their claims and the same were considered and settled, in accordance with equity.

The reforms effected in Petlad were that general customs and transit duties, and special imposts levied on certain articles at certain places in the taluka were abolished, and an export duty on tobacco and snuff was substituted.

To appreciate these reforms it is necessary to state that the system which had been superseded in this small taluka was even more complex and vexacious than any with which the Administration had had to deal elsewhere. There were no less than forty-five *nakas* or customs *chowkis* at which duties were levied at rates which varied arbitrarily, and it was impossible to say what a given article had to pay without knowing how many *nakas* it had passed, from what place it came, and to what place it went.

The only taluka which awaited reform at the end of 1879, was the Dehgam taluka of the Kadi district. During this year the revenue of the taluka was collected departmentally. At the same time statistics of trade were collected to enable His Highness's Government to consider the question of reforming the existing system which was a complicated one.

It was a matter of satisfaction to the new administration that it had been able to reform the old capricious and oppressive system of customs in by far the greatest part of these territories. What it had substituted was not indeed perfect, but it was an immeasurable improvement on the old. The reformed arrangements were based on sound principles, were simple and intelligible, had reduced taxation on trade, and had done away infinite delays, uncertainties, vexations, and extortions.

Customs duties were further revised and reduced after His Highness the present Maharaja took the reins of Government into his own hand. A thorough revision of the system levying the import and export

**Reforms by His Highness.** duties throughout the territory was made in 1886-87. A large part of Baroda territory being interspersed with foreign villages and towns, particularly in the Navsari, Kadi, and Amreli districts, the levy of transit duties served to impede through traffic between Baroda and other States as well as British districts. To free trade from these impediments, His Highness's Government resolved to do away with all transit duties. They were accordingly abolished in 1887.

All luggage of passengers coming to Baroda was detained and inspected at the *nakas* of the Baroda, the Goyagate and the Vishvamitri railway stations, and duty was levied on all dutiable goods. This caused much vexation and delay, and was abolished in 1886.

An *ad valorem* duty of  $3\frac{1}{2}$  per cent. was levied from 1st June 1897 for 5 years on all cotton goods produced in the Mills in Baroda territories of all counts above 20s. This levy has since continued and varies according to the rate fixed from time to time in British India.

**Excise duty on cotton goods.**

An important reform was effected in the levy of customs in 1904. All export duty was abolished except on cotton and *mahudā*; import duties on the frontiers of the State were retained on a few articles generally used in villages, but these articles were not subjected to any fresh duty on entering towns; the *ad valorem* duty was abolished, and as duties were levied on articles by weight there was no necessity to unpack the goods; the army of *nakadars* or customs officers was reduced by over a hundred,

**Further reforms.**



the pay of those retained was improved, and instructions were issued forbidding the search and harassment of travellers, except where there was cause for suspicion.

The revision of tariff was carried out with effect from 1st November 1904, in the two compact districts of Baroda and Kadi and is shewn below in a tabular form:—

Old System.	New System.	Remarks.
Frontier duties on 36 articles imported.	Frontier duties specified on 8 articles only, viz : (1) Jaggery & sugar. (2) Grocery & spices. (3) Kerosine. (4) Salt. (5) Beer, wines, spirits. (6) Apparel. (7) Metal & metalware. (8) Timber.	In Chhandod, which is under the joint jurisdiction of this State and another, the tariff remained unchanged. In Petlad an export duty on tobacco was abolished and a small rate per <i>bigla</i> was imposed on tobacco actually grown. Import duty on oil-seeds was abolished in Kadi district. Export duty on cotton and mahuda was levied only in Baroda district. Duty on white sugar was removed from towns and placed on frontiers from 1st August 1905.
Additional octroi duties on the same 36 articles imported.	Octroi duties on 8 different articles, viz : (1) White sugar candy. (2) Butter and ghee. (3) Edible Oils. (4) Oil seeds. (5) Tobacco. (6) Paper. (7) Furniture. (8) Grass & firewood.	
Export duty on cotton, bones, hides, horns, &c.	Export duty on cotton and mahuda only.	

When this Tariff Reform was carried out, it was expected that the removal of harassing duties from a large number of petty articles would naturally give facilities to trade and business, and that, on the whole, the State would suffer no loss of revenue. The results more than justified these expectations. The cotton crop in the Baroda district happened to be a good one ; and this, coupled with a large expansion, not only saved the State from a loss, but produced an increase in revenue of a lakh of rupees in six months.

The Financial results of the Tariff Reform of November 1904 were as under :—

	1902-03.	1903-04	1904-05.
	Rs.	Rs.	Rs.
Income from 1st November to 30th April.	3,27,407	3,33,421	4,28,877

These favourable results paved the way to an extension of the reform to the districts of Navsari and Amreli, which, as they are interlaced with British and other territory had been excluded from the benefits of the first revision.

The changes made are shown below :—

Place.	Old System.	New System.	Remarks.
Navsari town.	Toll on carts and Octroi on numerous articles.	Toll on carts and Octroi on butter, ghee and kerosine only.	The duties imposed in Okhamandal taluka were retained except the duty on timber which was abolished. In Kadi district the Octroi duties levied in the small towns of Dehgam and Atarsumba were also abolished, on this occasion.
Kathor town in Navsari District.	Octroi on numerous articles.	Toll on carts and Octroi on butter, ghee and timber only.	
Songadh and Vyara towns in Navsari district.	Octroi on numerous articles.	All abolished.	
Billimora and Gandevi towns in Navsari district.	Toll on carts and Octroi on numerous articles.	Toll on carts. All Octroi duties abolished.	
Amreli town	Octroi duties on numerous articles.	Octroi duties on 7 articles only viz : (1) Ghee & butter. (2) Sugar. (3) Edible oils. (4) Oilseeds. (5) Kerosine. (6) Groceries and Spices. (7) Cloth.	
Dhari and Damnagar towns in Amreli district.	Octroi duties on numerous articles.	All abolished.	
Kodinar Taluka in Amreli district.	Octroi duties in Kodinar town ; Frontier duties on numerous articles.	Octroi duties abolished. Frontier duties limited to import duties on cloth, sugar, groceries, and kerosine, and export duties on cotton and fish.	

A third reform was brought into force from the 1st August 1906. This abolished all octroi duties in the Baroda and Kadi districts, except in the Baroda City, and was expected to develop the trade of the towns and to pave the way for industrial development. The

estimated loss, deducting the savings in the expenses for collection, was Rs. 15,000 which, however, was expected to be made up by increased trade.

The policy followed had been to reduce the number of dutiable articles, and to avoid reduplication of payments on the same goods.

The following figures show that the financial results of this liberal policy had been an increase of revenue by nearly a lakh :—

Items.	1903-04.	1904-05.	1905-06.
	Rs.	Rs.	Rs.
Customs .. ..	6,16,868	6,87,879	7,02,706
Port Dues .. ..	7,407	8,211	9,052
Total .. ..	6,24,275	6,96,090	7,11,758

In 1909 the question of abolishing the *kasba* and *sarhadi* duties, and transmuting the export duty on cotton into a land assessment was taken up with the result that export, import and octroi duties were altogether abolished from 1st November 1909.

Export duties hitherto imposed in Baroda and Amreli districts, mainly derived from cotton, bringing in a revenue of about a lakh and a half, were abolished. This loss was, however, partially made good by the imposition of a special rate on the cotton growing talukas of the Baroda district.

Octroi duties levied in the towns of Baroda, Navsari, Kathor and Amreli were abolished and all self-governing municipalities were empowered to improve their sources of revenue according to schedules to be approved by Government.

The difficulties that had arisen with respect to the retention of some inland customs *nakas* in the talukas of Kodinar and Okhamandal were fully considered in 1910-11 and it was decided to retain there the sea customs *nakas*. An export duty on salt and *ghee* (butter) at the rate of Rs. 2-8-0 per 100 Bengal maunds, and annas 4 per Baroda maund, respectively, was further ordered to be levied there. The town duty levied on *ghee* in Dwarka, Beyt and Varvala was abolished in 1921.

The customs duties in the Okhamandal and Kodinar talukas were again revived in 1912-13. The scale of duties to be levied in the Okhamandal taluka was the same as that shown in the schedule of 1904-05, and the duties were levied from 1st December 1912. As regards Kodinar a new schedule was sanctioned, and was ordered to be enforced from the 1st of August 1913. In the new tariff the duties to be levied were to be charged *ad valorem* and not by weight. Land customs in the Okhamandal and Kodinar talukas were further revised in 1916-17. Land frontier *nakas* in Kodinar and Okhamandal have been abolished from August 1922, with a view to assist trade; and agricultural produce is now exempted from duty when exported by sea. This involves a sacrifice of State revenue to the extent of Rs. 30,000 a year. With the abolition of these *nakas* the last vestige of the old system has disappeared.

There were, properly speaking, no sea customs levied by the Maharajas Gaekwad along the coast of Gujarat. All the rights of the seaboard and the manufacturing of salt are claimed by the British as the successors of the Peshwa and the Baroda State may not open a new port or exercise any other right on the seaboard without the sanction of the British Government. The State has seaboard rights in Kathiawad, and possesses in Kodinar two ports at Mul Dwarka and Velan, and in Okhamandal two ports at Dwarka and Beyt, besides some ports of very small importance. These ports are, with regard to imports from British India, on the same footing as British ports, and gain certain advantages by the rules laid down for British India interportal trade. Goods imported from British India and re-exported to British India ports are free of British duty, though on their side the Baroda ports may levy duty on British goods. The only stipulation is that in trading with foreign parts which are not British, Baroda is not to impose duties on those goods lighter than British duties.

Though there are no sea customs, port dues are levied on the Navsari coast as well as in Okhamandal. If they are not exactly port dues they resemble them. There is one due termed *valava* or guarantee of safe passage in times when piracy was common, levied on vessels arriving at or departing from Bilimora and Navsari. If the goods on board weigh 20 *khandis* or less, the duty is on the goods at the rate of 5 annas a *khandi*; if the weight of the goods exceeds twenty

*khandis* the duty is levied on the tonnage of the vessel. Mangoes and molasses pay a special duty termed *adhio*, cocoanuts and tobacco another special duty termed *vangi*. Marvadis used to import goods into Bilimora by sea, and commuted certain dues into a lump sum yearly: the sea trade is gone but the duty is still exacted. Besides the *valava* there are other dues. Vessels constructed at Bilimora have to pay one or two rupees, a duty termed *bhet*. On entering or leaving Bilimora or Navsari each vessel, whether empty or laden, pays *kol*, a duty varying according to tonnage from Rs.  $1\frac{1}{4}$  to Rs. 16. Each vessel entering the harbour at any time between February and June pays Re. 1 or Re.  $\frac{1}{2}$  as *phag*, to defray the expenses of the *Phalgun* festival. There are port dues or fees when vessels are beached for the monsoon, when a pilot is supplied, in order to defray the expenses of certain sanitary measures. In 1879-80 the dues thus levied amounted to Rs. 5,146. Upto 1876 the collection was let out to farmers, now it is made by the Government. All or some of these dues are to be levied not only on Baroda but also on British vessels, even when the latter merely pass through Baroda territorial waters to get to the British coast.

Port dues are levied in Okhamandal, as well as Kodinar.

The following statement gives the revenue obtained from

- (a) Customs duties at Chandod and Excise duty on cotton goods in the Baroda district;
- (b) the Sea Customs and Port dues as well as Land Customs at the *nakas* in the Amreli district; and
- (c) Armar Cess, *i.e.*, dues on wharfage in the Navsari district, for the last seven years:—

District.	1914-15.	1915-16.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Baroda ..	42,912	45,725	56,124	71,364	99,262	1,28,418	1,30,262
Kadi ..	..	..	..	..	..	..	..
Navsari ..	5,714	6,433	5,332	5,774	5,955	6,120	7,847
Amreli ..	45,243	44,405	67,412	83,198	70,145	98,036	1,15,633
Total ..	93,869	96,563	1,28,868	1,60,336	1,75,362	2,32,574	2,53,742

## 4. SALT.

The policy of the State with regard to salt, in the three districts of Baroda, Kadi and Navsari consists in preventing the production of salt locally, and thus guarding the interests of the British Indian Salt revenue. The Baroda State has undertaken not to manufacture salt, not to permit the collection of earth salt, and not to allow the smuggling of British salt, in the three districts named above. There is a special establishment for this purpose, posted at Dabkā and neighbouring places on the Mahi, to prevent any salt collection or manufacture. The cost of maintaining this staff was Rs. 720 in 1921-22. In other talukas this preventive work is left to the *vahivatdars*. The entire population of the three districts, therefore, contribute to the British Indian Salt revenue. The question was decided in this way in a letter from the Governor-General's Agent, No. 3682, dated 7th May 1881; and the rules which were accordingly framed by Raja Sir T. Madhavrao, and operate to this day with some alterations, form an enclosure to Sir T. Madhavrao's letter No. 5585, dated 14th June 1881.

The Peninsula of Kathiawad is outside the British Indian salt line, and the manufacture of salt in Amreli district, situated in that Peninsula, is permitted under Articles of Agreement which form an enclosure to letter, dated 5th May 1887, from the Assistant Agent to the Governor General. By these Articles, the manufacture of salt in Amreli district is limited to salt made from sea water or brine; and its importation to British India or any other Indian State, or even to Baroda, Kadi and Navsari district, is prohibited. As German and other foreign salt is now imported to British India on payment of duty, it is possible that Amreli salt may be allowed at some future time to be imported into British India on the same terms. At present the merchants of Okhamandal district export salt to Zanzibar and other places outside India. Salt locally produced sells at Okhamandal at over 260 lbs. per rupee, while British Indian salt sells at Baroda at 28 lbs. per rupee. In other words the people of Baroda pay nearly ten times as much for salt as the people of Okhamandal.

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## CHAPTER XI.

### Local Self-Government.

#### 1. VILLAGE PANCHAYATS.

While it is true that municipal institutions, as they are understood in the West, are foreign to India, yet it is important to bear in mind the fact that the village has always been, from time immemorial, a self-contained and self-sufficing civic organisation, possessing all the essentials of local self-government, in embryo. Through the *patel*, hereditary officer of government and yet one of themselves, the village community paid its dues to whatever government or individual happened, for the time being, to possess the force necessary to punish those who did not pay; but the internal machinery of the village was provided and controlled by itself. The watchman who guards by night, the sweepers who attend to sanitation, the potters, barbers, tailors, carpenters and blacksmiths, were all communal servants. In the village *chora*, or under a banian tree, the *patel*, surrounded by the elders, the *panchas*, met in the cool of the evening to transact the business of the community, to discuss the changes and chances of affairs, the harvests, the burden of taxation, and the news generally.

Dynasty after dynasty rose to power, reigned, and fell; revolution succeeded revolution; Hindus, Musalmans, Marathas, and the British, one after the other became masters of the countryside; but the village and its organisation remained the same throughout the centuries of anarchy, apparently the one stable element in the whole body politic.

The peaceful cultivator lived in his ancestral home and, as he ploughed the field which had come down to him from his forefathers, and grazed his cattle, he watched, if he did not comprehend, the waves of destruction sweep around. How indeed could he comprehend? He had no newspapers to tell him what was happening; his only source

of information was rumour ; and the event itself. Contending armies might, and did, destroy his village by fire ; he and his friends built it up again even while the ruins were still smouldering, and almost before the invaders had passed on. Successive leaders ruthlessly enforced payment of war contributions from the village ; the *panchas* raised the sum demanded from the village landowners in proportion to their holdings. The *patel* or headman was slaughtered, or dragged away a prisoner ; his son stepped into his place, and assumed his revenue and judicial functions, according to immemorial custom and by hereditary right.

Indian civilisation would have been hard put to it to survive through the long years of rampant disorder but for the village and its organisation which seemed to be indestructible ; but, unfortunately, the last century has sadly weakened it. The new-fashioned land settlement, the *raiyatwari*, puts Government in direct contact with each land-holder in the village, thus weakening the position of the *patel*, or headman, who formerly represented the whole body of cultivators in settlement questions ; the withdrawal of judicial and police powers from the village officials has deprived the latter of their very useful functions as arbitrators in matters of dispute ; and much that was formerly done within the village was transferred, in accordance with the craze for centralisation which characterised the last century, to the taluka headquarters. All these things were detrimental to the usefulness of the village organization. Efforts are now being made all over India to give back to the villages the powers they formerly possessed, and to make them again the powerful factors for good which they were of old.

The Baroda State justly prides itself on the fact that, from the commencement of its land settlement operations, great efforts have been made to preserve as much of the ancient self-government in the villages as possible. In a report dealing with the work of the Survey and Settlement Department for 1893, Mr. Elliot who was then in charge of that Department wrote of the scheme for the preservation of the village community as being one " which His Highness the Maharaja has personally fostered and made his own. His generous

**But Survival in the  
Baroda State.**



wish is that the village should once again be self-ruling." Provision was made for the appointment of a *panchayat* in every village, and for the maintenance of village powers and services in accordance with ancient usage. To meet the expenses of those services a deduction was made from the revenue demand in each case, involving the State in additional expenditure of Rs. 3,08,011. A school-master was added to the list of village servants, and in the two years, 1891 to 1893, 632 village schools were opened. Mr. Elliot speaks with justifiable pride of this village service as one which "cannot be paralleled on this side in India." Hereditary claims were recognised in making appointments. The name of the servants with particulars about their services and their remuneration were registered; and they were allowed the option of holding land on service tenure, or on payment for their services in cash. A further advance was made in 1901, when His

**Elective System  
introduced.**

Highness decided to introduce the elective system into the village *panchayats*, and to bestow on them ampler powers. He also conceived the idea of building up a complete system of representation from the village to the taluka, from the taluka to the district, and from the district to the Legislative Council of the State. Rules were therefore passed in 1902 for the organization of *gramya* or village *panchayats*, of which in 1904 there were 2,071 in the State. Of these 627 were in Baroda, 788 in Kadi, 444 in Navsari and 212 in the Amreli districts.

**Gramya Panchayat  
Rules, 1902.**

These rules provided that every village with a population of one thousand or more should have a *panchayat* of its own; and that those with a population of less than a thousand should be conveniently grouped together and have a common *panchayat*. The *panchayat* should not have less than five, or more than nine members; of these half were to be nominated by the Naeb Suba, and half were to be elected by the villagers themselves. The *patel* should be the President, and the village-accountant, the *talati*, and the school master, should be ex-officio members. The supervision of village roads, wells, tanks, and schools, of *dharamshalas*, *chowras*, and *devasthanas*, of model-farms and all Government or common property, should vest in the *panchayat*; they should help in relief work in times of famine or epidemic; they should co-operate with village *munsiffs* in settling civil

disputes ; and with sub-registrars in their official work. They should see that the village boundary marks are kept in order, and that the cattle-pound is properly managed. They should hold regular monthly meetings ; and each group of villages should return one member to the Local Board of the taluka.

In course of time a number of amendments and modifications were made, and it was thought desirable to draft a fresh Act to include all these. This was done in accordance with the suggestions of a Committee of which R. B. Govindbhai H. Desai was Chairman. The new Act passed through the Legislative

**The New Village  
Panchayat Act, 1920.**

Council, and received the assent of His Highness, in 1920. Regarding the Village Panchayat as the base upon which the whole edifice of local self-government depends, this Act lays special emphasis on the elective principle. Membership is now increased from a minimum of 5 to 9 and from a maximum of 9 to 12 ; two-thirds of the members as compared with one-half under the old Act, are to be elected by the villagers, thus ensuring a popular majority ; the President may be and in practice now frequently is, chosen by the people. The insistence on the importance of the democratic principle is, it will be seen, marked. Further, in order that the Village Panchayat may be provided with adequate funds for the conduct of affairs, it is empowered to levy local taxes, with the previous approval of Government ; and it appoints its own secretary and treasurer. The franchise includes all *khatedars*, agriculturists of the village who pay not less than ten rupees as land revenue ; who possess two hundred rupees worth of property in the village, or more ; or who have an annual income of not less than one hundred rupees. Any person who is a *khatedar* in the village, paying not less than Rs. 25 as land revenue or having immoveable property in the village, worth not less than Rs. 1,000, or an annual income of not less than Rs. 300, is eligible for election as a *panch*. The *panchayat* is elected for a period of three years, at the end of which time new elections and nominations take place.

Important functions in connection with sanitation, water-supply and drainage, the supervision over public charities, and the trial of civil and criminal cases within certain specified limits, are now given to the *Panchayats*. If they show a due sense of responsibility in the

exercise of these delegated powers, it is the intention of His Highness's Government still further to extend the scope of their activities and responsibilities.

The object of imposing a Local Cess(*vide* p. 144) being to finance local needs, Government first tried the system of allotting a certain proportion of it to each village. This arrangement was eventually abandoned, as it was found by experience that the small sums thus made available were usually squandered to no useful purpose. It was then decided to earmark certain items of Government revenue such as the rental of village sites, the income from the sale of fruit and fire-wood, and the receipts from the cattle pound and sale of grass, for the use of the *panchayats*. This, together with the power to raise further funds by additional taxation, granted under Panchayat Act of 1920, will, it is hoped, finance the village-*panchayats* sufficiently to enable them to carry out necessary works, such as repairs to tanks, roads, *dharamshalas*, and *devasthanas*.

These *panchayats* will doubtless develop in the future, and form a broad and solid basis for Local Self-Government. They have already supplied many local wants, and when they have more funds at their disposal they promise to do much for the health, comfort, and convenience of the village folks.

The following table shows the number of village *panchayats* in the whole State and their distribution during the last five years :—

District.	Number of Village-Boards.				
	1917-1918.	1918-1919.	1919-1920.	1920-1921.	1921-1922.
Baroda .. .. .	708	707	707	711	603
Kadi .. .. .	893	893	896	895	872
Navsari .. .. .	476	476	476	481	395
Amreli with Okhamandal ..	242	242	242	241	185
Total ..	2,319	2,318	2,321	2,328	2,055

## 2. TALUKA AND DISTRICT LOCAL BOARDS.

Having placed the village *panchayats* on a sound footing His Highness devoted himself to the formation of Taluka and District *panchayats*. Owing to the failure of the rains in 1903, and the scarcity which had begun to be felt in many parts of the State, it was thought that this was an unfavourable time for the development of

**Local Self Government  
Act, 1904.**

this scheme ; but His Highness, feeling that Local Boards would be a help to famine relief operation, pressed on their early organization. The *Sthanik Panchayat sabandhi Nibandh*, the Local Self Government Act, was therefore passed in September 1904. By this Act it was

provided that all the villages in a taluka  
**Constitution of Taluka Boards.** should be divided into a number of groups, from each of which a member should be

returned to the Taluka Board. The qualifications for voters and candidates for the Taluka Boards are the same as fixed in the Village Panchayat Rules. The total number varies in different talukas according to area and population. Out of the total number of members half were formerly elected and half were nominated ; but the elective principle has recently been enlarged with the effect that two-thirds of the number of members are now elected and only one-third are nominated. Of the nominated members half are ex-officio members and the other half represent the interest of minorities. An official element is included in the personnel of these Local Boards because of the obvious need for administrative experience, skill, and sense of responsibility, in the discharge of public duties. Each municipality in the taluka has the privilege of choosing a member. The Naeb Suba of the Sub-division is the President ; and the Vice-President is elected by the members from among the non-official members. When any taluka *panchayat* is empowered to elect its own President, and he happens to be a non-official, the *vahivatdar* is the Vice-President. The right of electing their President has recently been conferred upon some of the Taluka Local Boards as an experimental measure. Should this privilege be well used, its application will be extended.

It has been provided that each Taluka Board within the district shall elect one or more members of the District Board, and each Municipality with a population of over ten thousand, situated within the district, shall also send up a member. These, with one member elected by alienated villages, shall be the elected members of the District Board, their total number being not less than one-half of the total. The other half shall be nominated by Government ; and among nominated members, not more than one-half shall be Government servants. The District Officer shall be chairman of the District Board.

The total number of members fixed for the District Boards of the five districts of the State are shown below :—

District.	Number of elected members.	Number of members nominated (not including the President).
Baroda .. .. .	16	16
Kadi .. .. .	20	20
Navsari .. .. .	10	10
Amreli .. .. .	7	7
Okhamandal .. .. .		

The number fixed for each Taluka Board is shown in the statement given below district by district :—

Name of the taluka.	Number of elected members.	Number of nominated members (not including the President).	Name of the taluka.	Number of elected members.	Number of nominated members (not including the President.)
<b>Baroda District.</b>			<b>Kadi District.</b>		
Karjan ..	10	10	Kadi ..	10	10
Dabhoi ..	10	10	Kalol ..	10	10
Tilakwada ..	4	4	Kheda ..	10	10
Padra ..	10	10	Dehgam ..	9	9
Petlad ..	13	13	Patan ..	12	12
Bhadran ..	7	7	Mehsana ..	10	10
Baroda ..	10	10	Chanasma (Vadavli) ..	10	10
Vaghodia ..	7	7	Visnagar ..	9	9
Savli ..	8	8	Vijapur ..	9	9
Sinor ..	8	8	Sidhpur ..	10	10
Sankheda ..	8	8	Harij ..	6	6
			Atarsumbha ..	6	6
<b>Navsari District.</b>			<b>Amreli District.</b>		
Kamrej ..	9	9	Amreli ..	9	9
Gandevi ..	6	6	Kodinar ..	8	8
Navsari ..	9	9	Damnagar ..	6	6
Palsana ..	7	7	Dhari ..	8	8
Mahuva ..	7	7	Khambha ..	5	5
Mangrol ..	8	8			
Vyara ..	8	8	<b>Okhamandal District.</b>		
Songadh ..	8	8	Okhamandal ..	7	7

The duties vested in Taluka Boards and District Boards are :— The construction of roads, tanks, wells, and water works ; the management of *dharamshalas*, dispensaries, and markets ; the supervision of vaccination, sanitation, primary education and arboriculture ; the undertaking of relief measures on a small scale in times of famine ; and generally such other public duties within their respective jurisdictions as may be entrusted to them. The proceeds of the Local Cess and such other funds as may be assigned for the purpose from time to time by His Highness's Government are to be devoted to the performance of these works.

The *Sthanik Panchayat Nibandha* does not specifically define the relationship between the District and Taluka Boards. Section 27 lays down that excepting some works expressly reserved for the District Boards, all works shall ordinarily be executed by the Taluka Boards. The District Boards exercise a general control.\* The task of preparing the programme of works is entrusted to the Taluka Boards. This list is kept up-to date by annual alterations in which new works of importance are added, or old works are removed according to their comparative utility. The estimates are prepared and passed by the Taluka Boards, copy being sent to the District Board for its information. The Suba is bound to interfere in case of misappropriation, which however occurs very rarely. In fact, the powers of the Taluka Boards are more or less complete in all their functions, the District Boards having powers of supervision in certain cases where the Taluka Boards act as their agents.

The Local Public Works entrusted to *panchayats* are of two kinds, compulsory and discretionary. Among the former some are major while others are minor works. A programme of all necessary works is prepared by the Boards, kept up-to date by annual alterations and executed by degrees as funds permit. Among these some are repair works, and others are original, such as roads, *dharamshalas*, and school buildings. Water works have also been provided in some places such as Sojitra, Bhadran and Sinor with loans from Government which are repaid by easy annual instalments from funds raised by local taxes. With a view that Local

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\* Vat-hukum No. 54 of 6th July 1909.

Boards may have more works under their control and that economy may be effected in their staff as also in that of the Public Works Department a scheme for amalgamation was introduced as an experimental measure in the Navsari and Baroda districts in the year 1917-18. Experience however showed that it did not work satisfactorily. The District Board has now its own Engineering staff; and Government have transferred a few works of public utility from their Public Works Department to these Boards in order that they may gradually gain experience.

At first full control was given to the Boards over primary education, questions of policy alone being reserved

**Education.** by Government. After the introduction of

free and compulsory education in the State it was found that the Boards neither understood the measure, nor were willing to enforce it with the result that control has been resumed by Government. The Boards contribute one-third of the Local Cess towards education, and are encouraged to visit, and to take a general interest in the schools.

The activities of the Local Boards in respect to medical and sanitary work amount to but little more than financial. They assist the Government with funds, and co-operate generally.

**Medicine and Sanitation.**

With regard to agriculture, the Boards have naturally shown great activity. They interest themselves in agricultural movements; encourage the use of improved implements; hold exhibi-

**Veterinary and Agriculture.**

tions, and have even built agricultural museums. Veterinary dispensaries have been opened in some places like Vyara, Bhadran, Kathor and Petlad.

In abnormal circumstances such as in outbreaks of plague, influenza, or famine, the Boards actively co-operate with Government in relieving the distress of the people, by the distribution of

**Other Works and Miscellaneous.**

medicines, and by the opening of small relief works.

Each District Local Board must have a reserve fund to the extent of one year's income, to be drawn upon only when, owing to famine or other emergency, the

**Reserve Fund.**

annual income falls short of the expenditure.

The following table shows the incomes of the Boards, under the various heads :—

Head of Income.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Local Cess (including last year's balance) .. ..	8,12,087	9,12,137	4,76,534	9,24,922	10,41,615	12,10,850
2. Contribution from Government for public libraries, schools and chowras. .. ..	76,223	93,298	1,10,187	67,829	1,17,218	91,325
3. Contribution from private individuals. .. ..	35,198	28,308	30,199	27,085	28,623	16,452
4. Miscellaneous .. ..	8,902	49,147	36,975	71,107	1,16,617	76,386
5. Proceeds from ferry boats. .. ..	55	55	101	67	50	53
6. Rent from Dharamshalas and public buildings .. ..	115	88	115	127	125	167
7. Recovery of advances and outstanding balances .. ..	52,267	51,475	1,16,655	1,61,099	5,44,028	4,27,477
8. Reserve Fund. .. ..	39,660	..	3,40,966	31,077	88,922	15,913
9. Contribution from P. W. Department for Government Works .. ..	..	1,72,614	1,80,516	2,52,290	3,72,944	4,12,042
10. Interest of Reserved Fund .. ..	..	14,428	16,640	8,563	61,944	32,653
Total .. ..	10,24,407	13,21,550	13,08,888	15,44,146	23,72,086	22,83,318

The following table shows the heads of expenditure incurred by these bodies during the last six years :—

Head of Expenditure.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Administration .. ..	69,580	75,850	80,163	1,00,688	95,889	1,00,215
2. Civil Works. .. ..	3,37,494	4,19,027	5,02,234	4,73,058	6,51,458	7,04,222
3. Education .. ..	2,20,191	3,14,682	2,83,603	2,59,708	2,50,009	2,61,841
4. Medical and Vaccination .. ..	21,102	23,312	7,475	25,429	27,630	30,801
5. Sanitation and other works of public convenience .. ..	14,713	48,543	17,300	17,019	9,905	7,711
6. Advances .. ..	40,474	47,443	1,05,545	58,865	75,364	52,827
7. Miscellaneous .. ..	36,550	26,703	1,35,308	1,89,359	7,33,273	3,39,457
8. Contribution from Local Cess to Municipalities and Vishishta Panchayats .. ..	18,825	11,358	10,385	12,192	23,061	19,040
9. Refund of unspent savings of last year. .. ..	62,199	..	1,63,000	3,01,905	2,36,961	2,99,024
10. Expenditure from last year's balance .. ..	308	2,670	23,225	88,437	54,354	95,834
11. Distribution of Local Cess to Village Boards for Civil works .. ..	..	4,759	25,819	15,758	..	..
12. Reserve Fund .. ..	..	..	..	..	2,43,233	69,674
Total .. ..	8,21,436	9,74,347	13,54,057	15,42,418	24,02,137	19,80,646

### 3. MUNICIPALITIES.

As far back as the year 1830, it was realised that municipal work was necessary within the City walls, and it was ordered that the four principal roads should be regularly watered by a newly



created municipal agency. The cost was to be met by the levy of a cess from the keepers of shops. This cess was collected for but a short time, although the work of watering the roads continued, the expenses being borne by Government. Later the responsibility of repairing the existing roads, and making new ones was reorganized and accepted; and to defray the cost it was decided to levy dues on certain articles imported and exported. In 1859, it was arranged to include the principal roads outside City limits, in the list of those to be watered by municipal agency, and a commencement was made, if of a very modest kind, with the cleansing of the streets. The first fire engine was purchased in 1862. In 1869 an attempt was made to carry on municipal administration through a small committee fairly representative of different interests. This consisted of five members and was presided over by a *Sudharai Kamdar* or Municipal Commissioner. All were nominated by Government. A house-tax was introduced, and was assessed at Rs. 2-8-0 per thousand of the house value, but as the expenditure involved in its collection exceeded the realisations the tax was dropped.

In the year 1872, a *kalambandi* was sanctioned empowering the Municipality to add to its funds by levying *nazaranas*, license fees on new buildings, rents on *mandwas*, enclosures of a temporary nature erected on marriage occasions, and rental for Government land occupied for private purposes. In the same year it was recognised that the task of arranging for Bhangis and sweepers, for public needs within the city properly belonged to the Municipality.

A memorable advance was made in the development of Local Self-Government in the State in the year 1892, when a *Sudharai Nibandh*, Municipal Act, was passed by His Highness, which recognized for the first time the elective principle in Baroda municipal government. Under this Act the City was divided into 22 wards, each to elect one member to the Municipal Board. Besides the large number of elected members, there were 8 ex-officio members, the *Sudharai Kamdar*, the Municipal Commissioner, being the ex-officio President of the Municipality. As the whole cost of municipal administration was borne by the Government, the citizens had the privilege of representation without taxation. It was later

**Introduction of  
elective principle  
in Sudharai Nibandh,  
1892.**

considered inequable to grant electoral representation to the citizens of Baroda and to exempt them entirely from municipal taxation ; and in the year 1905, another Municipal Act was passed to remove this anomaly.

The Municipal Act of 1905 not only conferred financial independence on the municipality adding to its importance, as well as responsibilities, duties and powers, but also to a large extent separated the administrative or deliberative functions from the purely executive. The Municipal Commissioner ceased to be at once the servant and the master of the municipality. The new Act of 1905 specifically laid down that no stipendiary servant of the municipality can hold office even as a Councilor, much less as its President. The Suba of the Baroda district has become the ex-officio President of the Municipality.

The Act of 1905 is based chiefly upon the Bombay District Municipal Act as amended in 1901, altered where necessary to suit local conditions and circumstances. It provides for a Municipal Board consisting of 36 members, of whom 24 are elected by the people triennially, 6 are nominated by Government, and 6 are ex-officio members of the municipality. The whole municipal administration vests in the Corporation, which is, in the last instance, responsible to the Central Government for its efficient management of municipal affairs.

Except in matters which are specially provided for in the Act itself, such as taxation, making or amending rules and regulations for internal and bye-laws for external management, compulsory acquisition of buildings or land, special management of plague or infectious diseases, vaccination and such other cognate matters pertaining to and requiring help from the Central Government, the municipality enjoys full and independent powers. For instance, it can and does pass its own annual budget. It can construct new roads, build markets and slaughter-houses, undertake new works for supplying water or drainage for its proper and timely disposal, build public baths and wash-houses, acquire property, provide cheap and easy means of communication, instal works for lighting and such other matters pertaining to and conducing to public health, safety and convenience without making reference to the Central Government.

However admirable a machinery may originally be in its conception or construction, much depends upon the manner and the temper in which it is actually worked in every day life. The new and untried for acquisition of new civic powers and duties had its inevitable result of causing some few excesses, shortcomings and even abuses on the part of the new body, greedy for increasing powers but oblivious of correspondingly increasing responsibilities. There were numerous differences of opinion and some few misunderstandings between the municipal representatives and the officers responsible to Government. There were also heavy arrears of both deliberative and executive functions. In order to remedy this state of affairs, Government had to intervene in the public interest, and enact a few simple rules and regulations, defining the functions and powers of the municipal body, its managing committee, the President and of the stipendiary chief officers such as the Chief Officer, Health Officer, and the Municipal Engineer. Simultaneously a few simple changes were made in the Act itself by the passing of an "Act to amend the Municipal Act of 1905" on the 19th May 1910. Amongst the changes effected, the most important had reference to the constitution of the sub-committee of the municipality. The old Act of 1905 provided, in accordance with sections 27-28 and 28, as many sub-committees for performing executive functions as the Municipality considered desirable. As, in actual working, this caused much confusion, it was thought desirable to abrogate these sections, substituting one which provided for one sub-committee only, consisting of not less than 8 and not more than 12 members, half to be elected by the Municipality, and half to be nominated by Government from amongst the municipal councillors. This change was made with the double object of doing away with the confusion arising from multifarious sub-committees and of enabling Government to place upon the managing sub-committee men of special qualifications, strong character, and high social status.

In spite of all that Government has done, and is doing, for the development of the Municipality of Baroda, it must regretfully be confessed that the representatives of the people do not yet seem to be alive to the responsibility which is theirs for making full and adequate provision for local needs. The Municipality is annually given a special grant of a lakh and a quarter of rupees.

The following table shows the income of the Baroda City Municipality during the last six years :—

No.	Sources.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Grant from Government ..	2,00,000	75,000	1,85,000	1,55,282	1,25,000	1,29,838
2	Municipal rates and taxes :—						
(a)	Octroi .. ..	1,95,346	1,67,171	1,69,665	1,83,784	1,96,438	2,25,145
(b)	Tax on animals and vehicles .. ..	9,071	9,660	8,909	9,876	10,099	8,927
(c)	Tolls on roads .. ..	6,312	4,611	4,122	4,461	5,852	4,033
(d)	Water cess. .. ..	81,060	1,29,279	1,11,017	1,54,368	1,23,956	1,23,643
(e)	Conservancy rates .. ..	29,829	23,223	21,626	31,809	32,187	27,189
(f)	Drainage .. ..	8,799	10,047	10,619	13,891	15,120	13,066
(g)	Taxes on offensive and dangerous trades ..	..	1,772	2,266	2,485	2,491	2,931
3	Other Sources .. ..	36,039	34,700	37,629	40,144	48,231	45,617
4	Miscellaneous .. ..	27,449	30,301	36,916	1,39,063	43,917	34,695
	Total .. ..	5,93,905	4,85,764	6,07,768	7,38,163	6,03,291	6,15,064

The following table shows the expenditure of the Baroda City Municipality during the last six years :—

No.	Item.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	General Administration ..	83,505	83,438	91,109	96,929	1,09,662	1,19,430
2	Other charges .. ..	37,777	56,093	90,181	1,51,363	1,28,998	1,01,963
3	Roads .. ..	58,342	39,759	51,721	30,914	70,815	72,313
4	Other Public Works .. ..	39,010	27,083	23,942	45,166	29,610	16,508
5	Conservancy .. ..	1,02,903	90,910	1,09,133	98,307	1,00,463	1,03,259
6	Road Watering .. ..	34,034	34,481	49,107	34,634	48,576	63,088
7	Lighting .. ..	40,007	34,795	37,061	52,771	50,520	61,673
8	Water Works .. ..	42,380	50,557	54,610	59,975	46,005	35,156
9	Drainage .. ..	1,277	47,547	27,140	42,436	70,720	41,523
10	Compensation .. ..	4,822	11,257	2,058	7,106	9,717	4,135
11	City Improvement Trust ..	..	4,76,202	50,000	50,000	50,000	..
	Total .. ..	4,44,057	9,52,122	5,76,062	6,69,601	7,15,106	6,19,048

Before 1877, there were no municipalities in the districts. In the year 1877, municipalities were established in most of the taluka towns, though they had no definite constitutions nor was any financial provision made for them, a few simple rules sufficing for their working. They were entirely managed by the *vahivatdars* of the talukas. There was no house-tax nor was there any general assessment of property. The Government had undertaken to defray all the expenses by regular annual grants which were in the beginning placed under the control of the Public Works Department, and subsequently in 1892, under the management of the Sanitary Commissioner. Later still the Subas

#### District Municipalities.

were authorized to prepare lists of private individuals likely to take intelligent interest in local affairs, and to appoint from 8 to 16 members to carry on the municipal administration in different places. Under this provision, a General Committee and a Managing Committee were formed and municipal affairs came to be managed by the decision of the majority. Government grants were continued, and also special grants were sanctioned for special needs. These grants were modified according to circumstances, but they remained the main source of income to the municipalities. Simultaneously, with the introduction of self-government in rural areas by the creation of *panchayats*, and Local Boards in the year 1904, His Highness decided to introduce self-government in some of the more advanced municipal towns. A Municipal Act based on the Bombay Municipal Act III of 1901, was passed in 1905 and brought into force from the 1st of February 1906.

From this date, municipalities were divided into two classes "A" and "B." Those which were not sufficiently advanced for self-government, were classed "A," and were to be managed by the *vahivaddars* of the talukas in which they were situated. In the "B" class were placed municipalities which were to be self-governing. Besides the town of Baroda, 8 other towns, Dabhoi, Patan, Sidhpur, Visnagar, Navsari, Gandevi and Amreli were selected from the beginning for the establishment of "B" municipalities, Billimora being added later. Elections were held in all of these towns in July 1905, and the new members, partly elected and partly nominated, began their work from August 1905. In this way, the work of self-governing municipalities in the State, commenced on the same date as that of the Local Boards.

In place of the specific grants which used to be made from the State revenues to the district towns, sources of revenue yielding sums adequate for their expenditure at the time were generally assigned to the towns selected for the "B" class municipalities. Where such sources were not available specific grants were continued.

Town.	Number of elected members.	Number of nominated members including the President.	Special grant.	Allotment from Cus- toms, Excise and Tolls.
			Rs.	Rs.
Amreli .. .. .	12	12	3,000	7,000
Patan .. .. .	12	12	5,000	10,000
Sidhpur .. .. .	10	10	..	6,500
Visnagar .. .. .	10	10	2,000	5,000
Dabhoi .. .. .	10	10	..	6,000
Navsari .. .. .	12	12	5,500	8,500
Gandevi .. .. .	8	8	..	3,500

Self-government was thus granted to these district towns without any addition to taxation. Some of the municipalities were given special grants in lieu of excise and toll for some years during which period they were asked to meet their own requirements by levying new rates and taxes, which the municipalities did by levying octroi, house-tax, conservancy-tax and building fees.

The self-governing municipalities consist of equal number of Government nominees and of elected members.

#### **Constitution.**

The number of members varies with the size of each town. Among the Government nominees half are ex-officio members and half are nominated by the Government from the people to represent the interest of minorities. The Presidents of the municipalities of Navsari, Patan, Petlad and Amreli are the Subas, while the Presidents of the Visnagar, Sidhpur, Dabhoi, Gandevi and Bilimora municipalities are the Naeb-Subas of the sub-divisions concerned.

In "A" Municipalities, which are not regarded as being sufficiently

#### **Other Municipalities.**

advanced for self-government, the management was vested in the general committee constituted under the rules, presided over by the *vahivatdars* and *mahalkaris* of respective towns; and the executive work was done by a managing committee presided over by the same officials. An annual

#### **Vishishta Panchayats.**

grant was made by Government to these municipalities in accordance with their importance and population. There were 27 of this class which are shown in the table below with figures shewing the population in 1901 and the Government grant in each case:—

Towns.						Population in 1901.	Government grant for expenditure in Rupees.
<b>Baroda District.</b>							
Petlad	..	..	..	..	..	15,282	3,144
Padra	..	..	..	..	..	8,289	1,705
Sinor	..	..	..	..	..	5,186	1,067
Sojitra	..	..	..	..	..	10,578	2,176
Vaso	..	..	..	..	..	8,765	1,802
Savli	..	..	..	..	..	4,686	956
Bhadran	..	..	..	..	..	4,761	979
Sankheda	..	..	..	..	..	4,296	843
Makarpura	..	..	..	..	..	1,156	2,110
<b>Kadi District.</b>							
Kadi	..	..	..	..	..	13,070	2,689
Kalol	..	..	..	..	..	6,465	1,330
Mehsana	..	..	..	..	..	9,393	4,690
Kheralu	..	..	..	..	..	7,617	1,567
Vadnagar	..	..	..	..	..	13,716	2,822
Unjha	..	..	..	..	..	9,800	2,016
Chanasma	..	..	..	..	..	8,183	1,663
Vijapur	..	..	..	..	..	8,510	1,730
Dehgam	..	..	..	..	..	4,884	2,010
<b>Navsari District.</b>							
Billimora	..	..	..	..	..	4,693	1,256
Kathor	..	..	..	..	..	4,467	907
Vyara	..	..	..	..	..	6,117	1,061
Songadh	..	..	..	..	..	2,533	823
<b>Amreli District</b>							
Damnagar	..	..	..	..	..	3,651	751
Dhari	..	..	..	..	..	4,262	877
Kodinar	..	..	..	..	..	6,664	1,371
Dwarka	..	..	..	..	..	7,535	1,885
Beyt	..	..	..	..	..	4,615	927

The Government grants shown in the above table virtually represented the whole municipal incomes in respect of all the towns; and such octroi duties as were levied were credited to Government. Other sources of income probably never amounted to a hundred rupees in the case of any of those towns; and there was no house tax or general assessment of property. The people were therefore in the happy position of paying no municipal taxes. Government paid all municipal expenses, and Government officers managed their affairs.

After the passing of the Municipal Act of 1905 the tendency of Government was to withdraw their grants and to compel the municipalities to become self-supporting as far as possible. The

fixed grants allotted to municipalities in lieu of customs, and tolls, were stopped from 1st November 1909. Special grants given to "B" class municipalities were also discontinued, and municipalities were permitted to levy house tax, octroi and other duties under the Municipal Act to meet their requirements. The sudden discontinuance of these grants found towns-people very disinclined to raise the urgently required funds by taxing themselves and the result was seen in not a few empty treasuries, and a consequent break down of the municipal machinery. The obvious reasonableness of the new policy has been admitted; but it is not yet fully understood that privileges and responsibilities go together, and that without a realization of this fact no true progress is possible.

With the abolition of customs and frontier duties the "A" municipalities were obliged to finance themselves and were termed *Vishishta Panchayats*. A few sections were added to the *Gramya Panchayat* Rules for the constitution and administration of these new Boards and, until further rules are framed for the conduct of their business, they have been authorized to follow the Municipal Rules which have hitherto guided them.

The income of the *Vishishta Panchayats* was as under during the last six years :—

No.	Head of Income.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Grant by Government .. ..	21,272	30,996	25,570	33,306	30,084	25,803
2	Municipal rates and taxes :—						
	(a) House tax .. ..	33,501	32,150	35,191	37,124	40,292	45,788
	(b) Octroi .. ..	48,676	56,981	58,429	47,316	125	281
	(c) Toll .. ..	5,381	5,427	4,129	5,180	5,346	5,782
	(d) Water Cess .. ..	17,474	24,496	36,537	32,380	29,905	35,488
	(e) Other taxes .. ..	5,039	7,589	7,057	1,103	53,357	58,033
	Total ..	1,10,071	1,26,643	1,41,343	1,31,103	1,29,025	1,45,372
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
3	Other sources of Income :—						
	(a) Rent of "Gamthan" land .. ..	357	1,154	1,309	1,447	3,581	1,456
	(b) Sale of Manure .. ..	181	90	307	326	129	259
	(c) Receipts from markets and slaughter houses ..	924	1,248	12,893	23,776	1,150	1,285
	(d) Miscellaneous .. ..	6,867	11,008	15,726	17,914	29,134	23,259
	Total ..	8,329	12,500	30,235	43,463	33,994	26,259
4	Contribution from Local Cess ..	8,486	9,136	5,970	9,832	16,131	16,668
	Grand Total. ..	1,48,158	1,80,275	2,03,118	2,17,704	2,09,234	2,14,102



The total expenditure during the last six years was as under :—

No.	Head of Expenditure.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21	1921-22.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Administration .. .. .	13,756	15,809	17,202	19,510	21,043	20,762
2	Public safety (lighting and protection from fire) .. .	22,046	27,084	31,472	28,855	32,733	30,345
3	Public health and convenience (conservancy, public works, watering roads, etc.) .. .	92,864	1,01,179	1,34,339	1,18,879	1,67,552	1,72,619
	Total	1,28,666	1,43,572	1,83,013	1,67,244	2,21,328	2,23,726

#### 4. LEGISLATIVE COUNCIL.

The formation of a regular Legislative Council or *Dhara Sabha* with some seats reserved for members **Dhara Sabha.** elected by the people, was under discussion in 1904 and took definite form in 1908 when the Legislative Council Rules were framed. There has been a strong popular element in the Council since its inception, and this idea tends to increase. The total number of Councillors was fixed in the beginning at 17, but was subsequently raised to 26. The present constitution is 1 President, 5 ex-officio members, 6 nominated official members, 4 nominated non-official members, 10 elected members. The Minister is the President, the ex-officio members are (1) the Naeb Dewan, *Nyaya bhag*, (2) the Naeb Dewan, *Mulki bhag*, (3) the Sar Suba, and (4) the Legal Remembrancer. Of the members nominated by Government 6 are officials and 4 are non-officials representing various interests. The 10 elected members are representatives of *Mahal Panchayats*; their election is carried out under the supervision of the Naeb Subas of the 10 *vibhags* or sub-divisions.

## CHAPTER XII.

### Law and Justice.

#### 1. JUDICIAL DEPARTMENT.

The early Maratha invaders of Gujarat sought not territory but tribute. Territory became theirs, almost against their wish, because the Moghal empire fell to pieces. The disintegration of the Musalman Kingdom of Gujarat preceded as well as accompanied the Maratha conquest; and the Gaekwad and other Maratha chiefs obtained a portion only, though a large portion, of the debris, of which great Musalman nobles, Rajput chieftains, and petty *girassias*, also gained or retained their shares.

Scarcely two centuries have passed since Baroda was finally won for the Gaekwad House. It was twenty years later before Ahmedabad fell, and yet another thirty years before the Babis were expelled; and the great towns of Surat, Broach, and Cambay were never wholly acquired. The interval between the final conquest over the Babis and the arrival of the first British Resident in Baroda was one of the perpetual internal dispute; so much so that the fortunes of the Gaekwads showed signs at times rather of dissolution and decay than of progress and prosperity; their conquests were intermittent, and the degree of their dominion over the other powers in Gujarat varied from complete ascendancy to the mere right of levying tribute whenever sufficient force was sent out to collect it. In the wilder parts of the country, their rule, such as it was, was less substantial, more precarious, than in the plains round the chief towns. If it be remembered that, throughout this imperfect and gradual conquest, the Marathas had but one ambition, that of acquiring booty or tribute, and that they had no wish to introduce laws or a new administration of laws, it is not difficult to see that, under their rule, the administration of justice must have been sternly rough and ready.

As in Europe in mediæval times the system of justice was principally one of ordeals and oaths, both in the crown lands of the Gaekwad and in the *muluk-giri* district of Kathiawad and the Mahi-

**Trial by Ordeals and Oaths.** *kantha*.\* However strong his case the complainant preferred to compel the defendant to undergo an ordeal, or to take an oath; while the defendant, on the other hand, often sought to anticipate him by referring the matter, through him, to the same *judicium dei*. Thus the point in dispute was often determined by the success of one of the parties in putting the other upon his trial by oath or ordeal; for, especially in the case of persons of character, it was held more creditable to retire from the contest rather than to maintain it upon the ordealistic ground.

If murder were alleged, on the hand of the accused, if electing for the ordeal, was placed a red hot piece of iron; if then there was no sign of hurt on his hand it was held that his innocence was proved and his accuser was fined. Or again water was boiled in a caldron and an iron ring was thrown into it, and the accused asked to thrust his hand down and bring up the ring, or an iron chain or ball was used in the same way as the ring; or sometimes the test was the taking of a ring, or three copper coins, out of a vessel filled with boiling oil. In the cold oath, the accused professed his readiness to take a flower from an image of Shiva, or to place his hand upon the foot of some *Dev*. A particularly solemn oath for a Hindu was to place his hand on the neck of a Brahmin; or to touch with a knife the neck of a cow, implying that if he broke his oath he committed the awful offence of slaying a Brahman or a cow. In the Civil Code passed in the reign of Maharaja Khanderao, it was permissible for the courts to decide cases by administering special oaths; and even to-day many people declare their innocence on oath: A Brahman swears by his *janoee* or sacred thread; a Rajput by his sword; a Vania by *sarda* or *saraswati* (by which he means his account books); a cultivator by his bullocks; a Mahomedan by *rozah*, or the saint that dwells therein. Many people swear by their sons, by their hopes, by their youth, by their brothers, by their fathers or mothers, or by their eyes; meaning that they would rather lose these than break the oaths taken. Women swear by their husbands and

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\*Rasmala, page 572.

sons ; a *vaishnav* swears by his *kanthi*, necklace, an ascetic by his beads and an artificer by his craft.

James Forbes in his 'Oriental Memoirs' (Vol. II. p. 23) records an instance which happened during his stay at Dabhoi :—" In one instance a man was accused of stealing a child covered with jewels, which is a common mode of adorning infants among the wealthy Hindus. Many circumstances appeared against him, on which he demanded the ordeal ; it was a measure to which I was very averse, but at the particular request of the Hindu arbitrators, who sat on the carpet of justice, and especially at the earnest entreaty of the child's parents, I consented. A caldron of boiling oil was brought into the *Durbar*, and after a short ceremony by the Brahmins, the accused person without showing any anxiety, dipped his hand to the bottom, and took out a small silver coin, which I still preserve in remembrance of this transaction. He did not appear to have sustained any damage, or to suffer the smallest pain ; but the process went on no further, as the parents declared themselves perfectly convinced of his innocence."

The practice called *dharna* was used in many places in Gujarat by Brahmins and Bhats to gain a point which could not be accomplished by any other means. Proceeding to the house of the person concerned, or to some other place where he might easily be intercepted, they sat down in *dharna* with poison or a dagger ready for use, threatening to commit suicide if he remained obdurate.

The Marathas nominally divided the country, into which they had introduced themselves, into two parts ;  
**Mehvasi Country.** the one they called *rasti* or peaceable, the other *mehvasi* or turbulent. In the peaceful country a regular revenue was raised, in the turbulent country tribute was levied at the point of the sword ; in the one the decision of the judge was law, in the other justice could not be administered. Amritlal, a competent witness, wrote : ' Though the authority of the Moghal government was maintained by *thanas*, or bodies of troops, in different places, yet the whole extent of the country was intersected by the possessions of the original Rajas, Rajputs, Kolis, and *girassias*, who all bore the general name of *jamindars*'. These *jamindars* were as independent under the Emperor as they afterwards continued to be under the Marathas. Indeed, for some time, while the supremacy was passing

from the former to the latter, they became more powerful and turbulent than they had for a long while been, but gradually sank again before the increasing exactions of the new conquerors.

Mr. Diggle, Major Walker's assistant, wrote of these people in 1804:—‘The *rayats* are a quiet, tractable race of people, and all judicial process would with ease be executed towards them.’ ‘But,’ adds Major Walker in the same year, ‘the Marathas may be considered to be in a constant state of warfare with the *girassias* and Kolis, and they are not numbered amongst the *rayats*. Most of these people, including the Bhils, are thieves by profession, and embrace every opportunity of plundering either public or private property’. A brief summary of Major Walker's and Mr. Diggle's remarks will complete the picture of the tribes whom Maratha justice did not reach. They were not a collective people, but were scattered in small societies, sometimes living in walled villages of their own and sometimes intermixed with the rest of the inhabitants, but all alike holding their peculiar privilege to carry arms. They did not look to the Government for any redress, but determined points of justice at their own free will and pleasure, generally by dint of force rather than by the adoption of more conciliatory measures. The distribution of justice in matters of a civil nature depended entirely upon the will of the head *girassia*, whose customs and rules were not guided by anything which bore resemblance to the system. Should any of the tribe commit a crime, and murders were frequent among them, he threw himself on the protection of the chief, and so it often happened that in the absence of justice one murder led to another committed in retaliation. If the chief exacted some penalty of a guilty party it usually took the shape of an inadequate fine. A promise given to a Bhat or Charan was however generally binding, and even *girassias* occasionally submitted matters to arbitration, a custom of which more will soon be said.

No long pause need be made over this portion of the subject, for it scarcely concerns the Baroda State: it is more interesting to consider what kind of civil and criminal justice was administered to the peaceable people of the plains by their new masters, the Marathas.

In the first place it must be noticed that the government was not limited by positive law, though it was held in check by the customs of the country

**Rasti Country.**

which it was obliged to respect ; or more accurately, to quote Major Walker's words, ' Justice in Gujarat is not administered according to the written law of the several castes, but depends on the will of the persons in whose hands the local authority may be placed.' But a difference must be pointed out in the administration of criminal and civil justice in the old Maratha State. In all disputes concerning property, either between the Government and the individuals or between individuals, the Hindu or Mahomedan Law, according to the faith of the parties, ought to direct the decision. In criminal cases, however, such as a breach of the peace, theft, or murder, the will of the Government determined the punishment.

In the districts the important trust of administering civil and criminal justice was in the hands of the farmer of revenues, whose neglect of everything that offered trouble without a prospect of emolument, naturally, as Major Walker remarked, rendered the subjects restless and dissatisfied. In civil cases the *izardar* or *kamavisdar*, as he was sometimes styled, always demanded one-fourth of the sum which might be awarded by the arbitrators, the whole of which share went to his own use, and the person who gained the cause became answerable for the payment of this fourth. None of the proceedings of the case were committed to writing, beyond that the *kamavisdar's gumasta*, or clerk, entered in his diary the benefits that accrued from the decision of any disputed point. And as the *kamavisdar* seldom resided in the district himself, he was in the habit of appointing a clerk to officiate for him. It was no wonder, therefore, that such dispute of a civil nature as arose concerning landed property and debt were almost always submitted to the arbitration of the *panchayat*.

In criminal cases, again, the *kamavisdar* was the judge. But his power was to a certain degree limited, for he was liable to be called to account by the *sarkar* or Government, for excessive fines, and was not vested with the power of inflicting the punishment of death. In cases of oppression, too, the subjects might complain to the *sarkar* against him, and sometimes they succeeded. The Marathas were not, as a rule, cruel in their proceedings in criminal matters, except in their efforts to ascertain guilt. The usual,

**Farmer of Revenue, the Civil Judge.**

**Criminal cases.**

**Nature of punishments.**

punishments inflicted were fines, imprisonment, or banishment and in very rare cases, death. But almost every crime became commutable for money, and fines were considered a regular branch of the revenue. Of the practice of mutilation more will be said further on.

In Major Walker's time the offending party was in all instances required to give security which was of six kinds ; *fail* or *chalu zamin* was security for good behaviour ; *hazar zamin*, for personal appearance ; *mal zamin*, security for money, property or revenue ; *lila zamin*, permanent security for good behaviour, which was considered more binding than, that first mentioned ; *ad zamin*, additional security ; and a person of the Bhat caste often stood guarantee for the conduct of the offender or for the performance of the engagement, and confirmed the rest of the securities. This extraordinary security was termed *utkantheshvar mahadev*.

A brief description has thus been given of the old system of justice in the Baroda State. There was the *panchayat* at the base, which was the rude and ancient device of people to whom Government could not give prompt and cheap justice ; there were the *kamavisdars* whose real business it was to get money out of the district they farmed, and to whom civil and criminal justice was a strange wearisome task, except in so far that fines brought in money ; and at the head there was the Maharaja himself and his advisers.

From 1802 to 1819 the State was ruled by a Commission, of whom the Resident was a prominent member, and British interference ranged over every part of the administration. It is interesting, therefore, to observe what reforms towards the end of that period the Resident, Captain Carnac, thought possible and what beneficial, if possible. The first Resident wisely contented himself with urging on the members of the administration to devote their attention to the discharge of justice without endeavouring to establish a regular system for this subject, and he encouraged the system of *panchayats*. But Captain Carnac thought that the practice of arbitration as a system of justice could not operate in a large and civilized society where rights were determined not by a written law, but by the innumerable intricacies of local usage. He wished, therefore, to establish courts with positive powers whose decisions might be placed on record to establish

**British Influence,  
1802-1819.**

a body of precedents. *Panchayats*, he urged, were not juries, were not upon oath, decided on points of law and were not subject to the revision of any regular tribunal. They were neither checked in case they decided corruptly nor, if their award was a good one, was there any authority to register and enforce their awards, the matter being left to the leisure and convenience of the tax-gatherers. Hence, he declared, 'arbitration is scarcely ever resorted to in this country in consequence of a mutual concurrence of parties in a suit without the intervention of Government'.

For the above reasons Captain Carnac suggested that a central court should be established at Baroda, wholly distinct from the already existing court of the *kotwal*, or city magistrate, whose heavy work should be considered to be purely magisterial and not burdened with civil duties. This central court, *nyayadhishi*, the Resident wished to see empowered with both criminal and civil powers, and at the head of it he would place a member of the Gaekwad family that the nobles might feel no repugnance to submitting to its decrees.

Hitherto in important criminal matters and in all cases of consequence the Maharaja himself, aided by ministers was the last judge; but the Resident wisely advised that he should have nothing to do with the administration of criminal justice. He was frequently absent from the capital, he was untrained to work, 'above all, the dignity of the Prince, as well as the humane and merciful execution of justice, required that neither the sovereign himself nor his principal advisers should personally adjudge and condemn any criminal. A system of justice should, as much as possible, be independent of the personal qualities of the sovereign who, inclined to indulge in the passions which opportunity tends so greatly to encourage, could not from his exalted position be easily restrained by good advice or fear of consequence'.

In criminal cases the judge decided capital cases to be punishable according to the law of the *shastra* by death, mutilation of the body, perpetual imprisonment or heavy fines, and these punishments might be remitted or only partially enforced at the pleasure of the Sovereign. There frequently arose between the Regent Fatesing and the Resident discussions as to the modes and degrees of punishment to be inflicted.



The philosophic mind may ponder over the probable arguments of these two authorities whose training was most dissimilar. The Prince recoiled from inflicting capital punishment to which the English Resident often urged him, but he had no objection to awarding mutilation, a style of punishment Captain Carnac looked upon as horrible.

Over the Central Court thus established presided a *sarpant* or Chief Justice, Moro Kashinath Abhyankar, and under him were three *pants* or judges, a *shastri* and a *kazi* for the decision of points in Hindu or Mahomedan law. At first it was

**History of the early years of the Central Court.**

looked upon with aversion as an innovation, but it soon became popular. Shortly some cases of corruption occurred and the Court was shunned. But when guilty judges had been dismissed and the pay of those entertained increased in order to diminish the desire for peculation, it regained its popularity. In 1812 Yeshvantrao Bapuji Godbole became *sarpant*, and the reforms alluded to were carried out. The court, *nyayadhishi*, tried every kind of case, both civil and criminal, being both first and final court, and it supplied all want of power in the *vahivatdars* of the districts. It must be noticed that at this time the court, composed of the *sarpant* and three *pants*, retained the form of a *panchayat*. The *pants* recorded their opinions separately, and the *sarpant*, after collecting them, took them to the *huzur*.

**Central Court abolished for a short time.**

In 1833, the post of the President of the *nyayadhishi*, court, was abolished and all the *pants* were done away with. The Dewan Veniram Aditram and Bhau Puranik decided cases with the aid of *shirastedars*. This abnormal state of things continued till Veniram was dismissed, when a judge was once again placed at the head of the court. Though this official was still aided by a *shastri* and a *kazi*, there were no *pants* under the *sarpant*, and the *panchayat* form instituted by Gangadhar Shastri was not revived.

In 1839, the *devghar kacheri* was instituted by Sayajirao Maharaja,

**Changes.**

**Devghar Kacheri, 1839.**

that a person discontented with the decision of the *nyayadhishi*, court, might appeal to the Maharaja. On the payment of a *nazarana* the Maharaja gave him the chance of a

retrial at the *devghar kacheri*. The dangers of this innovation are too evident to require explanation. Fortunately, not long after, in 1845, Bhau Tambekar succeeded in obtaining the withdrawal from the *devghar kacheri* of its appellate powers on the payment of a *nazarana*. It was converted into a joint civil court with the *nyayadhishi* court, though the latter alone retained its criminal jurisdiction. But above the two civil courts he placed the *sadar nyayadhishi* court, of which he himself was the first president.

**Sadar Nyayadhishi  
Court, 1845.**

Five years later (1850) Bhau Tambekar, exercised by the thought that the *darakdars* received high salaries and did little work, instituted a special court, called the *darakdar kacheri*, which was to be a court of appeal from the *sadar nyayadhishi* court in civil matters. Bhimashankar Shastri was its first president, and he was assisted by the *muzumdar*, the *munshi*, Bapu Mairal Shastri, Motilal Samal Parekh, and Jamsedji, *desai* of Navsari. The court continued in existence till the end of Ganpatrao Maharaja's reign when, instead of the *darakdars* deciding cases, Ganesh Ojhe suggested that a *shirastedar* should review the appeals and submit them to the judgment of the Maharaja. The name of 'Special Court' was retained for this arrangement.

**Darakdar Kacheri,  
1850.**

In 1860 Khanderao Maharaja instituted the *Huzur Fauzdari* Court, of which Bapu Shinde was the first president or *fauzdari kamdar*. It was both a magisterial and a criminal court, and it deprived the *nyayadhishi* court of its criminal power. The *izardari* or revenue farming system was then brought to an end, and the *mahals* or sub-divisions were each placed under a *vahivatdar*, now a Government officer. The *vahivatdar* had under him four *shirastedars* or *aval karkuns*, one for revenue, one for civil, and one for criminal cases, and, finally one for the military department. Magisterial work and criminal cases were supervised by the *fauzdari kamdar*; revenue appeals went from the *vahivatdar*'s court to the *Sar Suba*, a post which had lately been created and bestowed on Hariba Dada (1863); finally, appeals in civil suits went to the *sadar nyayadhishi* and then to the Members' Court, after the latter had taken the place

**Huzur Fauzdari Court,  
1860.**

both of the *sadar nyayadhishi* courts and of the 'Special Court'. The Members' Court was composed of Madhavarao Gangadhar, Sakharam Ballal, Naro Vaman and Aba Shastri.

It will thus be perceived that an effort was being made to separate the judicial system into different branches and to introduce order out of chaos. Besides, **1867.** in 1867, at Bhau Shirde's suggestion, three grades of civil courts were formed with varying powers, from which appeals went regularly to the Members' Court.

Maharaja Khanderao attempted to introduce written or printed laws, which naturally, under the circumstances, took the shape of codes. In 1861 a criminal code was framed on British lines so to speak, locally called the first *fauzdari tharav*. It was at first applied to the city of Baroda alone, and next extended to the whole State in 1863. In the same year acts called the first and second *nibandh* were promulgated. By the first, criminal jurisdiction was entrusted to Government servants, *vahivatdars*, *thandars* and *patels*, as was, indeed necessary on the destruction of the *izardar* system. By the second *inamdars* and *dumaledars* obtained some small civil and criminal powers.

A civil code was also framed in 1861, which was revised and amended in 1869-70. It was based on the Bombay Regulations of 1827 and contained also the law of limitation. In the same year a Stamp Act and a Registration Act were also framed. It may be added that in 1865 a Revenue Code was enacted, for the most part compiled from the Bombay Regulations of 1827.

The laws passed by Maharaja Khanderao differed in some points from the British law. Of these the most striking are noted below :—  
**Old Baroda Law.**

**EXECUTION OF DECREES.**—Not only implements of trade and husbandry, wearing apparel, the ornaments usually worn by women, *stridhan* and household utensils but the house or portion of a house of the debtor necessary for the shelter of himself and the family, and also corn sufficient to last for two months, were exempted from attachment and sale in execution of a decree. Imprisonment in default of payment of the amount of a decree was employed as a last resort

and could not exceed three months, except in special cases and with the sanction of the *sarkar* if the amount exceeded Rs. 2,000. Cultivators were released during the cultivating season. The sale of immovable property, especially if encumbered and therefore likely to affect the interest of mortgages was ordered with reluctance.

**LIMITATION.**—Suits for *vatanvritti*, or partitions of ancestral property, for redemption of mortgage, for *stridhan* or wife's portion, for deposits and for maintenance, could be brought at any time. Limitation for suits for the recovery of immovable property was placed at twenty years, for suits on bonds at twelve years, and for suits on an account at six years. The limitation for the execution of a decree was the same as the limitation for a suit according to the nature of the claim.

**INTEREST.**—The code did not allow interest beyond 12 per cent., whatever the written contract might be, and interest beyond the amount of principal was not allowed.

**LIABILITY OF SONS AND HEIRS.**—The Hindu son was liable for the debt of his father with interest, though he may not have inherited property. In the same way the grand-son was liable for the principal, but not for interest. Other heirs were liable if they should have inherited the property of the deceased.

**CRIMINAL CODE**—The killing of a cow was punishable with death. Adultery was punishable with a fine of Rs. 5, and rape with imprisonment for a period not exceeding six months, or with a fine of Rs. 30, or both. Women were punishable for adultery.

In 1871 a *Varisht* (High) Court of final appeals in civil, criminal, and revenue matters was instituted by  
**Varisht Court,**  
**1871.**  
 Maharaja Malharrao. No doubt, this move was meant to give the Maharaja a more constant means of interfering in judicial affairs and of using his influence to the benefit of his purse. Malharrao upset many of Khanderao's real attempts at reform and effected a general, but fortunately a very temporary, derangement by a partial return to the *izara* system and by reviving the bad old custom of receiving *nasaranas* from applicants

Hitherto we have been considering the formation of the central court or courts, and have deferred all detailed notices of the district courts. In them there have been, of course many changes from time to time, and perhaps the best way to understand what was their system, is to take one *kalambandi*, or set of instructions. Let us, for instance, take that of 1825-26, or Samvat 1882, as typical of what preceded and followed ; at the same time bearing in mind that the *kalambandi* was very possibly not closely observed by the farmers of revenue.

In civil cases the *kamavisdar* or *vahivatdar* was to be assisted by a *panchayat*, of which he selected the president, the hereditary officers of the district one member, the inhabitants of the place a third, the defendant and the plaintiff a fourth and a fifth respectively. In ordinary criminal cases the *kamavisdar* or *vahivatdar* was empowered to try alone. In cases of graver nature he took the *hazar zamin*, reported the matter to Government, and called for the assistance of the *panchayat*. All cases, of course, were to be tried according to conscience and religion ; and, if the *panchayat* gave a deliberately false decision, a new one was to be formed, and the guilty *panchayat* to be fined one-tenth of the value staked in the dispute, the proceeds going to the *panjrapole*, or institution for the maintenance of old and sick animals. In 1824 a general Stamp Act had been passed, and it applied to these courts. In suits of movable property there was a limit set of twelve years, instead of twenty fixed by Gangadhar Shastri. In suits of immovable property there was no limitation of time, but, unless settled by arbitration, the *vahivatdar* could only record his decision and send it up to the *huzur*. By this *kalambandi* criminal offences to be tried were classified as theft, dacoity and robbery, grievous hurt and slander. In punishing the offender, the court for a first offence might take as much as one-twelfth of his property, for a second offence one-tenth, for a third offence one-sixth ; or, if the offender had no property he might be imprisoned in chains for four, six, or seven years. Certain crimes were now more particularly noticed, such as the theft of corn, defamation and adultery. If found guilty of the last, the offender, when worth Rs. 100, had to pay Rs. 5, fine ; when worth less than Rs. 1,000, he had to pay Rs. 50 ; when worth Rs. 10,000,

he had to pay Rs. 100. The heaviest fine for adultery was Rs. 500.

Raja Sir T. Madhavrao created a new judicial department based mainly on the system in vogue in British India. Under Maharaja Khanderao's system the *vahivatdar* exercised civil powers but now the revenue officers were entirely deprived of these powers and civil (*munsiff*) courts were instituted for civil cases in each taluka or for a group of two or three smaller talukas. Criminal work upto 2nd class was to be done by the *vahivatdar* under the designation of *Mahal Fauzdari Nyayadhish*, while the Divisional Naeb Subas were 1st class magistrates, for their sub-divisions. In each district, a district court was opened for original work above the powers of *munsiffs*, for hearing appeals from the *munsiffs*' decisions, and for the trial of sessions cases and criminal appeals on the magistrate's orders.

An attempt had been made to establish a court in which certain privileged persons might be tried. These **Sardar's Court.** were the members of the Gaekwad's family, the nobles, that is, the *sardars*, the *darakdars* and their representative retainers and servants, in all about 800 people. Sir T. Madhavrao has described in one of his Administration Reports the position *sardars* attempted to maintain, with regard to the administration of justice. 'The Sardars', he writes 'desire that they should be held exempt from the jurisdiction of any constituted court, and that every matter against them should be the subject of investigation and adjudication by the Maharaja and the Minister alone'.\* This privilege for obvious reasons, the Minister refused to grant, though to conciliate the *sardars* a court was established for them, but not for all their servants and followers.

The new court specially instituted in honour of the *sardars* consisted of a judge, the *siledar bakshi*, the *sibandi bakshi* and a *sardar* and *darakdar* appointed from time to time. Every case was tried by the judge and one other member of the court. All civil suits and criminal charges wherein the offences may be compounded might, in the

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\* Administration Report 1877-78.

first instance, be referred by the court to arbitration. If not thus settled, the court proceeded with the trial. If the two members of the court did not agree, their respective opinions were committed to writing and sent to the High Court for orders. Appeals lay to the High Court and all decisions of the High Court were subject to revision by the *Huzur*. Thirteen\* of the *sardars* had the right to appeal direct to the High Court or the Minister, but, if they adopted the latter course, they had to appeal in person. No punishment of any kind could be passed on these thirteen without the previous sanction of the *Huzur*, and no sentence of imprisonment could be passed on any person subject to the jurisdiction of the *sardar's* court without such sanction.

This special court for the *sardars* was in existence till the year 1904. Experience of over thirty years of its working having shown that the court had not sufficient work, and that it was not necessary to maintain such a costly institution, it was arranged to abolish it and to hand over the work done by it to the city munsiff and city judges' Courts according to the limit of their jurisdiction.

Sir Lewis Pelly during the interregnum which followed on the deposition of His Highness Malharrao, had withdrawn from the *sardars* the civil and criminal jurisdiction which some of them possessed in *inam* villages. This having caused some dissatisfaction Raja Sir T. Madhavrao affected to restore this jurisdiction by granting special *sanads* of honorary magistrates, provided the *sardars* promised themselves to discharge the duties of a judge and not to devolve them on mere clerks. The special *sanads* are of three classes. By the first, the *inamdar* has power to fine upto Rs. 15, or, in default, imprison the offender for fifteen days. By the second class *sanad*, the *inamdar* has power to fine upto Rs. 10, or, in default, imprison for 10 days. By the lowest *sanad* the *inamdar* may fine Rs. 7, or, in default, imprison for five days. The jurisdiction is limited to cases of simple hurt, abuse and theft of property valued at less than Rs. 10. This arrangement is still in force.

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\*Six members of the Pandhre family, Narayanrao Raje Ghorpade, the Nawab of Baroda, Mir Kamal-ud-din, Mir Ibrahim Ali, Mansingrao Jadhav Jotiajirao Phakade and Dost Muhammad Jamadar.

Sir T. Madhavarao did not like to make any new laws for the State. He wanted to leave this task for the young Maharaja when he took the powers of the administration in his own hands. He was therefore content to order that when any of the lower courts found the State law to be defective, a reference should be made to the *Varisht* Court which on passing its decision, was to follow the spirit of the British Indian Law in most instances. In particular was the Indian Penal Code consulted; and it may be said that though not expressly made law, this Code was followed in all criminal courts. When the *Varisht* Court passed a decision of this kind, and the law was amended, circulars to notify the fact were sent out by the *Huzur*. As regards evidence, torts, and contracts, no law had been passed, but the spirit of the British Indian Law was followed. Great weight was given to the custom of the country, in suits dependent for solution upon caste-customs and feelings.

The constitution of the courts in Sir T. Madhavarao's time differed very little from that of the courts in the British territory. A few peculiarities may, however, be noted as interesting in the powers and procedure of the courts.

In the Baroda City was placed the old *Varisht* or High Court, with a Chief Justice and one Judge. It received the following powers :—

1. CIVIL.—Final appeal in civil cases; extraordinary power to try original cases.
2. CRIMINAL.—Final appeals in criminal cases; extraordinary powers to try any original case; could sentence upto 14 years imprisonment; fine to any amount; and award thirty stripes. Higher sentences were subject to confirmation by the *Huzur*.
3. GENERAL.—General power of superintendence and revision over all the civil and criminal courts; power of hearing appeals against acquittals and for enhancement of punishments.

The courts of the District Judges being new institutions in a country where hitherto all power had been vested in the revenue authorities, it was thought necessary for the sake of prestige to grant



the powers of a sessions judge to the *Suba*, or Collector. All appeals against the decision of the magistrates were presented to the *Suba* as sessions judge and he either decided or sent them to the sessions judge for disposal but it was not intended that he should try sessions cases. The powers of the magistrates were similar to those of the three classes mentioned in the British Code of Criminal Procedure ; but, the punishment of flogging could not be inflicted without the previous confirmation of the sessions judge. The limit of the powers to imprison, vested in the sessions judge, was seven years. Should a more heavy sentence seem necessary, he tried the case and referred it with his opinion to the *Varisht* Court. The *Varisht* Court could pass a sentence of fourteen years' imprisonment ; should a heavier sentence appear necessary, the confirmation of the *Huzur* must be obtained.

There was a great freedom of appeals, and no enhancement of the sentence was permitted except to the *Varisht* Court. An appeal lay from the magistrate to the sessions judge and from him, if he rejected it, to the *Varisht* Court. As a court of revision the *Varisht* Court could, within six months from the date on which it was passed, enhance a sentence, and within the same period hear an appeal against an order of acquittal. The sessions judge could, in special circumstances, try a case which had not been committed to him by a magistrate. This provision was intended to meet offences which must be promptly and effectively punished.

Bail was granted more freely than by the Code of Criminal Procedure. Only murder, dacoity and riot of a serious nature were non-bailable offences. Thefts under Rs. 10, abuse and petty hurt were compoundable offences. There were no summary trials, and assessors or juries were not employed.

There was a form of legal punishment though resort may not often be had to it. It was called *dhind* and consisted of a sort of public disgrace. The culprit could be taken in procession through the streets, seated on a donkey, and having his face blackened. By Maharaja Khanderao's *Faujdarī Nibandh* banishment from the Baroda State might presumably

be inflicted. The punishments allotted to crimes were generally lighter than those awarded by the Penal Code.

The rate of court-fees for all suits and appeals ranged from 5 to 6½ per cent. of the value of the suit, and no maximum amount was fixed. The result of this was that in suits upto Rs. 2,000 the Baroda court fee was lower than in the British courts, but it became heavier on suits above that amount. There were no fees for complaints regarding non-cognizable offences or on summons and notices, warrants and proclamations. *Vakils* were charged 20 per cent. on the amount of fees they were allowed to take according to the rates fixed by law.

Bonds, deeds of purchase and mortgage, etc., were not required to be executed on stamped paper, unless they were produced as evidence in court. Under the registration law certain documents relating either to movable or to immovable property, or to pecuniary transactions, were to be registered but no limit to time was fixed for the registration, and the person benefitted could give the document in evidence on payment of the registration fee of one per cent. of the value of the property, and of a penalty of the same amount.

Raja Sir T. Madhavrao's administration had instituted reforms in every department of the State and it had created several new departments, but in no direction had its energy been so conspicuous as in the establishment of an efficient judicial department. It is difficult to calculate the greatness of the results which have sprung from this portion of Minister's labours. They were evidenced by the diminution of crime within the State and on the borders, the growth of confidence among the people, and the increase of respect accorded to the State tribunals by the officers of neighbouring governments. In H. H. Malharrao's time the condition of anarchical lawlessness, brought about by a total absence of justice called for repeated commissions and the severest warnings of the Government of India. In 1878-79 the Resident, Mr. P. S. Melvill, C. S. I., who had for a great number of years been Judicial Commissioner in the North-West Provinces, wrote : ' The judicial department of the State is now established on a firm basis. It is sufficient for the work, is well paid, is officered, except in some of the

posts of the lower grades, by thoroughly qualified men, many of them have been trained in the British service, and the work is done generally in a highly satisfactory manner."

Although Raja Sir T. Madhavrao had thus organized the judicial department on modern lines, it was after  
**Reforms by Maharaja Sayajirao III.** His Highness Maharaja Sayajirao III assumed the reins of Government in his own hands in 1881 that the real reforms in the department were inaugurated. Since then, the constitution and powers of courts have been revised, old laws have been amended and new ones provided where they did not exist, and the administration of justice has been brought to such a high state of efficiency and integrity that the decrees passed by the Baroda Courts are executed in British India as if they were passed by the British Courts themselves.

The first item of reform which His Highness took up in hand was the most difficult task of amending the old laws and providing new laws for his people. As has been stated before during the regime of the former rulers of Baroda, we find little of regular enactments. Where directions in the nature of law were necessary, they assumed the shape of *kalambandi*, that is articles of memorandum drawn up for the guidance of the officers concerned. The first attempts towards codified law made by Maharaja Ganpatrao and Khanderao, were rudimentary in their character; they were copiously supplemented by circular orders and rules during the administration of Raja Sir T. Madhavrao. But the minister cautiously abstained from causing any radical change. Such changes were left to be worked out during the personal government of His Highness Maharaja Sayajirao. One year after assuming the reins of government in 1881 His Highness formed a Law Committee to look after the work of legislation. The Committee met and worked up to the year 1890, by which time several Acts of which the more important related to Stamps, Registration and the Police were framed. But as the Law Committee which consisted of the judges of the High Court, could not spare sufficient time to look to the expeditious despatch of legislative business, His Highness in 1892 asked Mr. Gadgil, a retired judge, to prepare a draft of the Civil Procedure Code on the model of the British Code (Act XIV of 1882). The code was accordingly drafted

and it became law in 1896. Meanwhile in 1892, His Highness had appointed Mr. Naylor of the Bombay Civil Service to be Judicial Commissioner of Baroda. He drafted the new Penal, Criminal Procedure, and Police Codes, for the State ; also a General Clauses Act, such an Act being essential for the simplification and interpretation of codified language. All these drafts, which brought the State laws in harmony with the corresponding laws in British India, have been in force for over two decades.

Mr. Naylor retired in 1896. and the Law Committee continued to discharge its legislative functions. Its work was transferred to the *Varisht* Court, which with the assistance of the Naeb Dewan drafted the Transfer of Property Act and revised the Registration Act in 1901-02. The two social measures, the Hindu Widow Re-marriage Act, and the Freedom of Conscience Act, passed in 1902 mark an epoch, in that they illustrate the keen personal interest His Highness has ever taken in social reform: for they owe their existence on the Baroda Statute to his influence.

In 1904, His Highness made a bold attack on the custom of child marriage. A draft Act which aimed at checking such marriages was published and public comment was invited. While the draft in principle met with no opposition, but was rather greeted by unanimous approval, the age limit fixed therein was fiercely opposed. This was met by the reduction of age limits from 18 and 14 to 16 and 12 for boys and girls respectively. Marriages below this limit have been made punishable. The Act has been in force for nearly 20 years, and has undoubtedly served its purpose.

In 1904 the work of legislation was transferred to the newly created Legal Remembrancer's department. The Legal Remembrancer in addition to the work of legislation, as the consulting lawyer of Government advises it in all its departments on legal questions connected with the administration of public affairs, and in respect of legal proceedings in which it is concerned or interested. He also acts as the conveyancing lawyer of Government and is always consulted in drawing up all important deeds on behalf of or for Government.

**Creation of the Legal Remembrancer's Department, 1904.**

His Highness, regarding the co-operation of the people as of the first importance, has established village *munsiff's* courts, to be presided over by fit persons chosen from the villagers themselves.

**Local Self-Government.**

An Act to regulate such courts was passed in 1901. This has brought justice to the doors of the people. A further impetus was given to an easier settlement of village disputes by the appointment of *madhyastha panchas* or conciliators in all important talukas. They persuade the parties appearing before them to come to an amicable settlement in money claims upto Rs. 100 and in many cases such settlement is usually effected to the satisfaction of the parties concerned.

His Highness ordered the preparation of a codification of Hindu Law in 1905. In view of the natural sensitiveness of the Hindus in regard to legislative interference with matters closely touching their religious usages and observances, no such attempt has yet been made in British India where fears have been expressed that such a codification of Hindu Law would crystalize it, and prevent its growth. The codification has however been successfully carried through in Baroda, and it is no longer necessary for its people to wade through complicated old text books, all the essential principles having now been embodied in a few simple rules.

**Codification of Hindu Law.**

The Hindu Son's Liability Act (1908) had also effected a radical change in the Law and brought it into conformity with the prevailing notions of equity and justice, by freeing Hindu sons from their personal liability for ancestral debts. The Civil Marriages Act of 1908 marks an advanced step in social legislation and legalises marriages under contractual forms unfettered by any ceremonial scruples. The Trust Act passed in 1907 follows in the wake of the Contract and Transfer of Property Acts, and regulates the equitable relations of persons standing in fiduciary relationship. The juvenile population of the country never escape His Highness's attention and he is careful to direct his endeavours towards their reformation as well as their culture. The Criminal Procedure Code has been so amended, as to enable criminal courts to mete out a considerate treatment to juvenile offenders; there is an arrangement for a separate treatment of such offenders in jails; and

**Reform Laws.**

separate Childrens' Courts have been established under the Childrens' Court Act.

A few other reforms deserve to be specially mentioned. Before 1907 no suits could be brought against the State, in the judicial courts. By an amendment in the Civil Procedure Code in 1907 this bar was removed and the people are now free to plead their cause against Government before the judicial tribunals.

Original civil suits of whatever nature and value were till 1890-91 conducted under one and the same procedure and regular and special appeals were allowed both in petty bond suits and in suits relating to immovable property. In petty cases this involved parties in heavy expense. Further, in some cases parties after proceeding with their suits in three courts presented *rajinamas* compromising their claims out of court and sometimes allowed judgment to go against them by default. The time of the courts was thus unnecessarily taken up. To remove these defects His Highness thought it expedient to invest some original courts with final jurisdiction in petty cases and in October 1890 passed an Act called *Nana Davano Nibandh*, laying down the procedure to be followed in small cause suits. The special features of the procedure laid down for the conduct of small cause suits are that the summons issued on the defendant is one for final disposal of the suit, and not for framing issues; the depositions of witnesses are not to be recorded in full but only a memorandum of the same is to be made; the decrees passed are not appealable but final; and the judgment is to contain only issues and findings on them but not necessarily the reasons for arriving at those findings.

Similar changes were also made in the year 1890, in the procedure for the trial of petty criminal cases. Prior to that year cases of every description were tried under one and the same procedure and regular and special appeals were allowed in all cases of every kind. In view of the necessity for the speedy dispensation of justice His Highness sanctioned rules for the summary disposal of petty criminal cases. Besides these, rules for the trial of cases by benches of magistrates were framed and

sanctioned. Benches of city magistrates of the 1st class for summary trials were first constituted in January 1892, and the benches in other places in March following.

Honorary Magistrates have been nominated at Baroda, Petlad, Navsari, Kathor, Patan. Kadi, Amreli and at some other places to try offences coming under the Summary Trial Rules. First class magistrates having summary powers form a bench with one of the local honorary magistrate and the bench so constituted summarily dispose of such offences as are included in the 9th schedule of the Criminal Procedure Code. No appeal lies against a sentence not exceeding fifteen days imprisonment or a fine of twenty five rupees. By the end of 1920-21 there were 22 honorary magistrates in the State.

The *Kabja Nibandh*, the Possessory Courts Act, came into force on the 1st August 1895 and under it great changes were effected in the procedure then adopted for the recovery of possession of land and other property, of which the parties have been dispossessed otherwise than in due course of law. The *nibandh* enacts that there shall be civil courts styled "*Kaber nyayadhishi*" in all places where deemed necessary. Appeals which were allowed under the old law have been disallowed and the decision passed in possession suits under this Act became final. The parties may, however, if dissatisfied file a regular suit in the ordinary civil courts.

For several years before 1904 His Highness had endeavoured to bring about a separation of the judicial and executive duties. The taluka executive officers (*rahivatdars*), used to try all criminal cases in years past, while the taluka judicial officers (*munsiffs*) took cognizance of civil cases only. This arrangement was open to many objections. In the first place, the *rahivatdars* were unable to devote that degree of attention to their executive and revenue work which was consistent with the discharge of their judicial duties. His Highness, however, did not desire to introduce any sudden change. He discussed the matter with the highest officers of the State, and their recorded opinions show a thoughtful consideration of all the various aspects of the question.

After careful consideration, His Highness came to the conclusion that the separation should be effected. The officer who is virtually the prosecutor should not be the judge. The officer who is virtually the plaintiff in the matter of revenue demands should not exercise magisterial powers. The officer who is the head of the district or the taluka should be free from the suspicion of doing executive work with the help of criminal powers. The policy was cautiously and gradually carried out. It was directed that three-fourths of the criminal cases should be tried by *munsiffs*, and one-fourth only should be tried by *vahivatdars*. The bulk of the criminal work was thus made over to trained judicial officers who performed no executive or revenue work; a small portion of the work was till 1906 left in the hands of the executive and revenue officers. But experience having shown that even this small proportion of criminal work should go to the *munsiff*, if it was to be properly done, the scheme for the separation of executive and judicial functions was revised and finally adopted *in toto* in 1907-08, and the additional *munsiff* courts necessary were sanctioned. All criminal and civil work is now performed by *munsiffs* who have their courts in almost all the talukas; while the revenue and executive officers devote all their time to their legitimate revenue duties.

The judicial policy of the State has aimed at securing uniformity and certainty in laws, and procedure; dispatch in the disposal of work; and the co-operation of the people. For the attainment of this last object, it was directed in 1901 that the trial of offences other than those against the State, and those punishable with death, imprisonment for life or for a period of ten years and above, should be held with the help of assessors in the districts of Baroda and Navsari. As the experiment proved successful, the order was extended to other two districts in 1903 and was finally made permanent in 1911. Trial by jury was introduced in 1908-09 experimentally in the case of less serious offences coming before the sessions judges of Baroda and Navsari. As the experiment proved successful the system of trial by jury was introduced in the other two districts in 1910 and made permanent. By the system of trial of sessions cases with the aid of assessors and jurors His Highness's object of securing the co-operation of the people in judicial work has undoubtedly been forwarded.



With the same object the system of investing village munsiffs with power to decide suits upto Rs. 30 when sitting alone, and upto Rs. 60 when sitting in bench was introduced in 1903. As it was

**Village Munsiffs and Village Magistrates.**

found from experience that powers of village munsiffs when sitting in bench could be increased with advantage, they were raised from Rs. 60 to Rs. 100 in 1921. Intelligent *patels* or village headmen have been empowered to try cases relating to petty thefts of agricultural produce, assault, simple hurt, nuisances and so on, and to award punishments upto a fine of Rs. 5 or imprisonment in the village *chowra* for 48 hours. The results of these experiments are watched with keen interest. It is the desire of His Highness to extend this system so that the villagers may become accustomed to settle their own petty differences, thus avoiding the trouble, the expense, and the demoralising effects of constant litigation. Lastly, His Highness has directed that a judicial conference, presided over by the Chief Justice, should be held once in every two years wherein leading citizens may also be invited to take part in addition to the officers of the department and pleaders. Many interesting suggestions for the amendment of existing law and procedure are made at the conference and they receive due consideration at the hands of Government.

The institution of *madhyastha panchas* or conciliators, which has been the most popular of all the institutions of like nature was introduced in the year 1904.

**Conciliators.**

They are empowered amicably to settle claims upto the value of Rs. 100 and based on monetary transactions. Applications before them do not require stamps. In the beginning it was directed that in places where these conciliators were appointed the law courts should not entertain any suits falling within the conciliator's jurisdiction, without his certificate; but it has been subsequently ordered that it depends upon the will of the suitor, whether he will first seek redress before a conciliator or go direct to the court. The duty of the conciliator is first to bring about an amicable settlement between the parties, and, failing that, to give a certificate to the plaintiff permitting him to file his suit in the ordinary court. By this system, justice is made less costly and more easily accessible, and the interests of the ignorant peasantry are more efficiently safeguarded.

In order to ensure the efficiency of the institution it has been directed that a person securing the majority of the votes of the members of the various village *panchayats* of the group, should generally be appointed a conciliator provided he is competent in other respects. Thus every possible precaution is taken to make the institution a really useful one.

Persons who had passed the necessary examination in British India, or who had been given *sanads* on account of their special qualifications, were, till the year 1884, allowed to practise as pleaders or *mukhtyars*. It appearing necessary that those who had not passed an examination should not be allowed to practise as lawyers, needful test was laid down and the first examination of candidates for the office of *vakil* and *mukhtyar* was held in November 1885 by a committee over which the third judge of the *Varisht* Court presided. Rules for admission, as *vakils* or *mukhtyars*, of persons who had passed the necessary examination either in British India or in the State were framed and published in 1892. The *mukhtyar's* examination was discontinued after some time but the pleaders' examination is still held, and those passing the examination, are given a *sanad* to practise in all Courts throughout the State except the *Varisht* Court.

Formerly public prosecutions, in the magisterial courts, were conducted by police officers. Experience having shown that it would be more conducive to justice if qualified pleaders were also engaged in the lower courts, as they had been in the District Courts and High Court, His Highness empowered the Legal Remembrancer in 1908 to appoint properly qualified prosecutors in the magistrate courts also. This had naturally led to a more efficient conduct of the case.

The work in the *Varisht* Court having increased the number of judges was increased from 2 to 3 in 1889. The appointment of a registrar for the *Varisht* Court was sanctioned in 1891, so that the time of the judges may not be wasted in unimportant details. The experience of a decade having shown that the administrative work of the *Varisht* Court had sufficiently increased, a post of an assistant registrar was created in 1901. The registrar, who is called the *mukhya kamdar*

and is of the assistant judge's grade, looks to the routine work of the civil side of the *Varisht* Court and inspects the subordinate *munsiffs'* courts during four months in the year; while the assistant registrar, who is called the *Tapasni Kamdar*, attends to the routine work of the criminal side and inspects the extracts of judgments of criminal cases sent to the *Varisht* Court by subordinate magistrates. If it is found that the sentence awarded in any case is inadequate, or that there has been some irregularity in procedure, it is the duty of the assistant registrar to bring the facts to the notice of the Chief Justice.

There was no summer vacation in courts before 1906-07. It was feared that a long vacation would lead to congestion of cases and that it would be difficult to arrange for the magisterial work of the sub-judges. The experiment of having a summer vacation was however tried for the first time in 1906-07. It has been found that while work does not suffer either in quantity or quality, a much needed respite is afforded by this vacation to a class of officers who have much brain work to do. All the courts are closed for all sort of civil work during the vacation, but sub-judges courts are kept open for criminal work and after retaining two or three *munsiffs* in a district according to requirements to do purely criminal work of all the talukas, the rest are given vacation. It has been laid down however that a court having heavy arrears should not be closed during the vacation, and that the civil work in that court should be carried on as usual.

Important decisions of the *Varisht* Court, and the *Huzur Nyaya Sabha* are printed every month in the form of **Law Reports.** Law Reports, on the lines of similar reports published by the different High Courts in British India. The Baroda Law Reports have already filled thirty-one annual volumes.

All the courts have law libraries which are fairly well-stocked. The pleaders practising in a court are bound to be members of its law library, for which they pay an annual contribution of Rs. 6 to 12. The funds so raised are supplemented by grants from Government.

The number, powers, and location of courts at the end of the year 1921-22 were as under :—

The *Varisht* (High) Court is the supreme tribunal in the State. Nevertheless, the Maharaja has the power of revising the decisions of the *Varisht* Court; and in the exercise of this power His Highness is advised by the *Nyaya Sabha*, answering to the Privy Council. The *Nyaya Sabha* consists of three members including a judge of the *Varisht* Court, who is not concerned with the decree or judgment appealed against. Appeals to the *Huzur* from the decree of the *Varisht* Court lie in such civil suits in which the value of the subject-matter of dispute is Rs 5,000, and above in the case of immovable property, and Rs. 15,000 and above in the case of movable property. Appeals also lie from any final decree of the said court in cases in which some difficult or doubtful question of law or of custom having the force of law is involved, provided a certificate to that effect is given by the *Varisht* Court. •

The *Varisht* (High) Court at the capital of the State with a Chief Justice and two puisne judges is the highest judicial tribunal in the State. It does not exercise original civil jurisdiction but has got appellate and revisional jurisdiction in civil as well as in criminal matters. It can pass sentence of death or life imprisonment, but a sentence of banishment is subject to confirmation by the *Huzur*.

Next below the *Varisht* Court come the courts of the District and Sessions Judges. Each of the four districts of Baroda, Kadi, Navsari, and Amreli has a district court; and for the Baroda City there is a separate district court. Okhamandal is now regarded as a separate district, and the Commissioner has been invested with the powers of the district sessions judge for the area under his charge. A district court has got power to try original civil suits upto any amount, to hear small cause suits upto Rs. 500, and to hear appeals from the decrees and orders of *munsiffs*. In criminal matters it is

called the "Sessions Court" and can try cases committed to it by the subordinate magistrates. In such cases it can pass any sentence except that of life-imprisonment, banishment, or death which must be referred to the *Varisht* Court for confirmation. It is also empowered to enquire into the legality of any judgment, sentence or order passed by any subordinate criminal court and to send the same for revision to the *Varisht* Court if it deems it desirable.

Joint or Assistant Judges are appointed when necessary. The powers of a joint judge and of a district and sessions judge are the same in both civil and criminal matters; an assistant judge has the same powers in civil matters; but in criminal matters an appeal lies to the sessions judge on any sentence of imprisonment upto seven years passed by an assistant sessions judge, while a sentence of more than 7 years' imprisonment requires the confirmation of the sessions judge.

Below the district court come the courts of the taluka *munsiffs* and magistrates. Every *munsiff* has power to hear civil suits upto Rs. 10,000. He is also a first class magistrate for the taluka, or talukas under his charge. There are twenty-four *munsiffs'* courts in the State; of these eight are in the Baroda district, Baroda, Petlad, Padra, Karjan, Sinor, Dabhoi, Sankheda and Savli; nine in the Kadi district, at Dehgam, Kadi, Kalol, Vijapur, Mehsana, Visnagar, Sidhpur, Patan and Chanasma; four in the Amreli district, at Amreli, Dhari, Kodinar and Dwarka; and only three in the Navsari district, at Vyara, Kathor and Navsari.

Where specially empowered a *munsiff* tries small cause suits upto Rs. 100, when he sits alone and upto Rs. 300, when forming a bench with another *munsiff*. In criminal matters he can pass a sentence upto 2 years' imprisonment and can fine upto Rs. 1,000.

The territorial jurisdiction of the several *munsiffs'* courts at the end of the year 1921-22 is shown in the following table :—

No.	Name of the Court.	Territorial jurisdiction.
<b>Baroda District.</b>		
1	Baroda City Munsiff's Court	Baroda City ; Baroda and Vaghodia talukas.
2	Padra „ „	Padra taluka.
3	Karjan „ „	Karjan „
4	Sinor „ „	Sinor „
5	Dabhoi „ „	Dabhoi taluka and Tilakwada <i>peta</i> taluka.
6	Sankheda „ „	Sankheda taluka.
7	Savli „ „	Savli taluka.
8	Petlad „ „	Petlad taluka and Bhadrans <i>peta</i> taluka.
<b>Kadi District.</b>		
9	Dehgam Munsiff's Court	Dehgam taluka and Atarsumba <i>peta</i> taluka.
10	Kadi „ „	Kadi taluka.
11	Kalol „ „	Kalol „
12	Vijapur „ „	Vijapur „
13	Mehsana „ „	Mehsana „
14	Sidhpur „ „	Sidhpur „
15	Patan „ „	Patan „
16	Visnagar „ „	Visnagar and Kheralu talukas.
17	Chanasma „ „	Chanasma taluka and Harij <i>peta</i> taluka.
<b>Navsari District.</b>		
18	Kathor Munsiff's Court	Kamrej and Mangrol talukas.
19	Navsari „ „	Navsari and Gandevi talukas.
20	Vyara „ „	Vyara, Songadh and Mahuva talukas and Salher <i>peta</i> taluka.
<b>Amreli District.</b>		
21	Amreli Munsiff's Court	Amreli and Damnagar talukas and Ratanpur and Bhimkatta <i>peta</i> talukas.
22	Dhari „ „	Dhari taluka.
23	Kodinar „ „	Kodinar „
24	Okhamandal „ „	Okhamandal taluka and Beyt <i>peta</i> taluka.

Below the taluka *munsiffs* come the village *munsiffs*' courts. At the end of the year 1921-22 there were 4 such courts. These courts exercise jurisdiction over a village or a group of villages and are empowered to decide suits relating to money matters upto Rs. 30 when sitting alone and Rs. 100 when sitting in bench with a *panch*.

The work turned out by the civil courts in their original jurisdiction during the last six years is shown in the following table:—

Year.	Suits filed.	Disposed of including old pending cases of the previous year.	Pending at the end of the year.
1916-17 .. .. .	19,377	18,030	4,578
1917-18 .. .. .	15,174	15,846	3,906
1918-19 .. .. .	15,394	14,760	4,540
1919-20 .. .. .	20,942	19,621	5,861
1920-21 .. .. .	20,466	20,874	5,453
1921-22 .. .. .	21,412	21,104	5,761

Classifying the suits which are divisible into ordinary and small causes according to subject matter their percentages stand as follows:—

Classification.	Percentages.					
	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
<b>ORDINARY SUITS.</b>						
Relating to money matters .. .. .	73.7	71.3	68.6	74.5	72.5	73.4
Relating to immovable property .. .. .	22.1	23.4	26.3	20.1	22.3	21.4
Relating to other matters .. .. .	4.2	5.3	5.1	5.4	5.2	5.2
Total .. .. .	100	100	100	100	100	100
<b>SMALL CAUSE SUITS.</b>						
Relating to contracts .. .. .	97.6	96.0	91.7	95.7	92.5	94.3
Relating to damages .. .. .	4	1.0	3.2	1.9	2.5	1.3
Relating to the recovery of possession of the value of movable property .. .. .	2.0	3.0	5.1	2.4	5.0	4.4
Total .. .. .	100	100	100	100	100	100

The file, valuation, disposal, average duration, etc., of suits was as under:—

## ORDINARY SUITS.

Year.	Cases filed.	Valuation in rupees.	Disposed off including pending cases.	Average duration in days.		Pending at the end of the year.
				Contested.	Non-contested.	
1916-17 .. ..	8,132	22,71,970	7,403	164	32	2,860
1917-18 .. ..	6,302	28,14,314	6,581	212	57	2,581
1918-19 .. ..	6,234	27,04,291	5,741	260	66	3,074
1919-20 .. ..	10,052	22,69,073	9,150	245	86	3,976
1920-21 .. ..	8,861	43,02,714	9,024	229	79	3,813
1921-22 .. ..	8,858	40,63,884	8,641	212	77	4,030
SMALL CAUSE SUITS.						
1916-17 .. ..	11,245	6,94,502	10,627	55	30	1,718
1917-18 .. ..	10,590	6,08,988	9,265	68	36	1,325
1918-19 .. ..	10,485	6,51,486	9,019	58	37	1,466
1919-20 .. ..	12,356	7,84,722	10,471	59	40	1,885
1920-21 .. ..	11,605	8,40,275	11,850	59	41	1,640
1921-22 .. ..	12,554	9,15,724	12,463	68	33	1,731

The file and disposal of *darkhasts* was as follows:—

Year.	Filed.	Disposed of including old pending cases.	Pending at the end of the year.	Average duration in days.
1916-17 .. ..	18,177	17,506	3,832	146
1917-18 .. ..	12,607	13,219	3,217	160
1918-19 .. ..	9,726	10,150	2,793	182
1919-20 .. ..	16,466	15,793	3,466	163
1920-21 .. ..	16,522	16,355	3,633	154
1921-22 .. ..	17,829	17,494	3,968	177

The following table shows the percentage of modes in which *darkhasts* were disposed of:—

Year.	Stayed at the request of parties.	Struck off the file.	Dealt with by <i>rajinama</i> s, etc.	Disposed of by actual execution.
1916-17 .. ..	21·1	19·2	43·7	16·0
1917-18 .. ..	20·0	24·4	35·4	20·2
1918-19 .. ..	21·0	21·0	38·0	20·0
1919-20 .. ..	22·1	20·7	41·3	15·9
1920-21 .. ..	21·6	20·2	43·3	14·9
1921-22 .. ..	24·4	19·7	41·1	14·8



The various ways in which satisfaction of *darkhasts* was effected in cases wherein the aid of courts was solicited were as shown below :—

Year.	By actual payment of money.	By delivery of possession	By sale of immovable property	By sale of movable property.	By imprisonment of judgment debtors.	By giving periodical instalments.	Total.
DARKHASTS IN ORDINARY SUITS.							
1916-17 ..	54·6	17·7	22·0	3·5	1·7	0·5	100
1917-18 ..	56·6	19·9	20·4	2·1	0·8	1·2	100
1918-19 ..	53·0	20·0	17·0	4·0	2·0	4·0	100
1919-20 ..	55·8	18·6	19·3	3·2	0·5	2·6	100
1920-21 ..	49·9	22·3	21·5	3·9	0·9	1·5	100
1921-22 ..	48·5	19·8	22·1	6·2	1·5	1·9	100
DARKHASTS IN SMALL CAUSE SUITS.							
1916-17 ..	92·5	0·2	0·0	5·1	1·1	1·1	100
1917-18 ..	95·2	0·0	0·0	3·4	0·7	0·7	100
1918-19 ..	87·1	0·9	0·0	8·0	2·0	2·0	100
1919-20 ..	93·7	0·1	0·0	3·6	2·1	0·5	100
1920-21 ..	89·3	0·0	0·0	7·1	2·5	1·1	100
1921-22 ..	87·2	0·1	0·2	8·7	2·9	0·9	100

The file, disposal, valuation and average duration of civil appeals was as follows:—

Year.	File.	Valuation in rupees.	Disposed off including old pending cases.	Pending at the end of the year.	Average duration in days.	
					Contested appeals.	Other appeals.
1916-17 ..	1,435	4,72,842	1,514	973	276	119
1917-18 ..	2,295	3,73,265	1,390	905	264	124
1918-19 ..	2,271	5,13,702	1,232	1,039	252	154
1919-20 ..	2,360	4,81,082	1,363	1,006	196	110
1920-21 ..	2,871	10,17,038	1,852	1,019	219	112
1921-22 ..	2,593	4,02,066	1,624	969	192	95

The result of civil appeals was as follows:—

Year.	Percentage of first appeals decided by Varisht Court.			Percentage of second appeals decided by Varisht Court.			Percentage of appeals decided by District Judges.		
	Confirmed.	Reversed.	Modified.	Confirmed.	Reversed.	Modified.	Confirmed.	Reversed.	Modified.
1916-17 ..	57	14	29	78	8	14	57	23	20
1917-18 ..	56	40	4	76	15	9	58	16	26
1918-19 ..	41	31	28	78	8	14	59	20	21
1919-20 ..	65.1	14.3	20.6	58.8	7.5	33.7	53.9	20.1	26
1920-21 ..	63.2	15.8	21	72.2	11.2	16.6	55.4	22	22.6
1921-22 ..	54.1	17.2	28.7	70.9	17.5	11.6	57	21	22

The following table will show the work turned out by village *munsiffs'* courts:—

Year.	Number of suits filed including arrears.	Number of suits disposed of.	Arrears.	Average duration. in days.
1916-17 ..	241	218	23	36
1917-18 ..	161	161	0	36
1918-19 ..	46	43	3	26
1919-20 ..	81	75	6	12
1920-21 ..	268	244	24	32
1921-22 ..	431	419	12	42

The work turned out by conciliators is shown in the following table:—

Year.	Districts.	File with arrears.	Disposal.	Arrears.
1916-17	Baroda ..	6,548	6,076	472
	Kadi ..	3,957	3,914	43
	Navsari ..	1,236	1,188	48
	Amreli ..	213	181	32
	Total ..	11,954	11,359	555

Year.	District.	File with arrears.	Disposal.	Arrears.
1917-18	Baroda ..	5,035	4,788	472
	Kadi ..	2,009	1,967	42
	Navsari ..	795	775	20
	Amreli ..	353	337	16
	Total ..	8,192	7,867	325
1918-19	Baroda ..	2,674	2,424	250
	Kadi ..	1,080	1,040	40
	Navsari ..	567	541	26
	Amreli ..	167	102	5
	Total ..	4,428	4,107	321
1919-20	Baroda ..	3,577	3,340	237
	Kadi ..	1,190	1,157	33
	Navsari ..	487	475	12
	Amreli ..	52	50	2
	Total ..	5,306	5,022	284
1920-21	Baroda ..	2,317	2,228	89
	Kadi ..	546	543	3
	Navsari ..	222	222	0
	Amreli ..	35	34	1
	Total ..	3,120	3,027	93
1921-22	Baroda ..	1,496	1,363	133
	Kadi ..	536	518	18
	Navsari ..	89	81	8
	Amreli ..	73	64	9
	Total ..	2,194	2,026	168

The work turned out by village *panchayats* was as under:—

Year.	File including arrears.	Disposal.	In Plaintiff's favour.	In Deft.'s favour.	Average duration in days.
1916-17 ..	244	222	193	29	8
1917-18 ..	396	386	329	57	10
1918-19 ..	365	351	296	55	11
1919-20 ..	300	296	273	23	14
1920-21 ..	265	224	210	14	25
1921-22 ..	280	270	225	45	11

The file and disposal of possessory suits was as under:—

Year.	Suits for disposal.	Suits disposed of	Pending.	Average duration in days.
1916-17 ..	732	595	137	41
1917-18 ..	569	469	100	47
1918-19 ..	608	453	155	46
1919-20 ..	698	569	129	49
1920-21 ..	615	493	122	52
1921-22 ..	756	608	148	57

The following table will show the file, disposal, and average duration of criminal cases:—

Year.	File.	Disposal including old pending cases.	Average duration in days.	Average duration of summary cases in days.
1916-17 ..	19,825	18,893	5	3
1917-18 ..	18,449	17,744	6	5
1918-19 ..	21,326	19,764	6	4
1919-20 ..	24,077	22,535	8	4
1920-21 ..	18,496	17,430	8	4
1921-22 ..	20,746	19,296	8	2

The following table shows the percentage of different kinds of offences:—

Year.	Against pro- perty.	Against person.	Against public justice.	Against tran- quility.	Against marri- age.	Fabricating false docu- ments.	Against coin- age.	Regarding public service.	Other offences.
1916-17 ..	19.7	22.3	.4	3.7	2.0	.4	0	.6	50.9
1917-18 ..	27.8	27.5	.4	4.0	2.6	.2	0	.5	37.0
1918-19 ..	22.8	20.1	.3	3.0	1.8	.1	0	.5	51.4
1919-20 ..	18.5	17.4	.2	3.5	1.8	.1	0	.7	57.8
1920-21 ..	22.2	27.5	.3	2.4	2.3	.2	0	.9	44.2
1921-22 ..	18.3	21.2	.2	2.4	1.5	.2	0	.7	46.7

The more serious offences will be seen from the following table:—

Year.	Murder.	Culpable homicide.	Grievous hurt.	Rape.	Dacoity.	Robbery.	House breaking.	Forgery.
1916-17 ..	61	33	198	16	25	113	291	33
1917-18 ..	91	59	352	16	17	112	387	18
1918-19 ..	35	29	222	9	26	128	280	7
1919-20 ..	43	45	317	9	37	151	217	14
1920-21 ..	46	43	272	17	46	158	204	11
1921-22 ..	63	79	144	16	72	101	173	8

The percentage of conviction and punishments meted out are shown below :—

Year.	Convicted.	Acquitted or discharged.
1916-17 ..	37	63
1917-18 ..	28	72
1918-19 ..	35	65
1919-20 ..	40·7	49·3
1920-21 ..	29	71
1921-22 ..	40·8	59·2

The punishments meted out were as under:—

Year.	Capital sentence.	Fines only.	Imprisonment with or without fine.	Imprisonment with whipping.	Order to furnish security.	Whipping only.	Solitary confinement.
1916-17..	2	13,207	1,129	0	127	4	0
1917-18..	2	8,650	1,579	0	178	1	0
1918-19..	0	12,581	1,084	1	94	9	1
1919-20..	4	18,542	957	0	71	5	3
1920-21..	1	9,999	1,040	0	107	3	0
1921-22..	2	15,863	957	0	70	3	0

The following table gives particulars about criminal appeals:—

Year.	File including old pending cases.	Disposed of.	Percentage of cases.		
			Confirmed.	Modified.	Reversed or remanded for retrial.
1916-17 ..	647	590	62	12	26
1917-18 ..	615	565	63	10	27
1918-19 ..	579	539	62	8	30
1919-20 ..	547	500	63	11	26
1920-21 ..	577	562	60	11	29
1921-22 ..	430	401	59.9	12.7	27.4

The receipts and expenditure of the Judicial Department during the last 20 years which are given below show that the department is self-supporting:—

Year.	Receipts.	Expenditure.
	Rs.	Rs.
1902-03 ..	3,24,909	3,60,544
1903-04 ..	2,94,659	3,54,262
1904-05 ..	2,63,127	3,55,005
1905-06 ..	3,20,346	3,81,773
1906-07 ..	2,77,343	3,78,590
1907-08 ..	3,07,941	3,88,110
1908-09 ..	2,94,258	4,02,857
1909-10 ..	3,33,057	3,92,043
1910-11 ..	3,17,927	3,84,089
1911-12 ..	2,78,391	3,81,149
1912-13 ..	3,37,620	4,21,847
1913-14 ..	4,05,860	4,23,199
1914-15 ..	4,57,535	4,29,323
1915-16 ..	3,75,742	4,60,405
1916-17 ..	4,26,859	4,70,469
1917-18 ..	3,62,947	4,29,212
1918-19 ..	4,31,626	4,24,755
1919-20 ..	5,74,984	4,93,743
1920-21 ..	5,52,468	4,96,625
1921-22 ..	6,03,417	5,01,029

## 2. EXTRADITION.

As the territories of His Highness the Maharaja Gaekwad are intermingled with those of other States and of the British Indian Government, extradition has always been a necessity. By Article 9 of the

**Extradition with  
British India.**

Definitive Treaty of 1817 made between His Highness's Government and the East India Company,\* it was agreed as under:—

“The contracting parties being actuated by a sincere desire to promote and maintain the general tranquility and order of their respective possessions, and adverting to the intermixture of some of the territories belonging to the Honourable Company and the Maharaja Anandrao Gaekwad Sena Khas Khel Samsher Bahadur, it is therefore hereby agreed that offenders taking refuge in the jurisdiction of either party shall be surrendered on demand without delay or hesitation.”

This provision was too general, setting neither the procedure, nor the offences for which surrender could be demanded. A vast amount of correspondence had, therefore, passed on the subject between the Residency and the Baroda Government when in the year 1876 Raja Sir T. Madhavrao wrote to the Agent to the Governor General with a view to bring about a definite understanding on the subject. Correspondence thereupon ensued with the Government of India and ultimately the questions raised were finally settled by the Government of India, letters Nos. 63 J and 75 J, dated 3rd and 22nd June 1877. By this arrangement the provisions of Act XI of 1872 (now Act XV of 1903), and the procedure prescribed by it, are made applicable to extradition demands made by the Baroda Government. The offences for which British officers may demand surrender of criminals from Baroda are limited to those for which British officers are authorized to surrender subjects of the Baroda State under Act XI of 1872. In the case of demands for British subjects from Baroda it was suggested that a larger catalogue should be allowed. But no schedule has since been fixed and at present the demands of British officers are limited to extraditable offences only in the case of British subjects also.

As the Extradition Act can have no application between two Indian States and as the Government Circular No. 253 of 14th January 1891 on the subject of extradition imposed no limitation, extradition, as between Baroda and other Indian States, can be had for all offences under the Indian Penal Code, on terms of reciprocity. In practice, however, extradition demands in such cases are confined to the more

**Extradition with  
Indian States.**

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\* Aitchison's Treaties, Vol VI., Chapter XXV, Article 9, page 138.

serious offences only and demands for every non-extraditable offence are considered in reference to their merits and disposed of accordingly. On the other hand, certain classes of offences are definitely excluded from the category of extraditable offences. Thus extradition is not granted for offences under fiscal enactments or local and special laws. Similarly offences under the Gambling Act, the Railway Act, etc., are not extraditable. Extradition demands apparently based on charges of cheating and the like but really arising from evasion of revenue laws are not complied with, nor is the money recovered and transmitted. Demands partaking of a political or civil nature are also refused.

There is an extradition officer for the whole State at Baroda. He and his office formerly formed a part of the *Varisht* Court, but since the separation of judicial and executive functions the extradition office is placed under the Nyaya Mantri from the 30th April 1914.

**Extradition obtained and granted through the Resident.** Extradition with British India as well as all Indian States is obtained and granted through the Resident except in the case of Chandod and the Amreli district. Extradition of an offender to Chandod from the Rana of Mandwa and *vice versa*, is obtained through the Political Agent, Rewa Kantha, without the intervention of the Resident. In the Amreli district, the Okhamandal Vahivatdar, (who is the extradition officer for the *mahal*) used to correspond direct with the Assistant Resident there, so far as extradition between his *mahal* and the Kathiawad States is concerned, and for extradition between the other *mahals* of the district and the Kathiawad States, the Suba of Amreli corresponded direct with the Assistant Resident at Amreli. In all other cases communication regarding extradition was carried on with the Residency. Now that the posts of the Assistant Residents at Okhamandal and Amreli have been abolished the work of extradition for the Amreli and Okhamandal districts is carried on by the extradition office through the Resident at Baroda. The extradition officer cannot correspond direct with the Residency in any case. He writes to the political secretary of the Dewan office, and that officer communicates further with the Residency.



All demands for extradition made by Baroda must be accompanied by papers of a *prima facie* case showing the guilt of the accused. Demands on Baroda for the extradition of Baroda subjects must likewise be accompanied by *prima facie* cases. If the accused demanded from Baroda Government is not a subject of the Baroda State, the certificate of the District Magistrate, if the demand is made from a British district or of the Political Agent attached to the State, if it is from an Indian State, to the effect that a sufficient *prima facie* case is made out against the accused, accompanies the demand, and the accused is surrendered on the strength of such a certificate. In such cases inquiry is caused to be made by the *mahal* magistrate within whose jurisdiction the accused may have been found, as to his domicile, and if he is found to be a Baroda subject the papers of a *prima facie* case against him are asked for, and received. Similarly in the case of demands made by Baroda upon other Indian States, the Resident certifies to the existence of a sufficient *prima facie* case, and forwards the demand to the Political Officer attached to the State; except when the accused is a subject of that State, in which case, he has also to forward the papers of a *prima facie* case prepared by Baroda for the perusal of that State. If the accused whose extradition is demanded by His Highness's Government is in British territory, the Resident issues a warrant under section 7 of the Extradition Act for the arrest and delivery of the accused to the magistrate mentioned in the requisition from the Baroda State. Warrants of arrest issued by British authority are inoperative in Baroda territory. If extradition is necessary *prima facie* evidence in cases of Baroda subjects and certificates of its existence and sufficiency in others must be forwarded. On the receipt of *prima facie* evidence in cases of Baroda subjects it is explained to them, their statements are obtained on the evidence and considered, further inquiry is made if necessary, and the result is communicated to the Resident in case the surrender is objected to on any ground.

By a Convention, certain Indian States of Kathiawad have agreed among themselves, to do away with the formalities of extradition proceedings in case of fugitive offenders charged with certain serious

**Kathiawad  
convention about  
certain offences.**

offences such as murder, dacoity, robbery, etc. The Baroda Raj has also signed the convention. Under it any police officer of the State where the offence has been committed can arrest the fugitive within the territories of any other State and the arrested person has to be surrendered without any formalities, provided he is not a subject of that State, in which case he is to be handed over to the local police and the *karbhari* of the State (the Ameli Suba in the case of Baroda) whose police has arrested the fugitive, should, within a month of the arrest, certify that there is a *prima facie* case made out against the accused and demand his surrender. There are no other formalities to be gone through.

In cases of non-extraditable offences committed within British territory by Baroda subjects, though the accused is not surrendered for trial to British authorities, His Highness's Government under its foreign jurisdiction tries the offender in its own courts at the request of the Resident.

**Trial in cases of non-extraditable as well as some extraditable offences.**

This jurisdiction is at times also exercised in the case of extraditable offences for convenience of trial at the request of foreign authorities and His Highness's Government itself moves at times for such a course when unnecessary hardship is likely to be caused to the accused. This jurisdiction, however, is only exercised when the offence charged is cognisable under the laws of this State and is not of a trivial nature. Similarly in the case of British subjects committing non-extraditable offences in Baroda limits and escaping into British India, the Resident issues a certificate under section 188 of the Criminal Code for their trial in British India. The Resident can also issue (Rule 3 of the rules under the Extradition Act of 1903) a certificate for trial in British India even though the accused be charged with an extraditable offence, if he is satisfied that the interests of justice and the convenience of witnesses can be better served by the trial being held in British India. His Highness's Government is entitled to be consulted before the issue of such a certificate, and if there is any objection it is brought to the Resident's notice. The normal procedure is that trial should take place before the court within whose jurisdiction the offence is committed, and a deviation thereof is only to be made when the interests of justice and the convenience of parties are

likely to be served by issuing a certificate. No certificate can be issued for trial in British India, if the accused is not a British subject and is not found there. This practice does not extend to the case of subjects of other Indian States committing offences within Baroda limits; their extradition is always obtained for trial within the Baroda limits.

Extradition, however, is not confined to accused persons. A person who having been convicted of an offence in Baroda territory, escapes to British India or the territories of any Indian State and *vice versa*, before working out his sentence is similarly extradited for purposes of undergoing his sentence. In the case of such a person it is not necessary to send the papers of a *prima facie* case. The fact of the conviction of the person demanded is only communicated. If an accused person once surrendered is discharged or acquitted and his retrial is ordered subsequently or if he is convicted on appeal, he is resurrendered for retrial or for undergoing the sentence awarded to him as the case may be. And this is done even in the case of an accused person not extradited in the first instance but tried in the previous proceedings independently of extradition. Accused persons are, however, not surrendered to show cause why the sentence inflicted on them should not be enhanced. In such cases notice is only served upon the accused. Notice can be served through the Residency on all extradited persons, whose cases may subsequently be taken up in revision.

Prisoners are surrendered for trial on terms of reciprocity on condition of their return after their trial is over. But this practice is generally restricted to cases where the period of imprisonment which the prisoner is undergoing, is of a long duration. An undertrial prisoner is not surrendered, however urgent the demand may be.

An accused person whose extradition is refused can be arrested and tried, whenever found in the limits of the State requiring him. So, also, when after the extradition demand is made for an accused person he is found in the territories of the State requiring

**Extradition of convicts and persons discharged or acquitted after extradition.**

**Extradition of prisoners undergoing imprisonment, etc.**

**Trial of persons demanded when found locally, etc.**

him, the State cannot arrest and try him in spite of the demand and this even though the accused might have been bound over by the other Government in virtue of the demand. But the Government from whom the accused's extradition might have been demanded has to be immediately informed of the arrest, so that the accused may not be rearrested by that State in pursuance of the demand for extradition previously made. In the same way, if a person legally extradited chooses to remain where he is extradited, though an opportunity is offered to him to return to his original place, he can be arrested and tried. When the demand for an accused person is refused or withdrawn on account of an insufficient *prima facie* case, he can be demanded again if further evidence is subsequently forthcoming. In the case of offences committed in more territories than one, the practice is to hand over the accused for trial to the Government in whose territory the offence first began. In cases of theft, even though the accused might have been convicted and sentenced for receiving stolen property by the State where he was found, he must be surrendered to the State within whose jurisdiction the theft was committed. The fact of his being sentenced in the other State is, however, brought to the notice of the trying court for consideration at the time of passing sentence.

Extradition of Government servants is regulated by the ordinary rules of extradition but acts arising from over zeal in the discharge of Government duties are generally dealt with departmentally by the Government concerned.

Requisitions for extradition are made in English and all important correspondence is also conducted in that language. A printed form of requisition is in use and an English abstract of the *prima facie* case is also forwarded to and received from the Residency.

Pending the arrival of the *prima facie* case the accused may be let out on bail or released on his own recognizance at the discretion of the local magistrate. If it is desired to keep the accused in custody, reasons for so doing must be communicated to the authorities concerned. If

**Bailing accused persons during their detention, recording their confessions, police co-operation, etc.**

the accused has made a confession, it is the practice to forward it along with the requisition for the *prima facie* case. The seizure of *muddamal*, property, from the accused is also intimated. Requests for recording confessions of the accused made by the foreign police are always complied with. Copies of confessions and *panchkyases* are also supplied and all possible assistance and co-operation is rendered mutually by the police officers concerned.

Excepting the Indian States in Kathiawad, the surrender of persons to be extradited is made by directly forwarding them to the authority of the State demanding extradition and named in the requisition. In cases of extradition between the districts of Baroda other than Amreli and the Kathiawad States, accused persons are handed over at the Wadhwan Civil Station. As between the Indian States in Kathiawad, the date and the place of surrender of accused persons are intimated beforehand to the party requiring them, who then sends an escort accordingly to take charge of the accused on the date and to the place specified. Accused persons are also sometimes bound over to appear before the authorities of the State requiring them. *Muddamal* found on the persons of the accused or elsewhere and required as evidence is also sent along with the accused concerned. The cost of maintaining the accused and of transmitting him and the *muddamal* to the State demanding his extradition is borne by the surrendering State.

<b>Communicating of trial.</b>	<b>result</b>	The result of the trial of extradited persons has to be communicated without delay in all cases to the surrendering State.
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<b>Trial of registered thugs and dacoits.</b>	Special provision is made for the trial of registered <i>thugs</i> and dacoits. If they have committed offences in Baroda territory and are found there, they are tried by Baroda courts. But if arrested in British territory or in Indian States adjoining Baroda, they are to be tried by the court of the Resident, to whom the requisite authority has been delegated by His Highness's Government.
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<b>Trial of border affrays.</b>	The trial of border affrays is also specially dealt with. If the scene of offence is in Baroda territory, the offenders are tried by the State courts; if it is in British territory, the offenders are
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tried by the local British courts and if it is in the territory of any other Indian States, it is tried by the authorities that ordinarily try similar offences there. But if the venue is doubtful, or if it be in both Baroda and British territories, the local British courts are empowered to try the offence. When in such a case the territories of Baroda and another Indian State are concerned, the offence is tried by a Special Court composed of a nominee of the Agent to the Governor-General whether an officer acting under his orders or an officer of the Baroda State and of the Political Agent supervising the Indian State or an officer nominated by the Government of Bombay. If the two members of the Special Court differ, the Agent to the Governor-General decides the case. The Special Court follows the British Indian Penal Code and the spirit of the Indian Criminal Procedure Code. A sentence of death or of life imprisonment passed by this court is subject to confirmation by the Agent to the Governor-General. The Special Court makes over the convicts to the State which, in its opinion, will be best able to carry out the sentence. When the officers constituting the Special Court differ in this particular each of the States concerned executes the sentences against its own subjects. The Joint Court constituted under the Border Affray Rules is a British court and its establishment is not paid for by any of the Indian States concerned. Acts of violence such as wounding, and killing and all extraditable offences occurring on the frontier are regarded border affrays, though they may not be connected with frontier matters. The territorial principle is, however, to be most completely preserved and it is not to be set aside except for some extraordinary reasons. Cases of assault and retaliation occurring at intervals on either side of the boundary are not border affrays and the accused are reciprocally surrendered.

The following table gives the figures for the demands both by and from Baroda and the surrenders to and by Baroda during the last ten years :—

Year.	Demands by Baroda.		Surrenders to Baroda.		Demands from Baroda.		Surrenders by Baroda.	
	Cases.	Per-sons.	Cases.	Per-sons.	Cases.	Per-sons.	Cases.	Per-sons.
1912-13 ..	163	318	162	300	132	264	103	201
1913-14 ..	136	244	121	205	111	201	115	196
1914-15 ..	134	233	134	225	106	160	104	171
1915-16 ..	125	226	117	207	136	248	121	210
1916-17 ..	123	242	115	217	99	157	108	179
1917-18 ..	95	206	74	153	127	229	101	163
1918-19 ..	115	223	113	206	119	212	112	193
1919-20 ..	140	357	128	316	101	177	85	152
1920-21 ..	131	364	123	313	125	257	111	207
1921-22 ..	176	386	183	340	111	228	111	219

### 3. POLICE.

The Army has been dealt with in the chapter on History where the origin and development of the present army of the State have been narrated. This portion, therefore, deals with only that section of the Protective Forces of the State, the Police, which is most closely connected with Law and Justice.

The history of the Police department in the Baroda State may be divided into four periods :—

During the first period, that is, prior to 1861, the *izara* or farming system prevailed. The *izardars* exercised magisterial as well as police functions, and the line of demarcation between magisterial and police duties did not exist. For each village there were the *vartanias* or *rakhas*, village watchmen, responsible not only for the safety of the village, but also for the protection of travellers. These men acted under the orders of the village *mukhis* or *patels*, who were themselves responsible to the *thanedars* who had charge of small groups of villages, and who, though they were also revenue officers, were mainly concerned with the police duties. The *bhagbatai* or *adhmagai* system did not leave much revenue work for the *thanedar*, as the *mehta* of each village was responsible for the recovery and sale of the Government portion of the grain collected and stored in the *khali*, or threshing ground. The *thanedar's* functions, therefore, were mainly

**First period: before 1860.**

of a police and magisterial character. It was his duty to detect criminals, and to dispose of such cases as lay within his powers, committing others to the *vahivatdar's* court. Although, theoretically the powers of the *thanedar* and the *vahivatdar* were defined by their *kalambandis* or *izara pattas* (agreements or conditions of lease), yet practically these officers wielded great powers in criminal matters. Even in grave offences they used to hold inquiries either under special permission or of their own motion, and in dealing out punishments, they not infrequently managed to make them fall ostensibly within their powers, profiting themselves by levying fines in the shape of *nazarana* as their own perquisites.

For the city of Baroda there were the *chautras* or *chabutras*, and just as the *mahals* were given in farm, so were the *chautras*. The *izardars* of *chautras* exercised criminal and police powers. To aid the *izardars* there were the *fauzdari* sepoy's about 300 in number under three *jamadars*. In detecting thefts and other crimes committed during the day time and in keeping order during the day, the *fauzdari* sepoy's assisted the *izardars*; offences committed at night were under the cognizance of the *killedar*, whose *sibandis* were then in charge of the city. Picket duty used to be performed by the 3rd Battalion. The *killedar*, who was usually a man of high position, generally working through a clerk as proxy for him, had what was known as the *kachi vahivat*, in other words he was a State Officer, and all fines, etc., levied by him used to be credited to the State accounts. As in the *mahals*, so in the city, the *izardars* and the *killedars* generally inquired into all cases primarily, but committed such as they deemed to be beyond their power to the *nyayadhishi* court. Under special instructions, however, or with the permission of the Dewan or Maharaja, the *izardars* often decided grave cases requiring higher punishments than they were authorized to inflict.

In connection with the *izara* of *chautras* may be mentioned the special *izaras* which used to be frequently granted on the *kajali tij*, or the 3rd day of the dark half of the month of *Bhadrpada*. On that particular night the street and lanes are much frequented by men and women, of Brahman, Vania and other classes and this occasion used frequently to be pressed into service in order to obtain fines for real or supposed offences against marriages called *chamchori* from persons of means.



The *pagla* system which continued unaltered during the first three periods and which still survives to some extent will be described further on.

During the second period, from 1860 to 1870, the *chautra* and the *izara* systems were abolished and the *huzur fauzdari* court took cognizance of all offences which were beyond the powers of the *mahal vahivatdars*, and murders and some other grave offences were inquired into by the *huzur fauzdari* court ; but the punishment lay with the Dewan or the Maharaja. From the *huzur fauzdari* down to the police *patel* all the officers were magistrates and police officers at the same time. They not only tried and decided criminal cases, but also conducted preliminary inquiries and traced out offenders. The detection and punishment of crime devolved upon the same set of officers.

The most important change introduced in 1860, so far as it concerned the districts, was the appointment of *fauzdars* or rather *aval karkuns* of whom there were four under the *vahivatdar*, one representing the revenue department, a second doing the magisterial and police work, a third trying civil actions, and fourth, *senapati aval karkun*, representing the Military Department. We are at present concerned only with the *fauzdari aval karkun*, who did the Magisterial and police work. His appointment was not made by the *vahivatdar* but by the Huzur. In criminal cases the preliminary work was done by him, but the decision rested with the *vahivatdar* ; but he had the power which he frequently used, of making a separate representation to the Maharaja in cases where he disagreed with the *vahivatdar*.

In the list of police officers, the lowest was the village *patel* or *mukhi*, who was responsible for the safety of the village and whose powers were limited to a fine of one rupee and four annas and twenty four hours' imprisonment. Above the *mukhi*, came the *thanedar*, who had charge of a group of villages and whose powers generally extended to a fine of Rs. five, or, in some cases, Rs. 10 and eight days' imprisonment. Besides dealing with small offences within his powers, the *thanedars* conducted enquiries preliminary to the committal of a case to the

#### Police Officers and Magistrates.

*vahivatdar*. The *vahivatdar*'s powers were usually limited to three months' imprisonment and Rs. 25 fine. In cases requiring a higher punishment, but not exceeding six months' imprisonment and a fine of Rs. 50, the *vahivatdars* were allowed to hold preliminary inquiries and submit them with their opinion to the *huzur fauzdari* for decision. In cases requiring a higher punishment than six months' imprisonment and a fine of Rs. 50, the *vahivatdar* was to hold preliminary inquiries, and to submit them, without stating his opinion, to the *sar fauzdar* who held what further inquiry he deemed proper, finally submitting the matter with his opinion, to the *huzur fauzdari*. In the last class of cases, therefore, the *vahivatdars* were regarded merely as police officers. The *sar fauzdars* were not invested with distinct criminal powers, and were appointed merely to obviate inconvenience to people residing in distant parts of the State, of being obliged to appear before the *huzur fauzdari*.

All cases above the cognizance of the *vahivatdars* were dealt with by the *huzur fauzdari* court whose powers **Huzur Fauzdari Court.** extended to one year's imprisonment and Rs. 100 fine. The court was empowered to award the above punishment without consulting the Dewan, but as a matter of fact, the Dewan was consulted in, or was at least informed of, almost all pending cases. The result was that the *huzur fauzdari* was able to dispose of all cases, whether within or beyond its powers, ostensibly under the orders of the Dewan to whom in any event, appeals lay.

The *kille sibandi* was amalgamated with the *fauzdari* sepoy and a police battalion was formed, consisting of seven companies, under two commandants. Of the seven companies, four were armed with muskets and had two officers, a Major and a Commandant, and three were armed with sticks, *lathis*, and were similarly commanded. Each company consisted of 102 men, with a *subedar* and a *jamadar*. A company was sub-divided into four sections, each consisting of twenty-five men with one *havaldar* and one *naik*. The number of companies was afterwards increased to eleven.

In 1868, His Highness Khanderao abolished the *kacha kharcha* system. Under this system, the *vahivatdars*, their families and their establishments were supplied entirely by the *sarkar*. In this year, the

salary of the *vahivatdar*, the *aval karkun*, and the sepoy was fixed ; and on it they had to subsist.

During the third period at about the close of Maharaja Malharrao's reign, a body of mounted police was organised or rather detached from the Military Department. **Third Period: 1870-1875.** Classes of magistrates were formed and their powers defined according to the extent of the *mahal*, the powers of a first class *vahivatdar* being Rs. 100 fine and six months' imprisonment. A police officer for the city was appointed, who was afterwards transferred to the Kadi division in consequences of the disturbances then prevailing in that district. The police *nemnuk* for the city of Baroda was curtailed, the force being reduced from 1,100 to 700 men. In other respects the old system continued.

In the new administration under Raja Sir T. Madhavrao in 1875 the old system was gradually changed. **Fourth Period: 1875 and after.** Magisterial and police functions were separated. A *police naeb suba* was given to each district *suba*, and police inspectors were appointed for sub-divisions, *fauzdars* for talukas and *naeb fauzdars* for *tappas* or *thanas*. For the city a Police Superintendent was appointed, with eight inspectors, each having the status of a *fauzdar*. The village police remained as before. The *thanedars* were supplanted by *naeb fauzdars*. It was Sir T. Madhavrao who was the first to create a regular police force of modern type for Baroda. A step in that direction was taken for the city of Baroda by Maharaja Khanderao, but it was but partial. The fact is that before Sir T. Madhavrao undertook his measures of reform, there had been no clear line of demarcation between the army and the police. The *tainati sibandi* was essentially a military force, and an offence against the public peace was treated as an act of rebellion against the Sovereign.

The newly organized police force was provided with uniforms, the initial and recurring cost of which was **Dress Fund.** defrayed from a fund made up partly by monthly deductions from salaries, and partly by an annual grant from Government. It was, of course, soon found that the deductions from salaries were unjust and His Highness ordered that from August 1907 they should cease ; from that date uniforms have been provided

entirely at Government expense. The head of the Police, who until 1892 was called Huzur Assistant, Police Department, has been, since that year, styled Police Commissioner.

A Water Police was organized in 1909 for patrol purposes off the Okhamandal and Kodinar coasts. It consists of 4 officers and 18 men under the command of a *naeb fauzdar*.

Owing to the turbulent nature of the Vaghers of the Okhamandal taluka, jurisdiction over them was temporarily entrusted in 1861 to the Assistant Resident located at Dwarka. The taluka was divided into two parts, Northern and Southern, with Dhinki and Varvala respectively, as head quarter stations for the police *naeb fauzdars*. There was a third *naeb fauzdar* at Dwarka who was called Gomti *naeb fauzdar*. The Dhinki and Varvala Naeb Fouzdars committed cases directly to the Assistant Resident. In 1909 criminal powers over the Vaghers upto second class were retransferred to the local magistrate. In 1920 when the Assistant Resident's post was abolished and an officer of Suba's grade styled Okhamandal Commissioner was appointed, full jurisdiction over the Vaghers and the Okhamandal Police reverted to the State.

The first Police Act was framed in 1881. It was subsequently revised and brought up-to-date in 1898.

**Police Nibandha.** Rules under the Police Act define the powers and duties of the Head of the Police, the District Subas, the Police Naeb Subas and other Police officers. Provision is also made for entertaining punitive police when required for maintaining law and order in places where it may be necessary owing to the turbulent conduct of the people residing in any locality.

Many reforms have been introduced in the Police Department during the last 20 years to make the force as efficient as possible. Police schools have been opened in all the district head-quarters for the instruction of recruits, wherein the illiterates are taught reading, writing and simple arithmetic. The percentage of those who can read and write is therefore steadily increasing. A police *prashnottari* (catechism), containing useful information in the form of questions and answers, has been compiled, and copies have been distributed free to those constables

who can read and write. A Police Bank has been organized for the purpose of giving small loans to the members of the force at a low rate of interest. This saves needy constables from falling into the clutches of the *sahukars*, and has proved a blessing to them. Arrangements have been made for the better registration and investigation of crime. Formerly many heinous offences, such as robbery, were left unreported, and great pressure was often put to extort confessions. A large percentage of crimes is registered now, as credit is given for actual exertions made in investigating a crime rather than for mere percentage of discoveries. Police officers who resort to illegal means to induce confessions and admissions, are very severely dealt with. An effective system of patrol has been devised for the prevention of crime. Suspects are better registered and watched. Some excellent rules framed for the purpose of reminding the Police of their duties have been printed and pasted on the notice-boards of all the *thanas* and *chaukies*. A small police drill book has been prepared and published embodying the latest improvements. An endeavour has been made to render the force more efficient by making accessible to all officers information about criminal tribes and dangerous gangs. Correspondence and writing work has been reduced to the lowest possible limits. The pay of the police has been revised and raised, so as to attract better recruits. Arrangements have been made to give allowances to constables and officers while travelling on duty out of their Inspector's circle. Reading rooms and libraries have been started in the District Head Quarters. Arrangements have been made to have police sports every year, in all the districts. The Finger Impression System has been introduced for the purpose of identification of accused persons. Baroda is now a recognized Finger Print Bureau, and exchanges slips with other Bureaus all over India. The system of direct correspondence in matters of hue and cry between the police of Baroda and that of the rest of India has been adopted. This secures prompt and cordial co-operation, and does away with the old and dilatory method, in which useful time was lost in passing communications through various officers. The study of First Aid to the Injured has been made compulsory and stretchers and other articles for ambulance work have been provided. Boards giving details of ambulance work have been prepared and put up in all *thanas*

and *choukis*. This arrangement daily brings before the constable's view the necessary information in a concise form and proves very useful for prompt reference in case of need. A collection of articles likely to be of use to the police in the detection of crimes has been made in Baroda. It is yet in its infancy, but is likely to develop into a small police museum as orders have been issued to all magistrates and judges to preserve such articles coming before them and send them to the Police Head Quarters. It often happens that suspects living in one jurisdiction commit crimes in another. Arrangements have, therefore, been made between the Police Naeb Subas, Baroda and the Superintendents of Police, Kaira, and Broach to depute police officers to each other's jurisdiction with a view to study the antecedents and characters of suspects likely to leave their homes and go into foreign jurisdiction. Arrangements have also been made for holding conferences between District Police Naeb Suba and the Superintendent of Police of neighbouring British districts and Agencies. They discuss the various methods of work and the way in which they can help each other in attaining the common object of putting down crime and bringing offenders to justice.

Similarly at the request of the Agent to the Governor in Kathiawad in 1914-15, His Highness's Government have joined "the Convention for securing efficient co-operation among the States of Kathiawad in the suppression of dacoities and other serious crimes.—1890," on terms of reciprocity.

The problem of police reforms is as important as it is difficult, but every effort has been made to solve it as far as possible. Much depends upon the class of persons obtained as recruits, and this has also received attention. The direct recruitment of the superior ranks in the force and the institution of the Police Training School at Baroda are measures calculated to secure a better type of police officers, weaned from the objectionable proclivities of the old type, that are as well known as they are discreditable. Intelligent investigation of crime can be learnt as a science; and when more appreciation is extended to the honest endeavours at detection even though unsuccessful and less to percentage of conviction, the police officer will find the comparatively easy way of getting confessions of accused recorded before a magistrate less attractive than at present.

The system of following *paglas*, footprints, for tracing offenders, is an institution of long standing in Gujarat, and appears to be a remnant of the old system of village communities. It exists to a certain extent even to this day. The working of this system as it existed before the organization of the police may be summarized as follows :—

Villagers were, by the custom of the country, held responsible for the value of property stolen within their limits, unless the foot-steps of the robbers could be traced on to another place. It was therefore the duty of the village police to keep watch throughout the day in the village lands, in order to prevent suspicious persons harbouring there. At break of day they are further bound to examine and carefully preserve the marks of all unrecognized foot-steps, which might have been imprinted during the preceding night, in order that, if called upon, they might be enabled satisfactorily to keep up and carry on the traces.

As soon as information of an offence was given to the *mukhi*, or police *patel*, of the village, within which or within the limits of which the offence might have taken place, he with the *pagis*, or trackers, went to the scene of the offence, and the *pagis* traced the *paglas* or foot-prints. The *pagis* were and are to this day expert in their work. When the *paglas* were traced to a village or even to the limits of a village other than that in which the offence had taken place, it was the duty of the *mukhi* and *pagis* of that village either to trace the *paglas* or foot-prints further on and lead them out of that village, or admit the responsibility of the village to pay *valtar* or compensation. Various disputes arose in connection with the *paglas*. When *paglas* were traced to a village, the *mukhi* and *pagi* of that village generally began by disputing the correctness of the *paglas*. When the *paglas* were disputed, the last one leading to the village was covered so as to prevent effacement and the parties returned to the original scene of offence where the *paglas* were traced, and there they compared the foot-prints. If after comparison the *paglas* were admitted either by the parties themselves or by the voice of independent *pagis*, the further tracing of the *paglas* was continued, or if the *paglas* did not lead further the question of compensation had to be settled. Also in tracing of the *paglas* out of the village disputes frequently arose. Wrong *paglas* were shown, or those shown were not admitted to be correct. Every attempt was made to shirk the responsibility created by the track; and especially when the dispute was between villages belonging to different States or different territories, the desire to reject the respon-

sibility was very great. A traveller before he could expect to recover *vattar* from a village, even after the tracks traced to the village led no further, had to satisfy certain conditions. He must, for instance, have given notice of his halt to the *mukhi* and *pagis* of the village, and obtained the services of the *pagi*; and if proceeding on his journey by night, he must have obtained the services of the *valavas*, or guides. In old days, when the amount of compensation was small, it was generally borne by the village; otherwise the *izardar* or the *sarkar* had to pay it. The *pagis* are still employed in the detection of offences, but much of the old system of village responsibility and burden of detection has fallen into desuetude. With a view to revive the old art of tracing offenders by their foot-prints, all the available information on the subject had been collected and printed on boards which are hung up in all police stations.

Buildings for offices, police stations, town *chaukis*, and police lines have been provided in almost all the talukas. The most notable of these is the Police Head Quarter building in Mehsana, for the Kadi Head Quarter Police and the Police Naeb Suba's offices.

The table below shows the strength and distribution of the State Police in the year 1920-21 :—

District.	Strength.	Jail and Treasury Guards.	Palaces—Offices and other Guards.	Tainat.	Writers, Orderlies and Headquarter men.	Reserves.	Engaged in prevention and detection of crime	Vacancies.
* 1	2	3	4	5	6	7	8	9
Baroda ..	1,784	92	302	98	114	3	955	220
Kadi ..	1,569	129	73	82	56	248	938	43
Navsari ..	677	86	24	45	33	64	312	113
Amreli ..	484	4	16	39	53	70	252	50
Okhamandal ..	75	..	4	4	2	..	54	11
Total ..	4,589	311	419	268	258	385	2,511	437

The strength shown in column 2 does not include the non-effectives, the Criminal Investigation Department, the Finger Print Bureau and the *dakhalbaj* places.



The annual expenditure and the heads of charges during the last five years are indicated in the following statement :—

No.	Head of Charges.	Expenditure in											
		1916-17.		1917-18.		1918-19.		1919-20.		1920-21.		1921-22.	
1	2	3	4	5	6	7	8						
		Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
1	Pay and allowances ..	6,89,759	12 9	6,61,869	1 1	6,38,331	11 4	5,88,778	1 3	8,02,971	9 4	10,66,140	12 0
2	Dress grant, arms and accoutrements ..	59,359	1 6	43,640	6 4	41,273	9 6	43,293	8 9	40,479	8 0	69,404	10 7
3	Dead Stock ..	2,241	14 10	1,149	8 11	1,098	13 0	1,585	8 6	1,684	6 6	1,735	5 4
4	Contingencies and miscellaneous ..	54,398	13 3	51,524	8 3	51,469	11 9	53,727	11 3	59,354	12 8	83,736	5 7
5	Temporary ..	1,966	11 11	2,543	9 3	2,961	8 6	2,479	11 99	2,304	2 10	777	4 6
	* Total	8,07,726	6 3	7,60,727	1 10	7,35,132	6 1	6,89,864	9 7	9,06,845	6 2	12,21,743	7 2

The total number of cognisable offences reported to the police during the year 1921-1922 was 3,001 as against 3,317 in the preceding year. The following statement shows the fluctuations in reported cases district by district for the last five years, excluding the dormant file cases :—

Year.	Baroda.	Kadi.	Navsari.	Amreli.	Okhamada.	Total
1916-17 ..	2,183	964	236	434	..	3,817
1917-18 ..	1,890	1,196	371	372	..	3,829
1918-19 ..	2,144	1,289	423	426	..	4,282
1919-20 ..	1,776	958	430	299	..	3,483
1920-21 ..	1,476	1,175	420	193	53	3,317
1921-22 ..	1,327	1,125	343	186	20	3,001

The following table gives particulars about the number and nature of the offences during the last five years in all the districts :—

Name of the District.	1916-17.				1917-1918.				1918-19.				1919-20.				1920-21.			
	Offences against per- son.	Offences against property.	Miscellaneous.	Total.	Offences against person.	Offences against property.	Miscellaneous.	Total.	Offences against person.	Offences against property.	Miscellaneous.	Total.	Offences against person.	Offences against property.	Miscellaneous.	Total.	Offences against person.	Offences against property.	Miscellaneous.	Total.
Baroda ..	193	1,620	370	2,183	206	1,411	283	1,910	226	1,575	343	2,144	202	1,292	302	1,796	222	1,027	227	1,476
Kadi ..	181	891	92	964	184	923	89	1,196	189	971	130	1,290	164	705	89	958	185	554	136	1,175
Nasvadi ..	29	170	37	236	65	257	49	371	65	329	29	423	70	318	42	430	90	295	35	420
Amreli ..	50	337	47	434	41	280	51	372	32	352	42	426	37	226	35	298	42	181	23	246
Total ..	453	2,818	546	3,817	496	2,871	482	3,849	512	3,227	544	4,283	473	2,541	468	3,482	539	2,357	421	3,317

## 4. JAILS.

Before the year 1857-58, there were *chautras* in the city and lock-ups in the *mahals* for the imprisonment of offenders. In some of the talukas like Kadi and Patan, there were petty large jails. The state of the *chautras*, lock-ups, and jails was, however, very far from being satisfactory. The sanitary condition of the jails, and the health and discipline of the inmates were almost entirely neglected. As an instance may be mentioned a lock-up in the city known as Govindrao Jamadar's Pathori, where offenders belonging to the respectable families were generally confined; gnats and other insects pestered the place and made it so uninhabitable that people looked upon it with dread, and even now, the recollection of the place brings to them the old feeling of horror. In 1857, at the request of Sir R. Shakespeare, the Resident, the Central Jail at Baroda was created under the jailorship of one Narbherambhai. The main block of the jail was first built, additions being made from time to time according to the increased necessity of accommodation. The system of exacting labour was introduced, but after a few years, in consequence of the escape of some Vaghers and others from the jail, this system was allowed to fall into comparative disuse. The sums expended on the maintenance of the prisoners were generally recovered from the property of the prisoners themselves over and above the amounts of fines levied from them. This state of things continued until reforms were instituted by the new administration in 1875.

The principal jail is the Central Jail at Baroda which was opened in 1881, and which is a large and commodious building on the panopticon system. Long-time prisoners are here set to useful work within the jail walls and a wholesome discipline is enforced. There are District Jails at Navsari, Mehsana, Amreli and Dwarka, for which new buildings have been erected. There are forty lock-ups, one in each taluka or *peta* taluka in connection with the Vahivatdar's *cutchery*, for the accommodation of under-trial and short-termed prisoners. There was formerly a small jail in the neighbourhood of the camp at Baroda, where the present Government Experimental Farm is situated, for the detention of *thags* and dacoits, and was under the management of the British Thagi and Dacoity Department.

After His Highness Maharaja Sayajirao III assumed the reins of Government in his own hands many reforms

**Reforma.**

have been introduced in the Central and other jails in the State. The first and foremost of these is the preparation and publication of a Jail Code which follows mainly the principles laid down in the Bengal Jail Code and clearly lays down the rules of jail management and discipline. A separate Reformatory for juveniles has been established. Prisoners are employed on remunerative work as far as possible within the jail precincts. A separate ward has been provided for under-trial prisoners in the Central Jail. It is so situated that it is impossible for these prisoners to come into contact with convicts. Excellent carpets, durries, cloth and cane work are manufactured in the Central Jail at Baroda, and in the three District Jails. Jail officials and warders have been provided with uniforms and the Mark System for good conduct has been introduced. Under this system convicts who behave well and do their task properly are given remissions of sentences.

Experience has shown that the period intervening between the ages of 16 to 21 is one during which a

**Borstal system.**

proper treatment of criminals may possibly reclaim them. In Great Britain, the prison at Borstal is specially set apart for the reception and detention of male criminals of these ages and special treatment is given them under what is called the Borstal System. This system was introduced into the Central Jail in the year 1907-08 experimentally for a period of three years. Prisoners of this class were divided into three grades with due reference to their antecedents, and were designated Penal, Ordinary and Special respectively. On admission, a prisoner was placed in the second class or Ordinary grade, whence he could obtain promotion to the third or Special grade by industry and good conduct ; on the other hand idleness or misconduct caused his removal to the Penal grade. Each of these grades had a distinctive dress, but all were employed on work which had definite civic value such as farming or carpentry ; instruction was given to them in useful trades and industries so as to fit them to make a living on release. Small sums were credited to the account of those who showed special zeal, industry, and good conduct and the amount, which was not to exceed Rs. 10, was given to them as a gratuity on

release. At a reasonable time before the discharge of any prisoner of this class, the Jail Superintendent was to enquire whether he had any relations or friends who could give him honest employment. If there was nobody to take care of him, the Superintendent and Inspector-General of Prisons used their good offices to procure him employment. After release the behaviour of the young man was quietly watched and efforts were made to keep him in the right path. This system worked well, but was abolished when the new system of keeping select convicts in the Baroda Model Farm was introduced.

With a view to free convicts from jail influences, and to fit them to be good citizens on their release, select  
**Special treatment.** convicts, who have behaved well while undergoing two-thirds of their sentence, are now kept apart at the Model Farm. Here they work within the precincts of the Farm practically as free men. They put on a special dress, cook their own food, and keep for themselves what they can save from their earnings. The system has been found to work more satisfactorily than the Borstal.

The total daily average of all classes of prisoners in the Central and District Jails and taluka lock-ups in 1910-11 and the next ten years was as under :—

Year	Central Jail.			District Jails.			Lock-Ups.			Total of all Jails.		
	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total
1910-1911	490	21	511	115	14	129	102	5	107	707	40	747
1911-1912	573	31	604	100	10	110	107	4	111	780	45	825
1912-1913	551	28	579	112	8	120	103	3	106	866	39	905
1913-1914	645	29	674	113	7	120	94	5	99	852	41	893
1914-1915	614	33	647	107	10	117	93	7	100	814	50	864
1915-1916	604	33	637	123	8	131	94	6	100	821	47	868
1916-1917	604	36	640	148	7	155	48	..	48	800	43	843
1917-1918	530	20	550	131	3	134	87	8	95	749	31	780
1918-1919	515	18	533	133	7	140	90	4	94	738	29	767
1919-1920	487	21	508	149	4	153	103	8	113	774	33	807
1920-1921	546	23	569	123	3	126	123	3	126	805	29	834

In the Central Jail the number of prisoners in 1910-11 and in the next ten years was as follows :—

Year.	Remained at the commencement of the year.			Received during the year.			Discharged, Pardoned, etc.		
	Males	Fe- males	Total	Males	Fe- males	Total	Males	Fe- males	Total
1910-1911 ..	479	20	499	698	75	773	686	74	760
1911-1912 ..	491	21	512	981	101	1,082	883	94	977
1912-1913 ..	589	28	617	1,030	91	1,121	965	86	1,051
1913-1914 ..	654	33	687	821	70	891	873	75	948
1914-1915 ..	602	28	630	829	90	919	885	83	968
1915-1916 ..	546	35	581	983	95	1,078	916	96	1,012
1916-1917 ..	613	34	647	793	75	868	830	81	920
1917-1918 ..	567	28	595	703	46	749	763	58	821
1918-1919 ..	507	16	523	755	43	808	778	40	818
1919-1920 ..	484	19	503	805	44	849	774	45	819
1920-1921 ..	515	18	533	905	62	967	826	57	883

The total daily average of prisoners in the Jail during 1920-1921 was 582 (559 males and 23 females). The death-rate during the year was 2.09 per cent. The average cost per prisoner for diet, clothing, guarding and contingencies, including establishment and hospital charges, was Rs. 146-5-1.

In the four District Jails, the number of prisoners in 1910-1911 and in the next ten years was as follows :—

Year.	Remained at the commencement of the year.			Received during the year.			Discharged, Pardoned, etc.		
	Males	Fe- males	Total	Males	Fe- males	Total	Males	Fe- males	Total
1910-1911 ..	76	10	86	650	84	734	636	84	720
1911-1912 ..	90	10	100	957	103	1,060	936	96	1,032
1912-1913 ..	111	17	128	1,044	68	1,112	1,031	77	1,108
1913-1914 ..	124	8	132	896	77	973	900	77	977
1914-1915 ..	120	8	128	712	83	795	710	76	786
1915-1916 ..	122	15	137	903	64	967	882	68	940
1916-1917 ..	153	11	164	810	66	876	839	71	910
1917-1918 ..	124	6	130	736	40	776	730	44	774
1918-1919 ..	130	2	132	811	57	868	782	51	833
1919-1920 ..	159	8	167	762	28	790	762	32	794
1920-1921 ..	159	4	163	644	33	677	695	36	731

The daily average attendance in all the District Jails in 1920-21 was 126 (123 men and 3 women). The death-rate during the year was 1.6. The average cost per prisoner was Rs. 103-1-0.



The number of prisoners in all the lock-ups in 1910-1911 and in the next ten years, was as under :—

Year.	Remained at the commencement of the year.			Received during the year.			Discharged, Pardoned, etc.		
	Males	Fe-males	Total	Males	Fe-males	Total	Males	Fe-males	Total
1910-1911 ..	93	7	100	2,280	210	2,490	2,267	202	2,469
1911-1912 ..	106	15	121	2,979	268	3,247	2,959	277	3,236
1912-1913 ..	126	6	132	3,034	270	3,304	3,055	269	3,324
1913-1914 ..	105	7	112	2,804	242	3,046	2,804	244	3,048
1914-1915 ..	105	5	110	2,469	242	2,711	2,495	236	2,731
1915-1916 ..	79	11	90	2,331	190	2,521	2,343	197	2,540
1916-1917 ..	117	4	121	2,329	176	2,505	2,381	177	2,558
1917-1918 ..	64	3	67	2,186	165	2,351	2,187	159	2,346
1918-1919 ..	63	9	72	2,526	192	2,718	2,435	199	2,634
1919-1920 ..	144	2	146	2,321	168	2,489	2,371	161	2,532
1920-1921 ..	94	9	103	2,503	119	2,622	2,483	127	2,610

In the 40 lock-ups the total daily average of prisoners convicted or under-trial was 126 (123 men and 3 women for 1920-21). The average cost per prisoner was Rs. 98-3-11.

The total cost of various Jails was as follows in 1919-20 and 1920-21 :—

Jails.	Rations.		Cost per head.		Establishments		Cost per head.		Police.		Cost per head.		Hospital.	
1	•	2	3	4	5	6	7	8						
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1919-1920.														
1 Central Jail	..	38,142 7 7	75 1 4	20,035 5 7	39 7 1	6,943 12 7	13 11 5	3,641 11 2						
5 District Jails	..	15,630 3 6	102 2 6	7,444 15 6	48 10 7	10,808 2 6	70 10 2	25 12 7						
40 Lock-Ups	..	11,088 0 8	98 1 11	.....	.....	.....	.....	.....						
1920-21.														
1 Central Jail	..	43,761 12 0	75 3 0	23,889 3 10	41 0 9	10,203 0 5	17 8 6	2,324 10 10						
5 District Jails	..	12,985 14 7	103 1 0	8,247 6 0	65 7 4	4,014 1 9	111 3 0	39 9 0						
40 Lock-Ups	..	11,941 6 4	94 12 5	.....	.....	.....	.....	.....						
		Cost per head.	Clothing.	Cost per head.	Contingencies.	Cost per head.	Total.	Cost per head.						
Jails.		9	10	11	12	13	14	15						
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.						
1919-20.														
1 Central Jail	..	7 2 8	3,250 6 4	6 6 5	1,764 2 3	3 7 8	..	..						
5 District Jails	..	0 2 8	426 8 0	2 12 7	1,350 5 0	3 13 2	..	..						
40 Lock-Ups	..	.....	13 1 0	0 1 11	420 8 2	3 11 6	..	..						
1920-21.														
1 Central Jail	..	4 1 7	3,111 5 5	5 5 4	1,805 12 3	3 1 8	85,155 12 9	146 5 1						
5 District Jails	..	0 5 0	766 6 2	6 1 4	1,170 15 0	9 4 9	37,224 5 10	295 6 5						
40 Lock-Ups	..	.....	.....	.....	437 10 0	3 7 6	12,379 0 4	98 3 11						

The total earnings of all the Jails and Lock-ups in 1920-21 were Rs. 26,922-7-9 as against Rs. 22,880-0-4 in the previous year.

## CHAPTER XIII.

### Public Instruction.

The early Maratha rulers, as they regarded the inhabitants of Gujarat merely as payers of tribute, and had but little, if any, conception of the State in any political sense, took no thought of schools or of education. Fifty-two years ago, in 1870, there was no Education Department, and no Government educational institution, in Baroda. Two hundred or so private elementary schools, *pandyajini nishalo*, taught reading, writing, and arithmetic in a vague manner to eight thousand students; while in some of the towns schools which had copied those existing in neighbouring British territory took their pupils a little, a very little, further up the steps of learning. In the Cantonment at Baroda the British authorities had established a small Anglo-vernacular school in a building which had been erected, half at the expense of the Government and half at that of Sheth Jamsedji Jijibhai of Bombay; and at Navsari, since 1856, there had existed a school for Parsi children called, after its founder, the Sir Cowasji Jehangir Madressa.

In 1871 a High School was established at Baroda and four primary schools, two Gujarati and two Marathi; the staff of all these schools numbered 17, and their salaries amounted to Rs. 1,800 a year; and 822 children were returned as the total school-going population attending government schools. The Headmaster of the High School was also the Superintendent of Schools.

Two years later Malharrao Maharaja instituted four *vedshalas*, for the encouragement of religious knowledge, together with schools for the study of *vyakarna*, grammar, and *nyaya*, logic. In the same year the High School at Petlad commenced its existence, at first as an Anglo-vernacular school.

In 1875, a Gujarati school for girls, a Marathi school for girls, and an Urdu school for Moslem boys, came into existence. In that year the City contained 9 Sanskrit schools, 3 Marathi, 3 Gujarati, 1 Urdu ; and, of course, the High School, then the only attempt at the higher learning. Some few schools had also been opened at Petlad, Patan and other places.

In this year also the Vernacular Education Department under an officer known as the Vidyadhikari, was formed. It controlled 55 schools in 1875 ; 70 in 1876 ; 105 in 1877 ; and 145 in 1878. In 1881, a significant date, as being the year in which His Highness the Maharaja Sayajirao III assumed his full powers, there were still only 180 primary schools, with 7,465 pupils, throughout the State.

His Highness, always a convinced believer in the necessity of mass education, has pushed on its development from the commencement of his rule. In no department of the administration has the far-sighted policy of the wise Ruler been more conspicuous than in education in none have the results been more real and tangible.

In 1891, ten years after His Highness Maharaja Sayajirao III had assumed his full powers, there were 558 primary schools in the State, the majority being situated in the towns and larger villages.

The small villages were as yet unprovided with Government schools ; though they had, many of them, indigenous schools of doubtful capacity maintained by private individuals for their own small profit. At this time His Highness was busily engaged in giving fresh life to the village organisation and government which had in ancient days been so marked a feature of Indian life. The village *panchayats* were reorganised ; and, as a part of their duties, it was decided that they should make themselves responsible for the village schools. In ancient India the *guru* was one of the village servants, and responsible to the village authority for the quality of his services, so, in Baroda in 1891, it was ordered that the school master should become one of the village servants and that schools be provided in all villages which could produce sixteen children willing to attend. Accordingly 632 new village schools were established, about twenty in each taluka. The school master was paid from 3 to 5 rupees a month from the Revenue Department—as that department looked after the

**Stages after His Highness Sayaji rao III assumed powers.**

village services ; and he was permitted to receive fees, either in money or in kind, from the grateful parents of his pupils. Towards the cost of maintenance of this school a grant, varying in amount with the examination results, was made by the Department of Education. At this stage, His Highness ordered the appointment of an Education Commission to investigate, both the progress already made, and the nature of the problems awaiting solution. On its advice His Highness gave instructions that the indigenous private schools in the villages should be brought under the control of the Education Department ; a step which was facilitated by the enlistment of the private school masters in the ranks of the servants of that department. At that time the village school master was paid six rupees a month by the State, and was permitted to get as much as he could from the villagers in addition ; a grant of twenty rupees in the maximum was also payable to each school master as a reward for efficiency. Most of these village schools, *gramyashalas*, were in charge of but one teacher ; but in 1892 it was ordered that an assistant should be given to all schools which had an attendance of fifty or more children. “

In 1905, with the extension of Local Self-Government in the State, control over the *gramyashalas* was handed over to the Local Boards. The experiment proved to be a failure. The Boards knew nothing of education, and cared less ; except, it must be confessed, in so far as the appointment and dismissal of school-staffs offered a profitable field for the exercise of nepotism or patronage. A later Education Commission, in 1910, found that the Boards were unfit, at that stage of their development, to exercise control over the village schools. It was withdrawn, and handed over to the education department ; though it is still hoped that, in the near future, a rapid development of civic conscience within the Boards will permit Government safely to hand over control over primary education to local agencies. The Boards are quite willing to exercise control ; they are entirely unwilling to contemplate any proposal which, by adding to local financial resources will enable them to do something to support the schools.

Long before the rest of India had done more than think of the free and compulsory education of the people as something desirable but hardly attainable, His Highness the Maharaja Gaekwad of

**Free and Compulsory  
Education.**

Baroda had introduced it into his dominions; and he has since witnessed its successful development in the face of extraordinary difficulties. His Highness, in a speech delivered said :

“ I have no hesitation in saying that we cannot do better than educate all our subjects. This is absolutely necessary for the realisation of my ambitions and wishes for the future of my people”.

So, after long deliberation, in March 1892, it was ordered that compulsory education should be experimentally introduced in the town of Amreli, and in nine villages of the taluka. All boys between the ages of 7 and 12, and all girls of from 7 to 10, living within a mile of a school, were to be compelled to attend that school; unless they were privately taught, or had already passed out of the standards declared to be compulsory, or for certain other reasons. The compulsory standards were then the first three. The order came into force in November, 1893. Gradually more schools were provided, until in 1904, 52 villages in the taluka had come under the operation of the new law. These places which then had schools had a population of 52,828; and the Education Department reported that ten per cent. of these, actually 5,201, were attending the schools in the compulsory standards. Another 939 children were studying in higher standards, so that there was a total of 6,140 children in the government schools, of whom 3,934 were boys. Fifteen years' experience in the Amreli taluka having proved that compulsory primary education was both desirable and possible, an Act making it compulsory throughout the State was introduced and passed in 1906. Under the Act the ages within which attendance at school was compulsory were, for boys from 7 to 12, for girls from 7 to 10. Children were exempted who were required to stay at home owing to the advanced age or infirmity of their parents; who were themselves physically or mentally unable to take advantage of the schools; who resided more than a mile from a school; who were the only breadwinners in the family; or who had either passed out of the compulsory standards, or had reached the maximum age under the Act. The machinery of compulsion was with the Revenue Department. Lists of children affected by the Act were drawn up in each village by the *patel* and the schoolmaster each year; appeals against the inclusion of particular names went to the Vahivatdar of the taluka;

and penalties under the Act were inflicted by the latter officer. In 1914, a change was made. The exaction of penalties was withdrawn from the Vahivatdar and was entrusted to the Village Boards and to the Municipalities. The intention was to make the successful operation of the Act a matter for the local authorities, rather than for the Revenue Department, and the innovation has, on the whole, worked well. In order to induce the *patels* and *talaties* to take an active interest in the matter, five per centum of the fines recovered are payable to them as rewards for zeal in the discovery and punishment of offenders. This is perhaps the most questionable feature in the Act as it stands; and in practice, it has been found that the rewards offered do not, as a matter of fact, serve as an inducement to these revenue subordinates. The balance of the fines recovered are expended on the erection of school buildings, and on giving clothes and other assistance to particularly poor children. The State revenues do not benefit at all from fines under the Act. It may also be mentioned that absence from school is only punishable when it amounts to two-thirds of the total number of working days in a month, the fine papers being prepared every month. The original practice was to permit 15 days absence in each month, and to prepare the fine papers monthly. The change was introduced in favour of the agricultural population; for their children can now legally absent themselves from school during the seasons of greatest pressure in the fields provided that the total absence does not exceed 45 days in any one quarter. In 1913 the period during which attendance at school was compulsory was changed to include the fourteenth year for boys, and the twelfth for girls, and the compulsory standard was raised to the fifth for both; for it had been found that, under the old system, children did not learn sufficient during their stay at school to stand them in good stead in after life. In 1916 a further change was made. In that year a Committee investigated the working of the Compulsory Act. It found that the figures of school attendance had not presented a true picture of actual achievement; and that several children, returned as in attendance at school year after year, never went beyond the first standard and in a few cases not even beyond the "below" standard. The minimum age was raised to seven complete, and the "below" standard was abolished; at the same time an improved method of statistics was introduced, designed to prevent the inclusion as actual

attenders, at school of children who were either consistently absent, or who were so often absent as to make no progress at all. The result has been to make it appear that a smaller number of children are in actual attendance at schools; but the actual fact is that the figures are now correct.

In the light of fuller experience we now see that the extent of the financial burden of the measure was very considerably underestimated. Schools must have teachers and teachers expect payment. In 1906, the village school master was passing rich on ten rupees, or less, per mensem; another few years saw the outbreak of a world conflagration which, creating entirely new standards of value, reversed all old ideas as to the living wage. To the State the resulting problem was a dilemma. Either sufficient money had to be found to pay schoolmasters adequately, to an extent which involved a thirty per centum additional demand on the Treasury; or the schools must, very many of them, be closed. It is to the infinite credit of His Highness, and of his advisers, that, in spite of similar, and perhaps equally urgent, demands from other public services, the monies were found.

Apart from financial difficulties, there have been others, as was but to be expected. An agricultural population has been accustomed for ages to use its youth in the fields; has always regarded its youth as wage-earning from the earliest years. The State introduces an Act which compels the farmer, and his field labourers, to send their young to school. To the mind of the peasant there is no profit in the school—at least no material profit; and he evades or disregards the law. One of the most pronounced difficulties experienced by the Department of Education in the administration of the Compulsory Act has been that the Act has no terrors sufficient to compel. Offenders under the Act are fined, it is true; but in ludicrously small sums, so that a parent or guardian is only too glad to pay one, or two, annas by way of fine for the non-attendance of his child at school, knowing that the same child can earn six to eight annas a day in the fields. On the other hand, it must also be confessed, that the people, as they become increasingly aware of the benevolent intentions of Government in the matter as also of the advantages which accrue to the family from the possession of educated children, are increasingly willing to co-operate with Government.



Every effort has recently been made by the Education Department to remove any possible cause of discontent and friction. It was, for instance, represented in the Legislative Council that the hours of school attendance were so arranged as to cause a maximum of inconvenience to the cultivators. This was met by making the village *panchayats* responsible for the hours of school attendance. The *panchayats* are now commissioned to choose whether the village school shall meet in the early morning, at noon, or in the evening, provided that not less than three hours are allowed for a school "day"; and they can alter the hours of attendance to suit local conditions. In the agricultural East, the educationist has problems quite other than those which confront his colleague in the industrial West. A famine frequently upsets his choicest plans, and causes figures of school attendance to assume a most unfavourable shape; and a series of epidemics, one treading fast on the heels of the other entirely unknown elsewhere, will ruin his calculations. Still, on the whole, the experienced are able to say of the Baroda experiment in free and compulsory education that it has been a success; and that the future is full of promise. Other attempts to make the schools more useful, and at the same time more popular, are being earnestly made. Special courses suitable for small village schools, combining the elements of agriculture with the compulsory general subjects; similar courses for schools in industrial areas, in which some practical craft instruction is carried on side by side with ordinary school work, have been tried with increasing success. The nature of the progress made in the carrying out of the declared ambition of His Highness to make the benefits of true education available to all his subjects is indicated by the fact that the 180 educational institutions in existence in 1881, when he first commenced his beneficent labours, have now become 2,814. Nor is it merely a matter of statistics; for the Department of Education is conscious that His Highness looks for results, not in quantity but in quality, and is daily straining every nerve to secure the desired object.

Two girls' schools, one at Baroda and the other at Petlad, were opened in 1875. In 1880, there were eight throughout the State, with a total attendance of 502. In 1885, His Highness the Maharaja Sahib published a memorandum on the subject of female education in the course of which he said :--

#### Female Education.

“I would particularly emphasise the importance of the education of girls. It is the unremitting watchfulness and conciliatory supervision of intelligent and educated mothers which form powerful factors in giving right tone to infant minds, and which are the best agents for the eradication of crooked ways. Women regulate the social life of a people, and men and women rise or fall together. To fit the girls for their functions in our social life, I would give my special attention to the opening of girls' schools.”

In accordance with the wishes of His Highness thus expressed, it has been the declared policy of the Department of Education to open schools for girls in all places where a sufficient number of pupils are forthcoming. Where this sufficiency is not present girls under twelve years of age are admitted to the boys' schools. In all cases inducements, in the shape of special prizes and scholarships, are given to encourage regular attendance. Progress has, of course, been less marked in the case of female education than elsewhere : for the popular prejudices in this connection are very strong. It has nevertheless been steady, and has latterly assumed a more satisfactory shape. The number of girls' schools throughout the State was in 1921, 372. They were attended by 30,331 pupils. In addition there were 31,598 girls attending what may be termed mixed schools, where boys and girls studied together.

Amongst the difficulties experienced in accelerating the progress of female education has been the fact that women are not available in sufficient numbers for an appointment as teachers. A Training College for Women was established so long ago as 1882, and it has been provided with an exceptionally commodious building on the banks of the Sursagar tank on the outskirts of the City. Provided with excellent practising schools, and every facility for its work, it has been successfully supplying school mistresses of a good stamp, but not as yet in sufficient numbers. All receive scholarships while under training ; and are bound, either to serve the State as teachers for at least ten years after passing out, or to refund the amount received.

Before 1896 there were no arrangements made by which girls could receive secondary or higher education.

**Facilities for the Higher Education of Women.**

In that year two private English classes were opened for them, but, owing to the lack

of sufficient support, they were soon closed. In 1906 some English classes were opened in connection with the Female Training College. In the following year these became the Anglo-Vernacular School for girls, and ultimately developed into a High School affiliated to the University of Bombay for the University Entrance Examination. In 1917, this High School was provided with a building of its own, and a separate staff, with an English lady as Principal. This institution, which is styled the Maharani High School for Girls, is making excellent progress; and hopes are entertained that it may eventually develop into a College for Women.

Women students have joined the Baroda College in steadily increasing numbers of recent years. Special arrangements are there made for their accommodation, though they, of course, attend lectures along with other students. English classes have also been attached to the Vernacular Girls' Schools at Petlad, Visnagar and at Patan.

The Baroda College was founded in 1882, and was affiliated to the University of Bombay in that year for the Previous Examination. In 1890, it was recognised for all courses in Arts and Sciences. The College building which is one of the most handsome structures of its kind in India has been described elsewhere in detail. The College has grown enormously in recent years, as will be seen from the following figures:— In 1882 there were 33 students on the rolls; in 1892, 151; in 1902, 206; in 1912, 390; and in 1922, 627. The College is provided with excellent playing fields and tennis courts; with botanical gardens, with splendidly equipped libraries and laboratories; and is well-found in every respect. Of the 627 students, 300 are in residence in four hostels, of which three are within the grounds.

Anglo-Vernacular Schools generally teach upto four standards; but in important places, where there is no High School, the standards are raised upto the fifth or sixth. Above the Anglo-Vernacular Schools come the High Schools. These are divided into two parts—upper and lower. In the lower division are taught the subjects prescribed in the British Government Anglo-Vernacular Standards I-IV, whilst in the upper are taught the subjects of Standards V-VII, the seventh being the Matriculation standard. Places like

Patan, Visnagar, Mehsana, Kadi, Petlad, Sojitra, Dharmaj, Bhadran, Padra, and Kathor, where as a beginning Anglo-Vernacular Schools had been opened, have now High Schools which have both the upper and lower divisions.

A Training College for Secondary Teachers was started in the year 1916 where arrangements were made to train 15 graduate, and 15 undergraduate teachers every year. That institution having turned out a sufficiently large number of trained teachers for the secondary schools was closed in 1920, Government having decided to meet its future requirements by sending small batches of stipendiary teachers to Madras, Bombay, and Benares Colleges.

Scholarships are given to poor but promising students as a help towards prosecuting their studies. The aggregate annual value of the State scholarships tenable in the Baroda College and in the Secondary Schools of the State is ten thousand rupees. These include scholarships of the value of Rs. 65 per month awarded to students studying at the Fergusson College, Poona, and the Sydenham College of Commerce, Bombay. Scholarships are also awarded to Maratha students studying in and outside the State from the Maratha Education Fund of Rs. 1,50,000 founded by His Highness the Maharaja. A sum of Rs. 1,800 for the education of Maratha girls is awarded to the Deccan Education Society for distribution as scholarships.

His Highness the Maharaja has rendered great service to vernacular literature in which he takes immense personal interest. The result has been that a large number of useful and standard works in English have been rendered into Gujarati and Marathi. Special encouragement is given to authors by the purchase of a suitable number of copies of their works according to their worth and utility.

His Highness the Maharaja has recently set aside a capital sum of two lakhs of rupees as a Translation Fund, the interest of which is devoted to this purpose. A special Translation Assistant to the Vidyadhikari looks after the work under the guidance and orders of the Vidyadhikari at

the Head Office in this connection. The total number of volumes published from the Translation Fund was 96 upto the year 1921-22. The total number of unpublished volumes was 234. Of these 330 volumes in all, 13 volumes ran through another edition. The Sanskrit manuscripts referred to elsewhere contain some very rare works. To publish critical editions of these the Gackwad Orianta Series has been founded and a number of volumes which have received their meed of praise from the learned have already appeared.

With the introduction of free and compulsory education in Baroda, the need for trained teachers became obvious. A Training College for male teachers had been in existence from 1885 to 1896. This was reopened in 1904. Government sanctioned 200 scholarships each of Rs. 7 per month to enable 200 teachers every year to be admitted for training. This number, too, was found later on to be insufficient to meet the steadily increasing demand and in December 1913 a second Training College was opened in Baroda. In order to apportion the work to the two Training Colleges, it was further decided in December 1914 to entrust the training of all the first year students to the new Training College, and that of the 2nd and 3rd year students to the old College. To carry out, this arrangement, the four classes of the first year were transferred along with a part of their staff to the new Training College. There came another readjustment in June 1915, when Government ordered the transfer of the new Training College to Patan, limiting its work to the first year students coming from Kadi and Amreli districts. Thus the first year teachers coming from Baroda and Navsari had to be readmitted to the old Training College. Later, in 1918 Training Classes for the first year's course were opened at Baroda, Navsari, Patan and Amreli; the College at Baroda continuing to train the 2nd and 3rd year teachers. At the end of the year 1921-22 there were 449 teachers under training. The total number of trained teachers in the Raj is 1895 of which as many as 835 are fully qualified.

The centre of technical education in Baroda is at the *ala bhavan*, the 'home of art', for which a handsome building has recently been erected opposite the Laxmi Vilas Palace. Originally intended to be a College

#### Training Colleges for Males.

#### The Kala Bhavan.

in which the sciences could be taught through the vernacular, and later to be a means of turning out master craftsmen, the *kala bhavan* is now a technical institute. It was founded in 1890, providing then classes in drawing, carpentry, dyeing and mechanical engineering. It was furnished with a library, laboratories, chemical and physical, work-shops and a dye-house. At the same time fifty thousand rupees were sanctioned for the preparation of a scientific literature in the vernacular; three branch institutions were opened, at Kothor, at Petlad and at Patan; and the workshops of the Palaces and of the Public Works Department were thrown open to the students. The literary side of the '*kala bhavan*' activities was closed in 1896, an additional grant of Rs. 15,000 being made to meet liabilities already incurred.

In 1897 a weaving class was added to the facilities provided. Further developments have taken place from time to time, and the *kala bhavan* now has courses of study in Art, Architecture, Civil and Mechanical Engineering, Chemical Technology, Textiles and Commerce. The Art section includes portrait painting, clay-modelling, wood-carving and the photo-mechanical processes.

In 1921-22 the *kala bhavan* had 470 students on its rolls, of whom 150 were Baroda State subjects. There is at Amreli an interesting semi-technical school which, in addition to the general subjects of instruction in all primary schools, teaches the practical elements of the local crafts. The purpose of this school was to attract the children of local artisans to attend the primary school without the invocation of the terrors applicable under the Compulsory Education Act. The school has been completely successful, and it has been found that its pupils, so far from suffering in progress on account of the additional subjects grafted on to the ordinary curriculum, actually do better in the usual compulsory subjects than those attending the ordinary primary schools. The experiment having so amply succeeded is now to be extended. The only District technical school is that at Navsari, the *Tata humnarshala*, which has met with considerable success on unassuming lines.

Special measures are taken to spread education amongst the backward classes—Mahomedans, Kolis, Bhils and Antyajias—by giving them every facility for receiving instruction. The students of

these classes not only receive free education, but are also provided with books, and other materials by the State.

The hill-tribes or aboriginal races such as Nayakda, Chodhra, and others known generally as Dhankas, are given special encouragement. A beginning was made in the year 1885 of a Boarding School at Songadh for the boys of the *kaliparaj* community. In the beginning only 50 boys were admitted and educated there at State expense with free boarding, clothing and lodging. The number was raised to 100 in 1889-90. Practical instruction was, after some years, given in agriculture and a small experimental farm was attached to the institution. A carpentry class was opened in connection with this school to give the pupils some insight into this art and enable them to make or repair the implements and tools they might have to handle in after life. The object of opening such a school was fulfilled and His Highness was therefore pleased to order the establishing of one more Dhanka Boarding School at Arkati in Vajpur range in 1890-91 and in April 1892, special orders were issued to have two more at Vyara and Mahuva. The number of students in Arkati was 50, while that at Vyara and Mahuva 100 each. The total number of Dhanka students in these four Boarding Schools in 1895-96 was 300. His Highness the Maharaja having given orders to establish a Dhanka Girls' Boarding School in the Navsari district, a building was specially built for the purpose at Songadh, but it being not ready by 1895-96, the school could not be opened then. The Arkati Boarding School had to be closed in the latter part of 1895-96, as it was found to be too far and inconvenient for the purpose intended. The Boarding School for Dhanka Girls at Songadh was opened in the year 1897-98. Thus in July 1900, the total number of students in these four Boarding Schools was 336. The total expenditure incurred for the Boarding Schools including carpentry class and Agricultural farm was Rs. 17,835 in the year 1895-96 and Rs. 27,868 in the year 1899-1900. At the end of the year 1921-22, there were 4 institutions with 241 pupils studying in them.

Another bold move made by His Highness the Maharaja was to spread education among the very lowest castes. These classes the Dheds, Chamars,

**Antyaja Schools.**

Khalpas, Bhangis and others formed a population of 163,176 in the State according to the Census of 1901, and their children could not attend the ordinary State schools. In 1883, therefore, it was decided to open special schools for them, and to supply them with books, slates and other requisites. Again in the latter part of 1891-92, four Boarding Schools were opened in Baroda, Patan, Navsari and Amreli for students of their community, where free education with boarding, clothing and lodging was given to them. 100 students were kept in each of these schools. Scholarships were also awarded in each of the *antyaja* Schools, the total number coming to Rs. 45 per mensem. These Boarding Schools were closed in July 1897. Since then for the education of these classes, whose population in the Census of 1921 is numbered 176,821, there are at present 221 *antyaja* Schools of which 5 are exclusively for girls. The total number of *antyaja* children in these schools was 8,703 (8,537 boys and 166 girls) at the end of the year 1921-22. There were also 4,197 *antyaja* children learning in the ordinary Gujarati primary schools, which brings the total number of such children receiving primary education to 12,900 which is equal to about 7 per cent. of their population. There were 125 boys receiving secondary education in *antyaja* Schools at Baroda and Patan and 4 in the Baroda High School. Also there were 3 girls learning English in the Maharani Girls' High School at Baroda in Standard IV. Government gives books and other school requisites free to these children. Scholarships of the aggregate value of Rs. 122 per mensem were awarded to *antyaja* children in the primary schools and 10 scholarships of the aggregate value of Rs. 54 per month were awarded to *antyaja* students in secondary schools. In the Training College at Baroda where the untouchables were first admitted in 1909-10, 6 *antyaja* scholars were reading for the different courses, along with other Hindu scholars. The *antyaja* Boarding Houses at Baroda, Patan, Navsari and Amreli had 45, 36, 30 and 30 inmates respectively, and free boarding, lodging and necessary clothing were as usual provided to them by Government. The success which has been achieved after 40 years' work in this direction is obviously appreciable though still exceedingly limited.

With the object of educating the Garodas, who are the priests of the *antyajas*, His Highness was pleased to open a Garoda *pathashala* in 1913 for teach-

**Garoda Pathashala.**



ing especially Sanskrit along with other subjects of the curriculum to the sons of the Garodas. The *pathashala* was closed in the beginning of the year 1920-21 in accordance with the recommendation of a Departmental Committee. A new scheme, better to serve the same purpose, was substituted. Accordingly 20 Garoda students are admitted in the four *antyaaja* Boarding Houses and there they are instructed in the ritual by the superintendents.

Urdu Schools have been opened in the towns or villages where the

Mahomedan population was sufficiently large

**Mahomedan Education.** to demand a separate school for their children.

At the end of the year 1921-22, the number of such schools was 124 and the number of pupils studying in them 8,420. No fees are charged in Urdu Schools. A special examiner for these schools was appointed in the year 1887 ; but the number of schools he had to examine and inspect, being very small, he had been entrusted with the work of teaching in one of the Urdu Schools in the Capital. Ultimately in the year 1898-99, when the number of schools was sufficiently large he was relieved from teaching work. In the same year he was given certain powers similar to those given to sub-divisional Deputy Educational Inspectors and he was asked to examine and inspect the *antyaaja* Schools also. His designation was also changed from Urdu Examiner to Urdu Deputy Educational Inspector. Among the special features of Urdu Schools is the opening of several special schools for girls of the Mahomedan community. Two schools were first opened in 1892-93 in the Amreli taluka. A third school was opened in 1894-95 at Sidhpur where the Vohora community show great zeal and interest in the education of their girls. The fourth school of this nature was opened in the same year in the heart of the City of Baroda. At present there are in all 28 Urdu Girls' Schools in the Raj.

At the end of the year 1921-22, there were 96 Urdu Boys' Schools, attended by 6,626 boys, and 28 Urdu Girls' Schools attended by 1,794 girls. 7,508 Mahomedan children attended Gujarati Schools, thus making a total of 15,928 Mahomedan children giving a percentage of 9.8 of the Mahomedan population. The three Dhanka Boarding Schools for boys and one for girls continued to show useful work. There were 221 *antyaaja* schools with 8,703 pupils attending them. 4,197 *antyaaja* children attended Gujarati schools, thus making a total

of 12,900 *antyaja* children, which is equal to 7 per cent. of their population. In addition to the two Boarding Houses for *antyajas* at Baroda and Patan, two additional Boarding Houses were opened at Navsari and Amreli. All these Boarding Houses have accommodation for 50 students each. Free boarding, lodging and clothing are provided to the students of these institutions.

The Library Department is now twelve years old, having been established in 1910. An American expert

**The Baroda Library movement.**

was appointed to organize the Department. During his three years' tenure of office, he founded the Central Library planned and set on foot a system of State-aided libraries, and reading rooms in mofussil towns and villages, organized travelling libraries, and established the first library school which had ever been organized in India. The principle which His Highness insisted upon, when planning his Library campaign, was that all the libraries coming under the scheme should be entirely free to all persons, young and old, rich and poor, irrespective of caste or creed.

The Department, which is a branch of the Educational Department,

**Staff.**

is entirely supported by the State. The staff consists of the Curator of State Libraries, the Assistant Curator, 12 Librarians and Pandits, a head clerk, 18 clerks, a cinema operator, book-binder with three assistants and 25 menials. Its work may broadly be divided under two main heads, City and Mofussil. The former is represented by the Central Library, and the latter by the various country activities.

The nucleus of the Central Library collection which now amounts

**Central Library.**

to 100,000 works including Shri Sayaji Library, exclusive of the 17,958 volumes in the Travelling Library Section, was formed by the generous gift of the Maharaja, who in the year 1910 handed over his own excellent library of some 20,000 volumes. The Central Library circulates about 80,500 volumes annually in the City of Baroda as well as nearly 11,000 in the Raj through the Travelling Library system. This is believed to be the largest circulation enjoyed by any library in India.

The Central Library is editing and publishing from its Sanskrit Section a series of hitherto unpublished Sanskrit books under the title of the "Gaekwad's Oriental Series" of which 22 volumes have either appeared or are nearly ready.

**Gaekwad's  
Oriental Series.**

The Library work in the mofussil is in charge of the Assistant 'Curator of Libraries. The duty of inspecting the smaller libraries is entrusted to the Deputy Inspectors of the Educational Department.

**Library work in the  
Mofussil.**

The foundation of the Country Branch Department in 1910 was but the second step in the history of the popular library movement in this State. As far back in 1906, during His Highness's first visit to America, the Maharaja Saheb had commenced the campaign. Under his orders, rules were formulated, and liberal provision made, for the establishment of mofussil libraries. The beneficent efforts of Government were aided and supplemented by vigorous propaganda carried on by some enthusiasts in the library cause, who started "*mitra mandal*," (friendly circles) for the formation of local libraries, and reading rooms.

**Early history of the  
movement.**

On the establishment of the Library Department new rules were formulated, and under these rules the work is still being carried on. They are based on the principle of co-operation between the Government, the Prant Panchayat and the people. Under these rules libraries are classed as village, town or *prant* libraries, according as they are situated in a village, a town of at least 4,000 inhabitants, or a *prant* town, i.e., the chief town of a *prant* or district. When the library raises an annual sum not exceeding Rs. 50, Rs. 300 or Rs. 700 the amount depending on the class of the particular library it obtains an equivalent sum from Government and the same sum from the Prant Panchayat through the Department. Further, should it desire to provide a library building of its own, it has to find one-third of the cost only, the remainder being contributed jointly by the Department and the Panchayat in equal quotas. A new village library, moreover,

**Rules for aided  
Libraries.**

can get a set of the best Gujarati books, worth Rs. 100, from the Department for the sum of Rs. 25 only. All libraries are entitled to receive Travelling Libraries free of charge from the Department.

The people of Baroda have not been slow to take advantage of the liberality of their Maharaja : upto now no less than 720 free libraries and reading rooms have come into existence. 82 of the aided libraries have either already erected their own buildings or have commenced to build them. The remainder are generally housed in school premises, the school master acting as honorary librarian. These aided libraries have an aggregate stock of over 304,600 volumes and circulate about 247,000 volumes annually among their 59,360 patrons. These libraries are managed by committees elected annually by the whole body of subscribers to the maintenance fund. These, however, are not entirely left to their own devices. Rules have been drawn up which these institutions have to follow, regular reports in prescribed forms have to be submitted to the Department, and the institutions are periodically visited by inspectors. The honorary secretaries of the library committees are encouraged to seek the expert advice of its staff on details of library management. Lists of suitable books on various subjects are also supplied.

A Travelling Library is a box of 15 to 30 books, and is specially constructed to withstand rough handling and hard wear. Such boxes are lent out for periods of two or three months to local libraries to supplement their own stock, to schools, clubs and other institutions, and, in short, to any trustworthy person who is prepared to circulate the books in his locality. In each box are enclosed clear instructions and printed forms to guide the honorary librarian in his work. No charge is made, and the railway freight is paid both ways by the Department.

A Visual Instruction Section has been established, carrying on its work by means of popular lectures by cinematographs and magic lanterns, Radiopicons, stereographs and stereoscopes. The section has a number of cinematographs and magic lanterns, the most useful from a practical point of view being Pathe's Self-contained

Cinema Group, which costs Rs. 2,000 and shows any film of standard size. The engine of this machine is run by petrol and works a small dynamo for providing electric light.

There is no daily newspaper published in the State, but the number of weekly newspapers was 7 in 1921-22. Their circulation is estimated to be about 12,000 copies. Of these 5 are published in Baroda and 2 in Navsari. There are no newspapers published in Amreli district. The number of monthly periodicals was 30 in 1921-22. Of these 19 were published in the Baroda district, 6 in the Navsari district, and 5 in Amreli. The number of printing presses was 43 in 1921-22. Of these 29 were in the Baroda district, 6 in the Kadi district, 7 in the Navsari district, and 1 in Amreli. In addition to the newspapers and periodicals published in the State, a large number of the leading English and Vernacular dailies and weeklies published in Bombay, Poona, Surat and Ahmedabad also find circulation in the principal towns of the State. The taste for newspaper reading has much increased of late and there is now hardly any village, even in the remotest corner, where a newspaper of some sort is not to be found.

The number of books published by authors from the State population goes on increasing from year to year. The total number of books published in 1921-22 was nearly 282. But these figures are not sufficient to give us an adequate idea of the literary activity which has manifested itself along with the progress in education. Most of the books by authors from the State are printed and published by presses in British territory, notably in Bombay and Ahmedabad, as that secures to them the copy-right for the whole of India, which is denied to publications from printing presses within the State. It is roughly calculated that the number of such outside publications is not less than 2 to 3 hundred per annum. Almost all the books published are in Gujarati language, which is the most widely spoken language in the State.

The Baroda Museum and Picture Gallery are situated in the chief Public Park of the capital city of the State. The Museum Building was completed and a small establishment sanctioned for it

in 1894. From 1894 to 1920, the Professor of Botany and Zoology at the Baroda College was the Curator. The need of a qualified curator who should be engaged solely in the Museum and Picture Gallery was more and more felt and with the expansion, especially of the Art Gallery, efforts were made to obtain a suitable man. The appointment of a whole-time curator was, therefore, sanctioned in January 1920

The Museum includes the following sections :—1. Industrial Arts (Indian and Foreign), 2. Natural History, 3. Ethnology, 4. Geology, 5. Archæology, and 6. Economic Court.

The Industrial Art Section is in two main divisions :—(1) Indian and (2) Foreign. There are to be found among the collections beautiful specimens of silver, gold, brass, copper, bronze, iron, aluminium, electrotypes and electroplates, plain and engraved, inlaid and encrusted, ornamental leather work, lacquered wares, carved, inlaid and painted wood-work ; inlaid marbles ; stone wares ; rare old China wares, pottery, and teracotta ; porcelain and majolica, Doulton wares and the most celebrated porcelain of Sevres and Limoges. The best specimens of Continental glass wares have also been collected. There are show cases filled with various kinds of textile fabrics. There is a very beautiful and costly collection of gold embroidered *salus*, worn by ladies of India. They are typical samples of Indian styles of manufacture, showing varied designs exquisitely worked up in gold and coloured silk. These were exhibited in the Delhi Exhibition 1903, where they were much admired. A large collection of old arms was acquired from the Baroda Palaces, consisting of swords, guns, muskets, daggers, spears, javelins, knives, shields, and miniature artillery. Specimens of Sankheda lacquered wares, silk *patols* of Patan sandle works and ivory works of Billimora, brass works of Visnagar, silver works of Amreli, and woodwork of Visnagar and Unjha are shown. There is also a good representative collection of Indian Musical Instruments of various kinds.

Sections are devoted to Natural History, Ethnology and Geology.

The Archæological section is not very complete, but every effort is being made to improve it. At present it contains a good

representative collection of coins of Baroda Rulers, the Early Foreign Dynasties and the Guptas, ancient Indian, Persian, Mediæval and South Indian, Sultans of Delhi, Bahamanis of Kulburga, Jaunpur, Gujarat, Malva, Moghals, Rome and Greece, Europe and America, copper plates of Patan, Navsari, Amreli and Sankheda ; stone inscriptions of Velachha, Koral, Patan and a few Egyptian ones, stone images of gods and goddesses, found at Baroda, Vijapur and Modhera and also a beautiful piece of carved stone ceiling supposed to be of Shaikh Farid's tomb at Patan.

A new section known as the Economic Court, has recently been added to the Museum. The work is in progress and it is hoped that it will be completed very shortly.

In the Picture Gallery, His Highness the Maharaja Gaekwad has provided his people with two collections of pictures, one Eastern, one Western, which, combined together in the same building, go to make the institution truly unique. It may be doubted whether in any Picture Gallery the different Schools of the East and West are represented in so balanced a manner.

The rooms of the upper floor contain the Western collection, and the verandahs contain sculptures. The lower floor is devoted to the Eastern collection. There is also a well-equipped library of books on Art and the chief subjects connected with the Museum of which a catalogue has been published. A room is devoted to medals and medallions.

The Western Collection was opened to the public only recently, on April 1st, 1921, but it had been in progress of growth during a number of years. His Highness had definite aims in view in directing the collection to be made and it has naturally taken many years to carry them out. Mr. Spielmann, a leading art critic of London, was asked to take the chief part in collecting the pictures. Mr. E. R. Dibdin, formerly of the Walker Gallery, Liverpool, came to Baroda to superintend the hanging of the pictures.

Altogether there are 188 pictures in the collection, including examples of the following schools : Flemish, Greek, German, Italian

of different groups, and Portuguese. The more recent are British and French, which predominate in the collection.

The Eastern collection consists of Indian paintings of the leading schools. In all there are about 600 pictures, all of which are in an excellent condition of preservation. There seems reason to believe that it is the best collection of Indian paintings, either in India or in the world. A number of specimens of Nepalese and Tibetan work have been obtained. These were mainly of metal with settings of figures and designs, carved out of the precious and semi-precious stones, and among these the best acquisitions are a picture of Vishnu with the *das avatars*, picture of Radha and Krishna, picture representing a Buddhist scene, while several figures of lamas and deities are of exceptional interest.

The Boy Scout movement in Baroda was initiated in January 1919. A specially engaged Scout Master-in-Chief organised a troop of one hundred boys selected from the schools in the Baroda City to which His Highness the Maharaja after his birth-day Durbar presented colours. The troop is known as "His Highness the Maharaja Gaekwad's own Boy Scouts, Baroda." The Scout Head Quarters in Baroda City are located in the spacious hall in the basement of the Museum Building in the Public Park, and is excellently equipped. At the close of the year 1919-20, an attempt was made to extend the sphere of the movement outside Baroda, and Navsari was selected as the first District Head Quarters, where by now the organisation has been firmly established with enthusiastic popular support. Four scouts went to England in 1921, to take a course of training at the Imperial Head Quarters at their own expense. This they did successfully. They are now closely associated with the movement as leaders. Boy Scouts are now training boys of the Depressed Classes in their special boarding houses at Baroda and Navsari. At Navsari and Gandevi the Boy Scout organisation is under popular control, local councils of management having been appointed while Government provides leaders. Much of the Physical Instruction work in the vernacular schools of the City is now being done through the Boy Scout organisation with marked improvement.



The Art of Indian Music is now systematically taught in the Baroda School of Indian Music which has been recently reorganised and placed under a specialist in the subject. It is highly spoken of by experts who visited the same.

**School of Indian Music.**

The Deaf and Dumb School at Baroda was started by private enterprise with one deaf-mute boy in March 1909. At the end of the year 1910-11, there were 9 students of whom two were girls. A similar school was then started in Mehsana. Both schools received grants-in-aid from Government until they were converted into Government schools from the 1st January 1915. The total strength of the two schools was 42 and 74 in 1921-22.

**The Deaf and Dumb School.**

The policy of the State is to provide buildings for all schools, by distributing the expenditure over a number of years. In the year 1885, His Highness sanctioned an expenditure of Rs. 50 to 60 thousand every year for buildings of vernacular schools alone. Since then sums have been spent after buildings for Anglo-Vernacular Schools, High Schools, Colleges, etc. But the problem of providing buildings for all schools remains unsolved. During recent years, there has been a great awakening of public interest in this subject and in some villages people come forward, at the persuasion of educational officers, to contribute a certain sum of money for school buildings in case the Government undertook the rest of the expenditure. Rules have, thereupon, been framed for receiving such contributions, the principle being that the people must pay at least one-fourth of the total amount required for school building for their village or town. The total number of school buildings at the end of the year 1921-22 was 455.

**School Buildings.**

The following table shows the various kinds of English and Vernacular Educational Institutions and the number of pupils of both sexes learning in them in the year 1921-22.

**Kinds of English and Vernacular Institutions.**

Name of Institutions.	No.	Number of Male Pupils.	Number of Female Pupils.	Total.
		<b>English Institutions.</b>		
1. College .. ..	1	612	15	627
2. High Schools for Boys ..	19	6,561	..	6,561
3. High Schools for Girls ..	1	..	260	260
4. Anglo-Vernacular Schools ..	38	4,726	..	4,726
5. Higher Standard Classes ..	5	85	..	85
6. Prince's School .. ..	1	6	..	6
7. Special Institutions .. ..	1	150	..	150
		50	..	50
		Reserved.		Reserved.
Total ..	66	12,188	275	12,463
		<b>Vernacular Institutions.</b>		
8. Training Colleges for Men ..	4	449	..	449
9. Training College for Women ..	1	..	84	84
10. Vernacular Schools for Boys ..	2,293	124,013	..	124,013
11. Vernacular Schools for Girls ..	359	..	60,830	60,830
12. Kala Bhavan .. ..	1	470	..	470
13. Other Institutions .. ..	90	4,541	1,015	5,556
Total ..	2,748	129,473	61,929	191,402

Owing to the liberal educational policy of His Highness Maharaja Sayajirao III, the expenditure on education has increased from year to year during the last 50 years. It was Rs. 1,34,165 in 1877-78 and Rs. 1,94,519 in 1880-81, while by the year 1921-22 it had gone upto Rs. 29,43,404. The main sub-heads under which this expenditure was incurred were as follows :—

	Rs.
1. Primary schools .. ..	16,23,669
2. Training institutions .. ..	1,36,970
3. Technical education .. ..	1,23,099
4. English education .. ..	5,83,335
5. Museum and Picture Gallery .. ..	90,802
6. Library department .. ..	93,364
7. Special institutions, etc. .. ..	2,92,165

Primary education being free and compulsory, no fees are charged in primary schools. The small income from fees charged for secondary and higher education was in 1921-22 Rs. 1,43,447. The scale of these fees is much below that levied in the schools of the Bombay Presidency.

## CHAPTER XIV.

### Public Works Department.

Before 1875, the Department of Public Works, if department it can be called, was known as the *imarat karkhana*, and was managed by one Gulamalli Lukmanji Vohora with a small establishment at Baroda. The whole establishment from the manager downwards had no professional knowledge and its work was confined to palaces, temples and *dharamshalas*.

In 1875, Raja Sir T. Madhavrao found that the accounts of the *imarat karkhana* were in chaos, and there were heavy claims against its manager. The *imarat karkhana* was therefore abolished and a department of Public Works organized with a small establishment at Baroda to begin with, and Mr. G. F. Hill, C.E., was appointed as State Engineer. As the works developed and the needs of the districts became known, the following monthly establishment was sanctioned in December 1877 :—

	Rs.			
State Engineer's Office .. ..	2,583			
Baroda City Division .. ..	1,294			
Baroda Division .. ..	444			
Kadi „ .. ..	444			
Amreli „ .. ..	394			
Navsari „ .. ..	399			
Total ..	5,558			

The City Division was placed in charge of an Assistant Engineer, and the District offices were put in charge of Sub-Engineers. The State Engineer's Office was the Central office to which the City and the District Offices were subordinate. The duties of the Central office were to control the operations of subordinate offices, to receive and examine

bills, and to make payments. The accounts of the whole department were compiled in the Central office, and rendered to the Audit Department every month.

The Department was placed at first under the control of a Secretary, P.W. Department, and then under the Huzur Assistant or Naeb Dewan who also controlled other Departments. All transactions which required the sanction and approval of the Huzur passed through his hands. Thus he was virtually the P.W. Minister or the administrative head of the P.W. Department.

The total expenditure incurred during the period of six years from 1875 to 1881 amounted to Rs. 49,20,106 including Rs. 4,42,548, the cost of the establishments. It was distributed as under :—

**Expenditure from  
1875-1881.**

	Rs.
Buildings .. ..	31,01,556
Communications ..	3,24,975
Public Park .. ..	6,27,596
Miscellaneous ..	2,98,506
Repairs .. ..	4,24,835
Establishment ..	4,42,548
<b>Total ..</b>	<b>49,20,016</b>

which gives an average of Rs. 8,20,002 per year. These figures show how far public works had been undertaken before His Highness Sayajirao III assumed the direct control of the administration.

His Highness Maharaja Sayajirao III has been a great builder. From the commencement of his reign it has been one of his special cares to provide suitable buildings for public offices of all kinds; many of them have considerable architectural beauty. From 1881 to 1891 the first decade of his personal rule, the total expenditure on public works amounted to Rs. 1,67,36,606, giving an annual average of Rs. 16,73,660. Those were years in which materials and labour

**Public Buildings, a speciality of His Highness.**

were comparatively very cheap : the annual average expenditure on public works is now about twenty-five lakhs.

The designation of the State Engineer became Chief Engineer in  
**Chief Engineer.** December 1881.

For many years before the inauguration of the new régime under  
**Water Works: Baroda City.** Sir T. Madhaviao, efforts had been made to discover a means whereby the City of Baroda could be provided with a water supply. It was at first suggested that supplies might be drawn from the Narbada. In 1876, Mr. Crosthwait was engaged to study the subject. He advised against the Narbada project being both costly and difficult. The river Mahi was inspected as a source of supply, but this scheme too was impossible because its adoption would involve the lifting of water by pumps and its subsequent transmission to a great distance, a very costly process. The Orsang river and the tanks at Savli were also taken into consideration. In the end Mr. Crosthwait reverted to the plan of constructing a series of large wells in the vicinity of the City, sufficiently distant to preclude all possibility of contamination of the water. A large well was sunk experimentally on the Race Course side, but the idea of a water supply from well was finally abandoned.

Finally the scheme of Sayaji Sarovar, prepared by an Indian Engineer, the late Mr. Jagannath Sadasivji, by the adoption of which the city now possesses an excellent water supply was selected. The work, which commenced in 1885, was completed in 1890. The Sayaji Sarovar lake about  $12\frac{1}{2}$  miles from the City is formed by damming the Surya river and the Vaghali Nala. The length of the eastern dam is  $3\frac{1}{2}$  miles, its top width is 15 feet, and its greatest height, at 5,000 feet from the northern extremity, is 56 feet. The inner slope is 3 to 1 and 2 to 1 and the outer slope is 2 to 1 and  $1\frac{1}{2}$  to 1. The top of the dam is at R.L. 220·00 ; the full supply level is at R.L. 211·00 ; and the level of the sill is at R.L. 188·00. Thus the maximum available depth of water is 23 feet, the average depth of the lake is 11 feet, and the waterspread is  $5\frac{1}{2}$  square miles. The water is led through a 30-inch main to Nimeta, about 5 miles from the lake, where two settling tanks each of 400'×400'×10' have been constructed. The

water is allowed to settle for 24 hours in one of these tanks and is then discharged on three filter beds, each 160 feet long and 100 feet wide. The water from the filter beds is collected into a service reservoir, having a capacity of 4,232,600 gallons, which is more than sufficient to give 24 hours' supply for the town, calculating at the rate of 30 gallons per head of population, and including the water required for cattle and gardens. From this service reservoir, water is again led through a 30 inch main to the city. Permanganate of potash is used to purify the water and has been found very successful. The average of 20 years' rainfall before the tank was constructed was 39 inches. The run-off taken is  $\frac{1}{4}$ th of the rainfall. The catchment area of the tank which was at first 36 square miles has been increased to 50 square miles by the cutting of the Vishvamitri Feeder, thereby increasing its capacity from 1,200 to 1,717 mille c.ft. Out of 1,717 mille c.ft. of water stored in the reservoir, 1,682 mille c.ft.—10,512 mile gallons, are available for supply to the city, deducting 35 mille c.ft. which are below the sill level of the outlet. Taking into consideration the loss by evaporation and absorption, this quantity is enough to supply water to Baroda City and the Cantonment for  $2\frac{1}{2}$  years, even if there be no rainfall. The total cost of the project has been Rs. 34,00,000 and the annual revenue derived therefrom which goes to the City Municipality has averaged Rs. 1,25,000 for the last quinquennium.

After supplying the city of Baroda with a suitable water-works, **Water Works in Mofussil Towns.** His Highness directed his attention to the mofussil. Patan as the next largest town was naturally thought of first. A comprehensive scheme was sanctioned under which any town having a municipality can have a water-works towards the cost of which His Highness's Government would contribute one-third or one-fourth of the cost, according to local circumstances. Patan, Sejitra, Bhadran, Sinor, Sankheda and Kathor have already provided themselves with water-works; schemes for the towns of Mehsana, Sidhpur and Navsari have been sanctioned and will soon be taken in hand; and those for Vyara and Songadh will soon be completed. The increase in the prices of materials and labour has almost doubled the cost of water supply schemes and His Highness has been pleased to sanction in some cases two-thirds as a gift. Government has also sanctioned the undertaking of borings in several

localities in order to increase the supply of water by tapping underground sources.

A Huzur Order, No. 10, dated 16th October 1890, was passed defining the duties and powers of the different officers and laying down general principles guiding their activities. The status of the District or Divisional Engineers was raised from that of Sub-Engineer to the Executive Engineer, and liberal powers were given to them. The accounts which had been hitherto compiled by the Chief Engineer were to be compiled by the District Executive Engineers and rendered by them direct to the Auditor, P.W. Accounts. This made the Executive Engineers directly responsible to the Auditor in matters of accounts. This decentralization saved much valuable time for the Chief Engineer had had to occupy himself with account and other routine matters to the necessary neglect of more important works of public utility. In June 1891, the office of the Huzur Public Works Department which was presided over by the Naeb Dewan and also the Architect's Office were amalgamated with the Chief Engineer's office, to become the Huzur Public Works Department.

The account establishment in Divisional Executive Engineers' Officers was under the supervision and control of Executive Engineers in accordance with the re-organization scheme but in March 1892, it was transferred to the Finance Department. In 1892, a separate division was formed for Irrigation and Drainage Works. Mr. Baldwin Latham, a Civil Engineer, was entrusted with the preparation of a project for the drainage of the City of Baroda. This was received at the end of July 1893, and has now almost reached completion. In 1895 the office of the Under Secretary, Huzur Public Works Department, was created and liberal powers were given to him with the object of relieving the Chief Engineer of some administrative routine. In the year 1899-1900, there was widespread famine throughout the State. Special temporary divisions were formed to cope with the situation, and the Engineers employed in other departments were pressed into service. To enable divisional Executive Engineers to devote undivided attention to the supervision of works and to their professional duties, they were relieved of office routine and account keeping, which were handed over

to the senior professional subordinates. Under Huzur Order No. 33, dated 25th July 1899, those Public Works, which had been carried out by the Revenue Department were in future to be executed by the Public Works Department. By this arrangement, the taluka scheme came into operation and a Public Works subordinate was placed in charge of each taluka, or where the talukas were small, of each group of talukas. This scheme, which was at first introduced tentatively, was made permanent in 1902-03. In 1905, however, the taluka scheme was replaced by the sub-divisional system, as the small revenue works were transferred to the newly created Local Boards. This system placed a senior subordinate in charge of two or three talukas with a junior subordinate to assist him. The Military Public Works Department, which had hitherto been working under the orders and control of the Military Department, was also amalgamated with the Public Works Department in the year 1899.

In 1899 a Code of Public Works Regulations was framed in four volumes on the lines of the British Public Works Code with alterations to suit local conditions. This has been a very useful compilation for the information and guidance of the members of the Department.

**Public Works Department Code.**

While sanctioning the Budget of the Department for 1899-1900, His Highness ordered that, in order to save delay in fixing compensation for lands to be taken up for public purposes, officers of the Public Works Department should be thoroughly conversant with rules for assessing compensation. To secure this, departmental examinations have been held annually since October 1899.

**Examination Rules.**

In 1885, a separate temporary division was created for the development of irrigation and drainage works with a small establishment and Mr. Harichand Gopal was appointed to it as Executive-Engineer. The most important work first undertaken was the drainage of *kharbol* lands in the Kadi district.

**Irrigation Works.**

As His Highness the Maharaja was desirous of forming a separate branch for the development of all irrigation projects throughout the Baroda State, the temporary irrigation division was subsequently



made a permanent one, and Mr. VasANJI Desai, L.C.E., Executive Engineer in charge of irrigation works, in the Kadi district, was appointed as Executive-Engineer for irrigational works for the State and the necessary establishment was sanctioned for his office. Old irrigation tanks have been renovated, and many new ones such as Kadarpur, Thol, Khokhla, Santej, Sher, and Vaghas in the Kadi district; Mota Bhandaria, Mota Ankadi, Kumbhnath, Bhimgaja and Pichhavi, in the Amreli district; Muval, Karachia, Wadhavana, Lacharas, Jojva, Raval, and Timba in the Baroda district; and Dosuwada, Pansara, Chikhali Bandhara, and Tichakia in the Navsari district have been undertaken. As most of the projects have been completed the irrigation office is now amalgamated with that of the Superintending Engineer.

The irrigation tanks after which over 52 lakhs of rupees were spent till 1921-22, have not been satisfactory.

**Irrigation tanks.** The area of land irrigated is small, being only 8,175 *bighas*. It is hoped these works will be brought in the end to a condition satisfactory both to the cultivator and the Government.

In the Baroda district the Vadhvana tank in the Dabhoi taluka is fed by a feeder canal from the Orsang which

**Vadhvana tank.** has a catchment area of 800 square miles

Its capacity is 500 millions cubic feet and 14,340 *bighas* are available for irrigation but the area actually irrigated is only about 1,600 *bighas*. The revenue derived is small. The lands under command yield cotton crops. Hence it will take long time for this canal to be fully utilized. The total expenditure till 1916 was Rs. 5,79,916. The work was commenced on 1st April 1910 and completed on 31st July 1914. The Dewalia tank in the Vaghodia taluka has a catchment area of 10 square miles. Its capacity is 147 million cubic feet and the water is available in

**Dewalia tank.**

2,120 *bighas* for irrigation. It was commenced on 18th April 1907 and completed in July 1912. The total cost till 1919 was Rs. 82,681. This tank is out of use at present owing to breakage in the bund in the monsoon of 1917. The Bhandaraj tank of the Petlad taluka was commenced on 1st March 1907 and completed on 15th July 1907. It is fed by Karamsad drains. Its capacity is 14 million cubic feet and 210 *bighas* of land is

**Bhandaraj tank.**

available for irrigation. The total expenditure on this tank was Rs. 10,987. Haripura tank in the Savli taluka has a catchment area of

**Haripura tank.**

4 square miles with a capacity of 51 million cubic feet. The water is sufficient to supply 2,380 *bighas* of land, but the area actually irrigated is only 150 *bighas*. The work was commenced in 1899 and completed in 1908. The total expenditure till 1919 was Rs. 51,943. The Muwal tank in the Savli taluka has a catchment area of about 8 square miles with a capacity of 150 millions cubic feet. 4,000

**Muwal tank.**

*bighas* of rice and 3,000 of *rabi* crops are available for irrigation. This is one of the old tanks repaired by the P. W. D. The repairs were commenced on 23rd February 1908 and completed on 12th June 1909. The total amount expended after it till 1919 was Rs. 32,119, the average net annual revenue being Rs. 369. The Karachia tank in the Savli taluka holds 10.45 million cubic feet of water and has a catchment area of

**Karachia tank.**

4.50 square miles. The area available for irrigation is 200 *bighas*. It was commenced on 17th April 1906 and completed on 31st October 1908. The total amount spent on it till 1919 was Rs. 1,04,479. The Dhanora tank in the same taluka was commenced in 1908 and completed in 1911.

**Dhanora tank.**

Its cost till 1919 was Rs. 1,09,782. The catchment area is 12.50 square miles and its capacity is 163 million cubic feet. Area available for irrigation is 2,120 *bighas*. This tank is out of use as its bund had breached during the heavy rains of 1917.

In the Kadi District Khokhala tank, Chimnabai Sarovar, and

Thol tank are the chief. The water of these

**Khokhala tank.**

tanks is available for irrigating, about 4,300 *bighas* of land making an annual income of Rs. 5,000. The Khokhala tank of Chanasma taluka was commenced in 1907 and completed in 1909. The total cost was Rs. 48,312. It was repaired in 1918-19 and the charges were Rs. 48,000. The catchment area is 17 square miles. The capacity of the tank is 102 million cubic feet and 1,800 *bighas* of land are available for irrigation. Shree Chimnabai Sarovar is situated at Kadarapur a village four miles distant from Kheralu.

**Shree Chimnabai Sarovar.**

It was commenced in 1900 and completed in 1906. The water is brought in this tank

by bunding up the Rupen river. The catchment area was taken to be 23 square miles. Its capacity is 677 million cubic feet and the water is available to 6,500 *bighas* of land. The total expenditure was Rs. 6,38,450. The tank seldom fills. Till now it has not shown any signs of becoming useful. The Thol tank in the Kadi taluka was built in 1909-10 at a cost of Rs. 1,22,745.

**Thol tank.**

Piplana tank, 12 miles from Patan, was completed in 1910. The catchment area is 10 square miles and its capacity is 90 million cubic feet. The area available for irrigation is only 17 *bighas*. The total expenditure on the tank was Rs. 47,100.

**Piplana tank.**

The dams of this tank are often washed out by heavy floods in the river Sarasvati. The Santej tank in the Kalol taluka has a catchment area of 10 square miles. Its capacity is 75 million cubic feet and the area available for irrigation

**Santej tank.**

is 2,100 *bighas*. The total expenditure incurred till 1919 was Rs. 46,000. The Sher tank at Tharod in the Kadi taluka was completed in 1912 and has a catchment area of 6 square

**Sher tank.**

miles. Its capacity is 76 million square miles and the area available for irrigation is 2100 *bighas*. The total expenditure on it was Rs. 33,000. The Chandrasan tank in the Kadi taluka was begun in 1912 and finished in

**Chandrasan tank.**

1915 at a cost of Rs. 38,000. Its catchment area is 21 square miles. Its capacity is 43 million cubic feet and the area irrigable is 1,200 *bighas* of land. In the village of Vaghas in

**Waghas tank.**

Atarsumba *petamahar* there is a tank with a catchment area of 3 square miles. It was completed in 1915 at a cost of Rs. 12,000.

In the Navsari district there are many tanks of which only

**Dosuwada tank.**

Dosuwada and Tichakia Bandhara are worth mentioning. Dosuwada tank in the Songadh taluka was commenced on 9th June 1909 and completed in 1912. The source of supply is a branch of the river Mindhola. There is a compound dam consisting of masonry in the central portion and earthen bund at the two flank ends. The height of masonry dam will be 36 feet and of the earthen dam 42 feet when completed. At present the work is

completed upto 17 feet from the bed of the river and left in this stage. The catchment area is 22 square miles. The capacity at the present stage is 70 millions cubic feet. The water is available to 2,012 *bighas* of land. The total cost of the tank was Rs. 2,30,000. Tichakia Bandhara on the river Zankhri was commenced on 29th November

1911 and completed on 15th June 1912. It is only a pick up wegr. Its catchment area is 218 square miles. The area irrigable by the quantity available is 26,400 *bighas*. The total expenditure was about Rs. 45,000. The bund breached in the year 1917. •

In the Amreli district Mota Ankadia, Mota Bhandaria, Thebi Bund, Dhamel and Pichvi tanks deserve mention. Mota Ankadia tank in the Amreli taluka was commenced on 31st July 1908 and completed in July 1914. Its catchment area is 10 square miles and its capacity is 17 millions cubic feet. 1,200 *bighas* of land are available for irrigation. The total cost was •Rs. 66,727. The Mota Bhandaria tank was commenced on 28th

April 1908 and was completed on 28th February 1911. It has a catchment area of 10 sq. miles and its capacity is 67 million•cubic feet. 1,200 *bighas* of land are available for irrigation. The total cost of the tank was Rs. 1,18,922. Dhamel tank in the Damnagar taluka has a catchment

area of 4.25 square miles. Its capacity is 187 million cubic feet and the area available for irrigation is 11,979 *bighas* of land. The total cost was Rs. 27,437

The Pichvi tank in Kodinar taluka was commenced in the famine of 1901-02 and completed in 1911. The

earthen bund constructed for this tank is 46 feet in height. The catchment area of the tank is 20 square miles and its capacity is 372 million cubic feet. The gross area commanded is 3,600 *bighas*. The cost of this work was Rs. 2,32,600. The tank is fed from the river Sangawadi.

In the Okhamandal district the two noteworthy tanks are Bhimgaja and Gomti. The Bhimgaja tank has

a catchment area of 21 sq. miles. Its capacity is 254 million cubic feet and the area commanded for irrigation is 5,000 *bighas*. The tank was completed in 1915 at a cost of Rs. 60,000.

The Gomti tank was commenced in 1908 and completed in 1911. It has a catchment area of 15 square miles.

**Gomti tank.** Its capacity is 75 million cubic feet and the area available for irrigation is 1,500 *bighas* of land.

All these tanks of the Amreli and Okhamandal districts were designed to supply water to 22,000 *bighas* of land. But the actual land irrigated is only 175 *bighas*.

The services of Mr. Goldring were imported from England as Landscape Gardener and Garden Architect in December 1888 for laying out the Laxmi Vilas, Makarpura, Public Park and Umrat Gardens, in accordance with special agreement entered into with him. He was attached to the Public Works Department. Mr. Goldring's work can be seen at its best at Makarpura where the scheme as designed by him was carried to completion. The gardens round Laxmi Vilas Palace have not been completed as the scheme designed by Mr. Goldring was very costly. In 1893, while His Highness the Maharaja was in Europe, he decided to secure the services of a landscape gardener, and in consultation with Mr. Goldring, selected Mr. G. H. Krumbiegel who joined his duties at Baroda on 20th May 1893, as Superintendent of State Gardens. The services of Signor Felici, a Venetian sculptor, were entertained for three successive seasons for the purpose of preparing statues of Indian subjects of which a number were duly executed.

The gardens in the Baroda State and those outside it, but belonging to His Highness, now cover such a large area that something should be said about them here. The following table will show the number of gardens and the area covered by each :—

Name of Garden.	Area.
L. V. Palace Garden .. ..	657.52 acres with 18 miles of roads.
Her Highness's Fruit Garden .. ..	54.18 acres with 3 miles of paths.
Nazarbag Garden .. ..	4.48 acres and 3 furlongs of roads and paths.
Lalbag Gardens .. ..	54 acres.
Indumati Mahal garden (including A & B Villas) .. ..	3.35 acres and 4 furlongs of roads and paths.

Name of Garden.	Area.
Ajwa Garden .. .. .	11.3 acres and 2 furlongs of roads.
Makarpura Garden .. .. .	75 acres and 6 miles of roads and paths.
Hirabag .. .. .	39.40 acres.
Sardar School Garden .. .. .	1.95 acres.
Umrat Garden .. .. .	352.10 acres.
Borsi Garden .. .. .	9.97 acres.
Maroli Garden .. .. .	5.39 acres.
Patan Garden .. .. .	220.15 acres.
Mehsana Garden .. .. .	73.50 acres.
Bombay Garden .. .. .	6.85 acres.
Ootacamund Garden .. .. .	24.14 acres.
Public Park Garden .. .. .	112.83 acres.
C. D. Hospital Garden (including Military Hospital) .. .. .	18.93 acres.
College Gardens .. .. .	24.88 acres.
Guest House .. .. .	6.96 acres.

The idea of a Public Park originated during the minority of His Highness the present Maharaja and has achieved a most satisfactory fruition. No better site could have been chosen. Within easy reach of the crowded City, it is yet sufficiently removed from its noise and inevitable dirt and squalor; the winding course of the Visvamitri river gives occasional vistas of great natural beauty; and the shaded lawns, majestic trees, gay flowerbeds, and winding walks, have brought rest and refreshment to many thousands of His Highness's grateful subjects. The Park contains the Museum and Picture Gallery, a Zoological collection of interest including lions and tigers well-housed, tennis courts and pavilions. The State Band performs here every Tuesday evening, and the Indian Orchestra on Sunday afternoons. Here also is the headquarters of the Baroda Boy Scouts.

The department of Public Works is divided into two distinct branches, the Executive and the Accounts.

**Functions of the  
Department.**

The Executive branch includes all officers and other persons necessary for the preparation of designs and estimates, for the supervision and control of works, and for the disbursements of money, together with the requisite office establishment. The duties of the Accounts branch are connected with the preparation of accounts and the control and audit of expenditure.

The Chief Engineer is not in any way directly concerned, with the execution of public works or the disbursement of money. His duties are to control generally the engineering operations of the Department, to exact from all employed under him a faithful performance of their duties ; to receive reports and communications from the Executive Engineers of the divisions and other officers; to examine estimates and drawings ; to keep himself informed of the progress and completion of works ; to suggest projects and designs suitable for effecting the objects proposed to him by Government or by him to Government ; and to place before His Highness all subjects reserved for his decision. Under the direction of the Chief Engineer there are eight divisions :—The City, Palace, Baroda, Kadi, Navsari and Amreli districts, Garden and Electric. With the increase of work, the necessity of trained artisans has naturally been felt, and the Department has temporarily created a Works Branch which is responsible for the plumbing and sanitation, of the Palaces, and important public buildings.

Upto April 1907 work needed for the comfort and convenience of the Royal Family was done by the Faras Khana Kamdar. Khana Kamdar with the help of an Upper Subordinate under the instructions of the City Executive Engineer. As this officer was not an Engineer, difficulties were frequent ; His Highness was therefore pleased to try a professional man as Faras Khana Kamdar with the powers of an Executive Engineer. The experiment worked well, and the Faras Khana Kamdar became the Palace Executive Engineer.

In old times, when needs were few and aesthetic taste only rudimentary, the Palace furniture was simple and was looked after by one Narsoo Jamadar in the reigns of Maharajas Ganpatrao and Khanderao. The Bungalow Department assumed large proportions under the present regime ; and it has now culminated in a Factory for the local manufacture of elegant furniture after the latest style. The furniture works has been fitted up with the utmost up-to-date machinery, driven by electric power. It also serves the purpose of training local artisans in the art of cabinet making, turning indigenous talent in a new direction.

*Dharamshalas* and Rest-houses both for the public and for travelling officers have been built in almost all the important places. The management of these bungalows was formerly with the Revenue Department, but has now been transferred to the Public Works Department.

In order that schools, *charukis*, and other small works may be better done under the supervision of Local Boards, an amalgamation scheme was devised in 1917-18 and made applicable to the two districts of Baroda and Navsari as an experimental measure till the end of the official year 1921-22. Under this scheme all the original works on roads, police *thanas* and *chaukis*, abkari *chaukis* and village schools, and repairs to roads, field drainage, and to government buildings in general at places excluding the taluka and municipal towns in those two districts were financed by the Public Works Department and executed by the Local Boards. The following table shows the amounts transferred to and spent by the Local Boards for the transferred works concerned in the year 1920-21 :—

Item.	Baroda district.	Navsari district.
Funds transferred to Local Boards from the Public Works Department Budget ..	Rs. 2,32,855	Rs. a. p. 1,45,096 3 4
Amount actually spent .. ..	2,32,855	98,331 12 1

From 1921-22, the scheme has been made applicable to all the districts ; and in order that there may be proper supervision over works, the District Local Boards are empowered to entertain the services of Engineers not lower in rank than Assistant Engineers.

Baroda State has no sanatorium of its own. In order that this need may be provided His Highness the Maharaja ordered the preparation of a scheme for converting the Salher village which has an elevation of over 3,000 feet into a sanatorium. The scheme consists of a metal road from Waghamba, a village at the foot of the hill, to suitable sites for buildings, a survey of tanks for water supply on the summit and a selection of several building sites. Started in the year 1919-20 the scheme is now complete, and is ready for execution as soon as the question of the extension of the Bilimora-Kala Amba railway to Manmad *via* Waghamba is finally decided.

#### Scheme for Salher Sanatorium.



The following table shows the total expenditure incurred on the main heads of service from 1875 to the end of the year 1920-21 :

No.	Head of Service.	Total outlay from 1875-76 to 1880-81 (6 years)	Total outlay from 1881-82 to 1890-91 (10 years)	Total outlay from 1891-92 to 1904-05 (14 years)	Total outlay from 1905-06 to 1920-21 (15 years)	Grand Total for 45 years.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	Military .. ..	3,21,977	10,80,415	13,62,766	13,64,350	41,29,508
2	Public Offices and Kutchery .. ..	4,73,050	10,95,743	31,14,000	29,67,147	76,49,940
3	Police & Jails .. ..	8,99,951	1,96,391	3,02,931	21,02,117	35,01,390
4	Hospital and Dispensaries .. ..	2,52,565	5,86,687	3,40,873	18,63,428	30,43,553
5	Palaces and Government Houses .. ..	11,01,780	44,74,323	59,28,197	95,13,200	2,10,17,500
6	Educational .. ..	4,33,434	10,50,190	10,97,916	36,09,153	61,90,693
7	Communications .. ..	3,68,609	13,95,235	22,96,394	35,00,681	75,62,919
8	Baroda Water Works .. ..	....	36,68,325	13,84,356	....	50,52,681
9	Irrigation and Drainage .. ..	....	3,84,653	19,45,612	1,42,469	24,72,734
10	Public Park .. ..	3,27,596	3,61,587	4,34,773	....	11,23,956
11	Miscellaneous Public Improvements .. ..	....	....	11,14,124	31,42,521	42,56,645
12	Miscellaneous .. ..	2,98,506	11,16,826	6,24,846	9,31,409	29,71,587
13	Baroda City Drainage .. ..	....	....	3,96,273	....	3,96,273
14	Establishment .. ..	4,42,548	13,26,231	23,78,083	47,04,890	88,51,752
15	Tools & Plant .. ..	....	....	2,54,841	5,54,343	8,09,184
16	Other charges .. ..	....	....	35	450	803
17	Revenue Public Works .. ..	....	....	2,03,152	2,34,086	4,37,238
18	Lamine Works .. ..	....	....	54,81,162	4,97,580	59,78,742
19	Irrigation Works, Revenue Account .. ..	....	....	....	1,74,241	1,74,241
20	Temples, churches & charitable institutions .. ..	....	....	....	3,01,566	3,01,566
21	Reproductive Works .. ..	....	....	2,13,293	47,88,439	50,01,732
		49,20,016	1,67,36,606	2,88,75,945	4,03,92,070	9,09,24,637

In old days there was really no Palace. The old Palace in the heart of the City, where the Royal family lived was a maze of small rooms, dark, unventilated, and squalid. Improvements seemed impossible, as several old drains passed through the grounds and could neither be easily removed nor cleansed. The Nazar Bag Palace, adjoining the old Palace, built by His Highness Malharrao, as his pleasure house had associations which rendered it undesirable as the residence of the young Maharaja Sayajirao III. Nor was it convenient, for it has very few private apartments. The Motibag Palace was only a small Villa in the pleasure gardens of the Royal family, ill suited for a permanent residence. The Makarpura Palace, four miles away to the south of the city, standing in splendid isolation in the open country, had been a favourite with Maharaja Khanderao, for his hunting grounds were close at hand and there was in those days but little State business to mind which required his continuous attention and presence in the City. A rapid change followed. The administrators of the Regency, appointed during the minority, clearly foresaw the unsuitability of any of the existing Palaces. They therefore decided to build a new Palace out-side the town, but close to it. The services of Major Mant, R.E., were secured.

The new formed administration required public offices, schools, hospitals, police lines and other public buildings. It was necessary therefore to maintain an Architect with suitable establishment. After the death of Major Mant, the services of Mr. R. F. Chisholm, F.R.I., B.A., were engaged. Mr. Chisholm had already been commissioned to design the building for the Baroda College. Though he was in great sympathy with the Indo-Saracenic style, he was full of new ideas and was inclined towards experiment. His style is therefore eclectic. The construction of the central dome of the Baroda College is as daring as it is novel. The dome proper consists of two thin shells pierced with large circular openings to lessen the dead-vertical load and the horizontal thrust. At the springing of the main dome a segmental dome with a central wide opening forms the gallery. The awning is at this level. The circular dome fits on a square plan. This is ingeniously arranged on lines similar to those of the Golghumaz of Bijapur. The square recesses on the three sides and the semi-

circular apse on the fourth remind one of the Byzantine. Apparently the dome is supported without any buttresses.

The Lakshmi Vilas Palace which was commenced in 1878 and completed in 1890, is Indo-Saracenic in design.

**The Lakshmi Vilas Palace.**

It measures 512 feet in length and average 200 feet in breadth. The west facing was decided upon as being considered an auspicious position, and because the old Rajwada in the heart of the City also faces west. The building consists of three portions. The central portion in which is the great entrance hall and the main staircase of marble with a leaded glass dome provides all necessary accommodation for His Highness in four floors, with two large open courts. To the right, the Zanana with a separate entrance and stairs provides ample accommodation for Her Highness on three floors; to the left is the Darbar Hall which faces due north and is 93'  $\times$  54' with corridors on two sides, an entrance hall and reception room on the west, and an open court to the south. It is provided with two richly carved wooden balconies for ladies and visitors on the first floor. The spandrills of the arches in the Darbar Hall are in glass mosaic work, and the floor in marble mosaic. The marble and glass mosaic work was executed by Italian artists from designs supplied by the State Architect. The ceiling is of coloured enamelled work in iron sheets. The whole building is constructed exactly according to Major Mant's original design, with the exception of the tower which was altered by the Consulting Architect, Mr. R. F. Chisholm.

The Baroda College building was designed by Mr. R. F. Chisholm, and is also in Indo-Saracenic style. Com-

**The College.**

menced about the same time as the Palace, it was completed in 5 years at a cost of Rs. 8,00,000. The main Central Hall, 60' by 60', has a large dome hoisted on groined arches after the mode prevailing in Golghumaz at Bijapur. There are two side carriage entrances, with lecture rooms on each side. The building faces due south and is located on an elevated ground on the main road from the railway station to the city. The dome is the largest of its kind in modern India.

The new Makarpura Palace, also designed by Mr. Chisholm, is in Italian renaissance style. It was com-

**Makarpura Palace.**

menced in 1883 and completed in 1890. It is

connected with the old palace by a corridor in the centre, and has three floors.

The Lal Bag building designed by Mr. Stevens, is in renaissance architecture. It was commenced in 1907 and  
**Lal Bag Palace.** completed in 1918 at a cost of Rs. 9,00,000.

The Chimnabai Nyaya Mandir which accommodates the Judicial Courts, was designed by Mr. Chisholm in  
**The Nyaya Mandir.** Indo-Saracenic style and is named after Her Late Highness Maharani Chimnabai. It faces due north between the Sursagar Tank and the Leheripura Gate and occupies a prominent position. It has a large hall in the centre 115' by 86', with galleries on two sides. All the court accommodation is on the two sides of the hall with big open courts on each side 103' by 89'. On each corner of the hall there are good stairs giving access to the court rooms. The hall has two main entrances both in front and rear.

The Kalabhavan building was designed by Mr. A. H. Coyle, in  
**New Kala bhavan.** Hindu Saracenic style with Gothic fillings.

The Secretariat building was designed by Mr. Coyle. Erected to the north of the old offices, with which  
**Secretariat Building.** it is connected by a gallery, it was commenced in 1917 and completed in 1922. It provides accommodation for the Legislative Council Hall and offices for His Highness, the Dewan, and other ministers on the 1st floor and the office staff on the ground floor, with a Library in the Central Hall below the Council Hall. The basement accommodates records. The style is plain Gothic.

The State General Hospital building was designed by Mr. Coyle. It was commenced in 1914 and completed in  
**State General Hospital.** 1917, at a cost of Rs. 5,03,538. It was built near the Military Hospital on Jail Road (Indira Avenue). In the centre there is the administration block connected by corridors with the two wards on each side, each accommodating 48 beds in two floors. The out-patient block is behind the south ward, connected by a corridor. Two operation theatres are constructed on each side of the administration block. The kitchen block is on the north

side connected by a passage. The floor of the wards is in white marble with marble dado. There is a good staircase in each ward with Nurses' rooms, baths, and a small isolation ward.

The Countess of Dufferine Hospital designed by the late Major C. Mant, was completed in 1886 at a cost of Rs. 3,50,000. Its style is Indo-Saracenic.

**The Countess of Dufferine Hospital.**

It provides accommodation for 56 beds, 28 on each side of the central portion, an out-patient department, and operation and X-ray rooms. There are female, surgical and isolation wards in the compound; in the rear of the main building are quarters for hospital assistants. Quarters are also provided for the House Surgeon. The building is now being reconstructed and re-fitted in order to serve as an up-to-date Women's Hospital.

The Baroda High School building was designed by Sir W. Emerson, Architect, London. It was commenced in 1914 and completed in 1918 at a cost of Rs. 2,80,000. The style is Indo-Saracenic and it is designed to suit the College building, with a dome in centre and corner domes at the ends. The building is between the railway station and the College facing due south on the main road from station to City.

**The High School.**

The Museum situated in the Public Park was built in 1890 after the design of Mr. R. F. Chisholm. A Picture Gallery building was added, in 1910, to the Museum with which it is connected by a gallery. It was also designed by Mr. Chisholm.

**The Museum and Picture Gallery.**

The Khanderao Market building situated on the Chamrajendra road between the Palace and Nayaya Mandir, was designed by Mr. Chisholm. On the first floor are the Municipal Offices.

**Khanderao Market.**

The building for the Mehsana Public Offices was designed by the late Mr. F. W. Stevens in Indo-Saracenic style. A large two-storied building with a big dome in the centre, and pointed domes at both ends, it is also the residence of His Highness when he visits Mehsana. It is built on an elevated open ground by the side of the railway line, from which

**Mehsana Public Offices.**

it can easily be seen. Commenced in 1894 and finished in 1903, it cost about 5 lakhs.

The building for the Amreli Public Offices was commenced in year 1889 and finished in 1892. The total expenditure incurred was Rs. 1,37,000. It is a two-storied building built in local blue stone and relieved by mouldings, arches and quoins of white and buff stones from Junagadh and Porbandar. The architect was Mr. Chisholm.

## CHAPTER XV.

### Health.

#### 1. GENERAL.

The climate of the city of Baroda is dry and hot during the hot weather months, from March until the break of the morsoon towards the end of June.

##### **Baroda City.**

The maximum temperature varies between  $106^{\circ}$  and  $114^{\circ}$ , but it has been known to be as high as  $118^{\circ}$  on occasions. Fortunately the nights usually bring relief; while the early mornings are cool and pleasant. The minimum temperature during this time of the year is  $80^{\circ}$ . With the coming of the rains there is a prompt fall in the maximum temperature, though the climate is none-the-less relaxing to a degree, especially during the frequent "breaks," or rainless days. The cold weather is dry and, on the whole, bracing; commencing from the middle of November it continues until February, the coldest months being December and January. The maximum temperature during the cold period is  $92^{\circ}$ , while the minimum is  $40^{\circ}$ , and occasionally even lower. During October and the greater part of November the climate is more unwholesome than at any other time of the year owing to the damp heat caused by the drying up of the soil, and malaria then is so prevalent as to make for wide-spread inefficiency.

The above remarks apply generally to the whole of the Baroda district; but, while the talukas of Baroda, Savli, Padra, Petlad, Karjan, Dabhoi, and Vaghodia are commonly supposed to be more healthy than the city itself, other talukas, such as Sankheda and Tilakwada, are less so.

The Kadi district is held to be the healthiest of the five. It is, generally speaking, a level district, sandy and well drained. The talukas of Dehgam,

##### **Kadi District.**

Vijapur, Visnagar, Kheralu and Patan are remarkably wholesome owing to the comparative absence of malaria. In the hot season, from the end of February to the end of June, the climate is very dry

and hot. The maximum temperature is very high in Patan and Sidhpur rising to 118°. During the rains, which extend from July to October, the average rainfall being reckoned at 30 inches, the climate becomes pleasantly moist and cool. In this part alone of His Highness the Gaekwad's dominions there is a really cold season from November till the middle of February. The maximum temperature then is 92° and the minimum 37°.

In the Navsari district a distinction is to be drawn between the *rani mahals* of Mahuva, Vyara, Songadh, and a part of Mangrol, which are unhealthy, Navsari District. Songadh and Vyara notoriously so, and the *rasti mahals* of Navsari, Palsana, Kamrej, and Gandevi. While the climate of the *rani mahals* is at all times bad, it is least dangerous during the hot season, from February to June, when the maximum temperature is 104° F. and the minimum 74°. The rainy season extends from June to October, the average rainfall being about 52 inches, the maximum temperature being 94° and the minimum 74°. The cold season, from November to the end of January, is the most unhealthy. The maximum temperature is 90° and the minimum is 60°. Of the *rasti mahals* the most healthy, especially during the hot season, are Navsari and Gandevi. Their close proximity to the sea, especially Navsari and Billimora, maintains a moist and temperate climate, and, though the early portion of the hot season, which extends from March to June, is somewhat heavy and close, the sea breezes which set in towards the end of April afford a most agreeable change. The maximum temperature during the hot season is 101°, the minimum 74°. The rainy season commences in June and ends in October; the rainfall is estimated at an average of 42 inches, the maximum temperature is 91°, and the minimum 70°. The cold season extends from November to the end of February; the maximum temperature is 87° and the minimum 60° F. The rainy and cold seasons are generally malarious.

The temperature in the Amreli district is more equable than that of the Gujarat districts and, on the whole, Amreli District. is distinctly cooler. During the hot weather the nights are cool and breezy; and, in the rains, the close stifling atmosphere of Baroda is wanting. The maximum of heat in the hot months is 104°, and in the cold weather 62°. Ordinarily the



thermometer varies between 92° and 78°. The average fall of rain is about 20 inches. The period between June and September is the least healthy.

Okhamandal is pleasantly cold during the winter, and not unbearably warm during the summer. From March to October north-westerly breezes alternate with westerly and south-westerly winds, and for the remainder of the year an east wind is the rule. A delightful, cool, and health inspiring, sea breeze blows all the year round at night. The district is noted for its health giving qualities, and, were it more accessible, it would have already become a health resort. This may come to pass in the near future, as the railway from Jamnagar to Dwarka, is already open for traffic.

The diseases most prevalent in the city of Baroda and indeed in the whole of the Baroda district, are malarious fevers, affections of the respiratory organs and alimentary canal, syphilis, cutaneous diseases and rheumatic affections. The general health of the city is good during the hot and the early part of the rainy season, but during the later portion of the latter and the greater part of the cold season there is a general prevalence of malarious fevers, bowel complaints, and affections of the lungs.

The most prevalent diseases in the Kadi district are malarious fevers, diarrhoea, bronchitis, diseases of the alimentary canal, rheumatic affections and skin diseases.

The most prevalent diseases in the Navsari district are malarious fevers during the rainy and cold seasons, bronchitis, diarrhoea and skin diseases.

In the Amreli district common diseases during the monsoon months are fevers, bowel complaints and rheumatic affections; eye diseases, due to mechanical causes, are common in the hot weather. Lung diseases prevail in the cold weather; cholera sometimes appears in the hot weather.

In Okhamandal, there is but little malaria, and epidemics are rare; but cholera is imported occasionally by pilgrims. A few isolated cases of small-pox also occur through the same agency.

The chief causes of the diseases prevalent may be found in the climate, the habits, and the customs of the people. To the climate must be ascribed the malarious fevers which are extremely prevalent in Baroda and Navsari, especially so in the *rani mahals* of the Navsari district, where these fevers give rise to affections of the liver and spleen. In Songadh and Vyara every individual met with has an enlarged spleen, sometimes giving rise to splenetic ascites. Next in importance stand diseases of the respiratory organs which are prevalent especially in the Baroda and Navsari districts, and, to a less extent, in the Kadi district. The habits and modes of living of the people give rise to the various diseases of the alimentary canal, to rheumatic affections, and to syphilitic and cutaneous diseases. At Baroda dracunculus is very common, entozoa are very common in Navsari and Dwarka, while leprosy and scrofula are seen throughout the Gujarat districts.

It is certain that the dominions of His Highness the Gaekwad were in the past, from time to time, visited by epidemics of greater or less magnitude. But as, until modern times, no records were kept, all was quickly buried in oblivion; at the best an indistinct memory remained of some event of extraordinary and exceptional importance. Such was the occurrence of an epidemic of cholera in 1863-64 which had a well-defined origin. In December 1863 His Highness Maharaja Khanderao went in pomp to Bombay to meet the Duke of Edinburgh and took with him a following of 6,000 people. While at that capital the sanitary arrangements of the camp were bad and cholera appeared, first among the regiments. No steps were taken to arrest the disease and His Highness proceeded to Poona. On the way by the Khopivli road the epidemic spread, and at Poona fifty of the sepoys died in spite of special treatment recommended by His Highness, in spite of charms, *mantras* and other devices. Then came the march back to Baroda by way of Songadh, where His Highness lost his wife, the Rani Ambabai, and so home by February 1864. The epidemic thereupon, entered the capital and raged with fury, till by the end of March houses were left empty; dead bodies were borne out of the city in carts, the daily death-rate was appalling; and it is roughly guessed that the victims numbered between three and four thousand.

On the 14th of April 1875 cholera broke out in the city. The cantonment was then crowded with European and Indian troops and a great number of people who had met there for political purposes, and it was due to the very severe measures taken to prevent all unnecessary intercourse between the city and the camp that the epidemic did not reach the latter place. The city was divided into ten districts; British medical subordinates were sent to them; the *vaid*s zealously co-operated in distributing medicines; an attempt was made to cleanse the town of its accumulated filth; much was done to check the disease. Nevertheless, by the 22nd of June, there had been 901 ascertained cholera cases of which 581 recovered and 320 died. In 1877 there was some cholera in the city and the districts, but it did not take a serious form. The returns give 19 cases and 7 deaths, and serve to show not the extent of the epidemic, but the manner in which the people avoided the efforts of the medical and police authorities to discover and stamp out the disease.

In 1878 cholera was introduced into the city of Baroda from some outlying villages. There were 98 cases treated at the dispensary of whom 11 died, and again these figures serve only to show how unwilling the people were to be aided. In 1879 cholera raged epidemically from April to July in some of the Kathiawad towns, where charitable *khichadi* institutions for feeding the poor attracted, ill-fed crowds, among whom diarrhœa engendered by over-feeding turned into choleraic diarrhœa; and so cholera was begotten. In the Baroda district only Sojitra was visited by the epidemic. Throughout the State 353 cases were reported of which 97 proved fatal.

In 1879-80 the Gujarat portion of His Highness's territories was visited by a terrible epidemic of fever, from which Kadi suffered least and the city of Baroda most. Commencing in July it lasted until the following February. It was so general in the city that it may be said that not a single person altogether escaped. It was a malarious fever which assumed every type from the quotidian to the quartan and remittent, and had raged in Kathiawad during the preceding year. It may have been the same choleraic fever which had prevailed in Amritsar. The

cause of it was no doubt the heavy rain-fall of nearly 57 inches and 43½ inches that had occurred during the two previous years. No less than 41,582 indoor and outdoor patients were attended to by the medical department, and in the city of Baroda it is believed that about 5,000 persons succumbed to the epidemic.

In 1881 there was cholera in the city from the 9th of June to the 20th of September, though the severity of the epidemic ended in August. Of 1,135 cases 393 occurred in June, 474 in July, 250 in August, and the rest in September; of the total number of cases 590 proved fatal. Again the death-rate was heightened by the apathy of the people, their superstitious fears of the goddess *mala*, or their dislike of having cholera tainted clothes destroyed. As usual some cases were very rapid, others began so insidiously that they were not supposed to be cholera at all. Special medical officers were appointed for circles in the town and were assisted by the police. Disinfectants and other sanitary measures were employed. On the 13th June 1881, as cholera was prevalent at Chandod, a hospital assistant was sent there; he treated 227 cases of which 144 proved fatal. A week later an assistant was sent into the Karjan *mahal*, who treated 106 cases of which 48 were fatal. In the Navsari district, 911 cases were reported; 317 in Navsari of which 142 were fatal, 135 cases in Billimora of which 80 were fatal. 125 cases in Palsana of which 51 were fatal, and 133 cases in Songadh of which 87 were fatal. Throughout the State 1,468 cases were reported of which 782 were fatal. There can, of course, be no certainty that anything like the real extent of the epidemic was ever ascertained.

In June and July 1916, there was a severe outbreak of cholera in the city of Baroda and in several towns and villages in the Baroda and Kadi districts. The Chief Medical Officer with the Sanitary Commissioner visited most of the affected places, especially Petlad and Dabhoi, and found the arrangements made for affording relief to the people in the affected areas quite satisfactory. The co-operation received from the District Municipalities and local bodies was efficient and praiseworthy. A cholera hospital was opened in Baroda on the eastern side of the Public Park, the necessary equipment being provided by the Municipality. Free distribution of preventive and curative medicines was

sanctioned by Government, disinfections of wells in the districts, was vigorously undertaken, and the water-supply to the city carefully investigated and measures devised for its improvement were rigorously carried out ; as a result the epidemic was brought under control and in August showed distinct signs of gradual decline.

The attention of the District Municipalities and *vishishta panchayats* was principally directed towards the purifying of water in wells, tanks, and rivers, to the prompt removal of human and animal excreta and their safe disposal in places set apart for the purposes ; to the provision of urinals and public latrines ; to the opening out of crowded portions in towns and villages ; and to the discontinuance of pit-prives and the introduction of house-to-house conservancy so far as possible.

Plague, which has so terribly raged in recent years, has been in existence ever since history began. The earliest records show that it was raging in Lybia, Egypt, and Syria, in the 2nd century B. C. There have been several outbreaks in India during the 19th Century, but until the present epidemic they have been of a local rather than of a general character. It has probably always existed in some parts of India.

In the Baroda State, plague, which first appeared in Billimora in Navsari, had spread over the whole State, with varying force by 1899, in which year the city of Baroda was first severely attacked. From 1899 to 1910, 103,390 plague cases and 77,973 deaths were reported in the Baroda State ; but owing to the entire untrustworthiness of the local system of registration the figures were probably vastly underestimated. It is now endemic, regularly reappearing with varying severity.

On its appearance stringent methods were adopted, including house-to-house inspection, inoculation, segregation of cases, quarantine, isolation of contacts, and rigorous inspection of railway travellers. This last has long been abandoned ; it was not only unpopular, but useless in the peculiar circumstances of the country.

Preceded by a mild outbreak in June and July 1918, a devastating epidemic of influenza raged throughout the whole State from September to November of that year. The Medical Department did its best to cope with it and was enthusiastically helped by the Education Department, which mobilised its whole staff for relief work. An admirable spirit of self-help, and of co-operation with the authorities, was also shown by municipalities, by private associations, and by individuals. Baroda City was an outstanding instance. Never before in the history of epidemics in the State was there so spontaneous and organized a movement to carry aid to the people in their homes, nor so ready a response. A special grant of one lakh of rupees was made by Government for the purchase of anti-influenza drugs, and sanction was accorded for the engagement of a special temporary staff. The epidemic unfortunately spread so rapidly that thousands of people died before relief could be brought to their homes. Great delay was occasioned in the supply of drugs by firms in Bombay, some of them being unable to carry out orders owing to heavy demand from all over India. Immense good was done by the effective distribution of the drugs once available and generous recognition was accorded by the people to the value of the help rendered to them in such trying times. The confidence thus inspired in the efficiency of medical relief and advice, cannot but be of great service should it unhappily be necessary in the future again to fight similar visitations.

## 2. MEDICAL DEPARTMENT.

In the Maratha States it was the custom, as indeed it still is to a certain extent, to encourage instruction in Indian learning such as the *vedas*, *shastras*, *puranas*, astrology, and medical science. In the courts of Indian Princes there existed certain groups or committees, if they can be so called, of men proficient in different subjects. A stranger visiting the State in search of employment as a *vaid* or *hakim* was examined as for his qualifications by a committee of presumed authorities in Indian systems of medicines; and, having satisfied their tests, he was recommended to the Raja, either for monetary reward or for employment. If employed, he became an hereditary

**Medical Organization  
under the old regime.**

servant of the State. The people and their Indian rulers implicitly believed in the *vaids* who studied the *ayurveda* or the science or practice of medicine. Each court had a number of such Indian practitioners, and that of Baroda was no exception to the rule.

No record exists of any medical department in the Baroda State prior to the reign of Maharaja Sayajirao II, under whom there existed a committee of *vaids* and *hakims* selected and employed in the manner above described. About fifty in number they were all in receipt of hereditary allowances, their duty being to attend on His Highness, his relatives, friends, and followers. Medicines were prescribed in the presence of the patient, and a trustworthy man was then and there despatched, through the *silkhana* officer, to buy such medicines from the market as could not be procured from the *silkhana* or medical store. The mixture was then prepared according to the direction of the *vaids* in the presence of the patient, and administered to him on the spot. The reason for all these strict precautions is obvious.

While none of these *vaids* and *hakims* were intended for public service, they all of them practised privately either gratis or for a remuneration. Their salaries naturally depended on the good-will of the Maharaja and on the degree of confidence he placed in their skill, but they also occasionally received gifts and *inam* villages. One *hakim* in the Maharaja's service in whom he had great confidence, was in receipt of a yearly allowance of Rs. 1,20,000, the largest ever paid in Baroda. The lowest was Rs. 25 per month. The amount of pay and contingencies allowed to these *vaids* and *hakims* when they were dispensed with in 1876 came to about Rs. 22,000, exclusive of the annuity of Rs. 1,20,000 just mentioned and the villages granted in *inam* in some other cases. The condition of the *vaids* and *hakims* forty or fifty years ago was most flourishing.

According to the Census of 1872, 572 practitioners, whether *vaids* or *hakims*, were practising throughout the whole of the Baroda territory ; in the Baroda city 235, in the Baroda district 139, in Kadi 92, in Navsari 83 and in Amreli 23. According to the Census of 1881, there were in the Baroda city and camp 172, in the Baroda district 163, in Kadi 81, in Navsari 84 and in Amreli 23, or in all 523. Of these 426 were *vaids* and 97 *hakims*. In the Census classification of

occupations followed since 1891, *vaids* and *hakims* are not separately recorded, but there can be no doubt that their number has been considerably reduced from year to year owing to the opening of hospitals and dispensaries dispensing western medicines. According to the Census of 1921, the total number of those who returned medicine as their means of livelihood were 855 medical practitioners of all kinds including dentists, oculists and veterinary surgeons; and 481 midwives, vaccinators, compounders and nurses. Of these 177 and 214 respectively were in the Baroda City, 231 and 68 in the Baroda district, 231 and 61 in the Kadi district, 120 and 37 in the Navsari district, 80 and 4 in the Amreli district and 17 and 2 in the Okhamandal district.

The *vaids* generally follow the old Sanskrit system of medicine as taught by Dhanvantari. There were two schools under this great sage, founded by his pupils, Charak, the physician, and Shushruta, the surgeon, by some considered the father of European surgery. Vagbhat summed up the teachings of these two learned men in one abstract called *ashtang heidaya*. Their medical system is based on the existence of three humours, *vata*, *pitta* and *cough*, and they attribute all diseases to the predominance or otherwise of one or both, or all of them. *Hakims* follow the *unani* system, acknowledging four humours, *khun*, *safra*, *balgam*, and *savadu*, and attributing diseases to the predominance of one or more of them. There are about half a dozen *hakims* still at Baroda. These *vaids* and *hakims* levy no fees but make a contract with the patient or his friends to receive a definite sum from him or them after he is cured.

In July 1855, a hospital was opened in the western corner of the city of Baroda, and placed under the superintendence of the Residency Surgeon, Dr. Stratton. His Highness Maharaja Khanderao loved his army, and his first care was to attach to each of his regiments and troops a *vaids* or *hakim* out of those employed by the State. It is also probable from what is said of His Highness by *vaids* and *hakims*, that he had a certain respect for western science and especially surgery. In addition to the *vaids* or *hakim*, each regiment had a man who knew something of European medicine. During his reign, two medical institutions were attached to the battalions at Dwarka and

Introduction of a new  
system.



Dhari in which European medicines were kept. The rudiments of a Medical Department, therefore, were thus brought into existence. But the same fault might have been observed in this as in other projects of His Highness. There was no supervision, no carrying out of orders, no stability. It may be added of this able and impetuous Maharaja that he aimed at universal knowledge, and was encouraged to believe that the aim was within his reach, if not actually gained. It was said of him that he was a passed *vaid* or *hakim* and surgeon, that he had consequently the right to correct the work of his doctors, that he executed his right, and that on one occasion at least, he performed a surgical operation.

Maharaja Khanderao had done something for the military, but nothing for the civil population. His successor, who opened the Malharrao Dispensary at Amreli in Kathiawad, took a step in this direction.

A Medical Department was started during Raja Sir T. Madhav-rao's administration in 1876. But previous to this, in the same year, two dispensaries had been opened; one in the notoriously unwholesome taluka of Songadh in the Navsari district, the other at Manekvada on the 1st of April. Consequently before 1876, in addition to the *vaids* and *hakims*, there were in the State these two establishments and the four mentioned above, the State Hospital at Baroda founded by Maharaja Ganpatrao, the hospital and dispensary at Dwarka and Dhari founded by Maharaja Khanderao, and the Malharrao dispensary at Amreli which was opened in 1874. A midwife was also appointed on the 21st of September 1875, for the city of Baroda.

Major T. Cody, who was called in to organise a medical department on the 20th of September 1876

**Medical Department.** pensioned many of the *vaids* and *hakims*, their places in each regiment being taken by medical graduates with a proper establishment on the 1st of April 1877.

On the 8th of August 1877, the Sayajirao Military Hospital was opened on the Varashia parade ground in the city. A civil hospital was opened at Navsari and a qualified medical man appointed to its charge. A special hospital assistant was next placed in the palace dispensary, and the Jamnabai Civil Hospital was opened in the heart

of the City in the year. The capital once provided for, a plan was started to open civil hospitals at the headquarters of each of the four districts and first and second class dispensaries at the taluka headquarters towns. The Malharrao Charitable Dispensary at Amreli was converted into a Civil Hospital, and Mr. Vishram Mavji erected at his own expense a hospital at Dwarka. A central medical store depot was opened at Baroda, and in the same year the appointment was made of a Chemical Analyser. Thus was a beginning made. His Highness Maharaja Sayajirao III, on his assumption of his full powers, adopted a liberal policy and a definite programme with regard to medical relief. All district towns have now been provided with hospitals, and all taluka towns with dispensaries. Under the original arrangement, however, it was possible to have a taluka served by one dispensary only. The Government have now adopted a policy according to which small dispensaries, in charge of sub-assistant surgeons, will be opened wherever the people of a town or village, or a Municipality or Local Board pay either a lump sum of Rs. 10,000 or contribute to Rs. 900 per year towards their upkeep. According to this policy "medical help should be available within a radius of five miles," and for this purpose 35 new places were selected as places where dispensaries should be opened. Within a short time, as many as 14 places out of these new dispensaries have been started; and many more would now have been in existence but for recent economic pressure. In the forests which are infested by malaria, five travelling dispensaries have been opened. The total number of permanent institutions at the end of the year 1921-22 was 77 with a ratio of one institution to 27,617 souls of the population.

The total strength of the Department on 31st July 1922, consisted of 23 medical officers, 87 sub-assistant surgeons of all grades, 61 nurses, 16 midwives, 92 compounders, and 333 menial servants.

The Countess of Dufferin Hospital was opened to commemorate the visit of the Viceroy, the Earl of Dufferin to Baroda, and to perpetuate the name of his

**Countess of Dufferin  
Hospital.**

Consort, whose exertions in the cause of the

suffering womanhood of India will never be forgotten. The Countess of Dufferin Hospital was designed in the Indo-Saracenic style by the late Major Mant, and constructed at a cost of Rs. 3,50,000.

It provides accommodation for 56 beds for indoor patients, and has been gradually extending its usefulness in a variety of ways:

Another Hospital called the Sayajirao Military Ward, costing Rs. 88,000, was also added in the same year, for the use of the patients from the local Military forces. The old Military Hospital built in 1876-77 on the open ground to the north-east of the city on the Varashia parade ground was condemned, owing to its insanitary surroundings, and the new institution was placed in charge of the House Surgeon who was then added to the cadre of the Medical staff of the Hospital.

In the year 1898-99, the Victoria Jubilee Ward was added to the Hospital, providing accommodation for 24 beds for the treatment of female patients. The Lady Doctor who is in charge of this ward, attends also at the Jamnabai Hospital in the town, for the treatment of women.

An X-Ray Installation was made, and Radiographic work along with the electric treatment was started in the year 1908-09.

A Maternity Ward of 12 beds, the handsome gift of Sheth Himatlal Shivlal, was added to the Hospital, and opened by His Highness the Maharaja Saheb in 1914.

An Isolation Ward of 12 beds and an Infectious Diseases Ward of 8 beds have been recently added to the existing group of Hospital Buildings, which have now entirely taken up a large space at the entrance of the town.

With the development of Hospital work a European Lady Superintendent, with two Nursing Sisters and a large staff of Indian Nurses are now available to tend the sick and minister to their needs.

On the occasion of His Highness the Maharaja's Silver Jubilee in 1907, he was graciously pleased to give an Obstetric Ward to the City at an estimated cost of Rs. 75,000. It was originally intended

to erect it in the compound of the Dufferin Hospital, an idea which had to be abandoned owing to lack of space. In the mean time the need for a new Hospital had forced itself on the attention of His Highness's Government. The Countess of Dufferin Hospital had been built two decades back, and the necessities of the people had outgrown the accommodation it could provide. Its construction, moreover, was defective in several ways; and its equipment did not answer the insistent calls of modern progressive science. It was decided to overhaul the whole building and the Bombay Government was requested to lend the services of their Sanitary Engineer for the purpose of suggesting improvements. Proposals were submitted for additions and alterations to the existing structure calculated to cost Rs. 2,40,000.

After further reflection the Chief Medical Officer advised that, even after so heavy an outlay, the old building so renovated would not meet the needs of a model hospital. The wards were narrow, and the amount of floor space allotted to each bed far below the necessary standard. It was not possible to improve upon the existing structure, without practically wholesale reconstruction of the entire building. The Chief Medical Officer, the Chief Architect, and the principal Medical Officers of the service, all concurred in advising the construction of an altogether new building on improved lines. This advice was accepted, and sanction was accorded to the construction of the new Hospital, which, under the name of "The Baroda General Hospital", has been built on the open plot of ground to the south-west of the Sayajirao Military Hospital adjoining the Countess of Dufferin Hospital. It provides the following accommodation:—

- (1) Two main wards with double storeys, each providing accommodation for 52 beds; in all there is provision for 104 patients. One block is reserved for medical, and the other for surgical cases. There is one room for nurses on duty between two wards in each block, and also a side room large enough for emergency cases requiring temporary isolation.
- (2) Two operation theatres, one strictly for septic cases, and the other for ordinary septic ones, with side rooms attached for anaesthesia, sterilization and other preparation.
- (3) One out-patient block, with suitable rooms for dispensing, consulting and examining and rooms for hospital stores.

- (4) An X-Ray room in a separate block in which a new dark room for examination of eye, ear, throat and nose cases has been constructed.
- (5) One kitchen block, with two kitchens for vegetarian and non-vegetarian diet, bath-rooms and other accessories, with up-to-date sanitary fittings.
- (6) Between the two wings, there is the Administration Block in the centre, which is used by the Administrative Officers of the Department and of the Hospital and by the House Surgeon, and for committee rooms for Medical Boards, Lectures and Examinations.

The Hospital is provided with an arrangement for copious water supply and an efficient drainage system with sanitary flushing equipments all over.

The cubic area allotted to each bed is 2,250 C.ft. as against 1,476 C. ft. per bed allotted in the Dufferin Hospital. The new building has been designed with every possible regard for the comforts and conveniences of the patients.

The cost of the new Hospital was about 5 lakhs. It was designed by the State Architect Mr. Coyle and was opened by the Governor of Bombay, H. E. Lord Willingdon, on 23rd February 1917.

The new Hospital is entirely a Hospital for men; the Countess of Dufferin Hospital, as its very honoured name implies, after suitable and necessary modifications will again be set apart for the treatment of diseases of women and children. The Hospital for Women has its medical and surgical side, with suitable rooms fitted for obstetric purposes.

A school for the training of nurses, both male and female, has been opened at the Hospital, as also a class for the training of midwives. The Hospital now supplies properly qualified midwives to the hospitals and dispensaries in the districts. Lectures are given throughout the State on home-hygiene, first-aid and nursing.

There is a leper asylum at Anusuya, a village of the Sinor taluka, Baroda district, situated on the bank of the Narbada. Here is the temple of a

**Leper Asylum.**

goddess called Anusuya Mata and the locality has the reputation of curing the lepers by the rubbing of a little of its earth on the affected parts. A large number of lepers from all the parts of the State, as also from the neighbouring foreign territory congregate here. A Leper Asylum was opened on the spot on the 1st of August 1890 with accommodation for about 100 lepers, under the care of a Sub-Assistant Surgeon.

There is a Visiting Committee consisting of the local Vahivatdar, Munsiff, Civil Medical Officer, Dabhoi, and one or two private gentlemen. The Committee is concerned with the good management of the institution, as regards food, clothing, cleanliness, and treatment, and has to report any defects to the Chief Medical Officer for information.

The inmates of the Asylum receive food, clothing and medical relief free of charge. The following table shows the number of lepers treated during the last five years :—

Particulars.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.
Total number .. ..	169	160	157	155	150
Absconded .. ..	82	71	75	80	66
Died .. ..	5	17	20	15	10
Remained under treatment ..	82	72	62	60	74
Suffered from anaesthetic form	28	10	6	47	63
Suffered from mixed form ..	49	8	10	9	8
Suffered from tubercular form ..	..	..	..	2	1

The intravenous method of treatment is being tried from 1920 on the inmates of the asylum and promises to give good results.

The cost of the Leper Asylum to Government is about Rs. 12,000 annually.

Prior to 1901, it was not unusual to find lepers preparing for sale or selling articles of food, drink or clothing ; they bathed in, washed clothes in, or took water from, public wells or tanks ; they drove or rode in public conveyances plying for hire ; and they followed such trades or callings as that of a potter, domestic servant, water-carrier, washer-man, hotel-keeper, tailor, draper or shoemaker. To prevent the danger, to the public, arising from these practices, the Baroda Leper's Act was passed in November 1910. It prohibits lepers from preparing or selling articles of food, drink, or

#### The Lepers' Act.

clothing, bathing or washing in public tanks, and conducting or riding in public conveyances. It also authorizes the police to arrest wandering lepers, and, on the certificate of a medical officer, to forward them to the nearest Leper Asylum.

Before 1898, dangerous lunatics were confined and treated in the Central Jail, on a magistrate's order. Under the provisions of the Lunatic Asylum Act, *Unnatashraya Nibandha*, of Samvat 1955, an Asylum was opened at Baroda on the 28th June 1898, in a building specially constructed for the purpose near the Kareli Bag. It was originally planned for 28 patients, but as greater need arose the accommodation was subsequently enlarged.

The Asylum is in the charge of a Superintendent and is visited every month by a committee of official visitors, consisting of the District Judge as President, and the Civil Medical Officer, the Assistant Accountant-General, and the City Executive Engineer as members. The duties of the official visitors are to see that due care and attention in every respect are bestowed upon the inmates of the asylum and that nothing is wanted which may conduce to their welfare and recovery. At the monthly inspection of the official visitors, the Superintendent reports to them the general state of the institution, directing their attention to any change calculated to be beneficial to the inmates. He also submits to them the names of any individuals he may propose to discharge, and gives in writing his reasons.

The following table shows the total number of lunatics treated and the expenditure at the asylum during the last five years :—

Particulars.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.
Total number .. ..	89	84	97	95	115
Discharged cured .. ..	29	21	20	21	37
Relieved or discharged otherwise at the request of their guardians or relations ..	10	7	16	17	14
Died .. ..	2	7	18	9	4
Remained under treatment ..	48	49	43	48	60
	Rs.	Rs.	Rs.	Rs.	Rs.
Expenditure .. ..	5,702	7,237	7,581	10,326	10,224

The gradation scheme and rules governing the promotion of Medical Officers, ensuring automatic promotions and uniformity of standard have been sanctioned, and the scale of salaries

**Revision of  
Gradation Scheme.**

paid to subordinates and menials has also been revised.

A Conference of Civil Surgeons was held for the first time at Baroda, in 1906-07, under the presidency of the Chief Medical Officer, to suggest improvements in the working of the Department, and since then it is held periodically.

**Conference.**

His Highness the Maharaja Saheb was pleased to give a donation of Rs. 4,500 to construct a cottage and to endow 4 beds there at an annual cost of Rs 720 at the Hindu Karla Sanitorium.

**Donation to  
Karla Sanitorium.**

Arrangements are made to send poor patients suffering from tuberculosis for treatment there.

Many improvements have been made in the Medical Department and particularly in the State General Hospital from April 1910. Certain clauses of the Medical Regulations were revised, new scales of diets were adopted and scales of instruments and dead-stock articles were fixed for the different classes of institutions. The designation of Hospital Assistants and Medical Pupils was changed to Sub-assistant Surgeons and Compounders respectively as in the Bombay Presidency. The strength of the Department was increased by the appointment of one Matron, two European and three Indian Nurses, and four Sub-assistant Surgeons at the State General Hospital and 10 Ward Maids attached to district hospitals and first class dispensaries. Infectious diseases wards, Isolation wards, and a Pathological and Bacteriological Laboratory were added to the Countess of Dufferin Hospital, and additions to the Operation Theatre and Victoria Jubilee Ward were made, besides the improvement of water supply, drainage and a number of other minor improvements.

**Improvements.**

Rules have been made under which concessions are given to State servants and indigent persons to enable them to undergo antirabic treatment at the Pasteur Institute in Coonoor or Kasauli.



To provide for the employment of trained midwives in the districts Government bears half the cost of their maintenance, provided the other half is defrayed by the Panchayats.

**Midwives.**

The following tabular statement shows the number of labour cases conducted by the midwives attached to the various hospitals and dispensaries during the last 3 years :—

Name of the Hospital and Dispensary.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
Navsari Civil Hospital	36	35	44	46	26	..
Kadi Civil Hospital ..	22	23	16	30	35	33
Patan Civil Hospital ..	31	7	13	17	4	4
Mehsana Hospital ..	12	11	15	13	16	8
Petlad Dispensary ..	17	10	21	31	7	2
Amreli Civil Hospital	50	48	62	75	88	44
Billimora Dispensary	39	24	32	21	16	13
Dabhoi Dispensary ..	49	42	61	63	37	18
Kathor Dispensary ..	45	45	21	20	..	..
Sidhpur Dispensary ..	35	8	1	..	..	..
Vijapur Dispensary ..	..	..	..	..	17	40
Mangrol Dispensary ..	11	12	15	..	..	..
Sinor Dispensary ..	..	..	..	..	..	8
Dwarka Dispensary ..	..	2	..	..	..	..
Patan Maternity ..	..	..	..	..	..	15
Visnagar Dispensary ..	..	..	..	29	24	..

With a view directly to strike at the root of the evil of ignorance and negligence of *dais*, and indirectly to awaken the public conscience to the importance of proper attendance at child birth, the *dais* Act was passed into law with the consent of the Legislative Council of the State on the 16th October, 1919. The Act is a permissive one, and may be applied by notification to any part of the State with the sanction of the Huzur on recommendation of the Chief Medical Officer. Under its provisions women desirous to follow the occupation of a *dai* should register their names, or should have a pass, *parvana*, certifying them qualified. They should have received some practical training at some maternity hospital, and should have been duly certified by the Medical Officer of that hospital. Defaulters under the Act are liable to a fine of Rs. 100. This Act is a new and original piece of legislation in India, but its provisions are not so stringent as those of the Midwives Act in England.

The subjoined table gives a list of all the Medical Institutions in the State open to the public at the end of the year 1921-22 as well as the number of the In-door and Out-door patients during the last 5 years :—

Institutions.	Number of patients in the year.									
	1917-18.		1918-19.		1919-20.		1920-21.		1921-22.	
	In-door.	Out-door.	In-door.	Out-door.	In-door.	Out-door.	In-door.	Out-door.	In-door.	Out-door.
<b>Baroda City.</b>										
The State General Hospital..	1,923	1,963	2,466	20,719	2,328	21,437	2,573	21,679	3,194	26,926
Jamnabai Dispensary ..	..	54,391	..	43,168	3	44,789	153	43,545	195	45,749
Manmadwal ..	..	17,122	..	16,858	..	18,394	..	17,895	..	21,403
Lunatic Asylum ..	..	..	48	..	95	..	115	..	130	..
Sayajirao Military Ward Followers ..	..	1,092	..	208	..	..	..	..	..	..
The 2nd Regiment Military Ward Followers ..	..	1,370	..	1,051	..	1,842	..	1,630	..	1,948
The Gurud Regiment Military Ward Followers ..	..	1,354	..	2,307	..	3,869	..	3,366	..	2,956
1st Cavalry Regiment ..	..	1,257	..	1,293	..	1,295	..	1,118	..	852
2nd Lancers Regiment ..	..	837	..	1,423	..	1,687	..	1,764	..	1,687
<b>Baroda District.</b>										
Dabhoi Dispensary ..	24	14,396	19	11,698	14	12,609	13	12,122	12	14,491
Petlad ..	46	14,130	35	13,958	57	14,775	86	18,006	105	18,230
Anusuya Leper Asylum ..	..	..	85	..	156	..	150	1,993	138	1,944
Santheda Dispensary ..	..	..	13	5,818	1	5,492	..	5,417	4	6,130
Sinore ..	3	6,395	..	6,000	1	7,435	..	6,639	..	6,001
Savil ..	6	7,665	..	8,631	2	7,689	..	7,537	6	12,197
Vaghodia ..	..	9,109	7	2,584	4	2,893	..	2,787	..	2,555
Karjan ..	7	3,181	4	2,390	4	2,403	..	2,430	3	2,410
Padra ..	15	2,462	9	11,913	..	12,714	..	10,440	..	13,292
Solitra ..	1	11,381	..	14,553	..	11,911	..	10,440	..	11,859
Tilakwada ..	1	11,710	..	3,256	..	3,204	..	2,761	..	2,810
Shadran ..	1	3,459	..	10,685	..	10,686	..	10,581	..	9,806
Vaso ..	9	11,509	18	10,231	4	12,797	..	9,869	..	10,598
Bandhan ..	..	653	..	..	..	5,539	..	5,769	..	5,185
Mehlav ..	..	..	..	..	..	..	..	2,807	..	3,509
Jarod ..	..	..	..	..	..	..	..	942	..	8,747
Dabhoi Railway Dispensary ..	..	..	..	..	..	..	..	..	..	1,178
Vasna Travelling ..	..	..	..	..	..	..	..	946	..	1,854

Institutions.	Number of patients in the year.									
	1917-18.		1918-19.		1919-20.		1920-21.		1921-22.	
	In-door.	Out-door.	In-door.	Out-door.	In-door.	Out-door.	In-door.	Out-door.	In-door.	Out-door.
<b>Navsari District.</b>										
Navsari Civil Hospital	85	10,358	88	11,753	99	11,063	72	10,630	65	10,602
Gandevi Dispensary	1	9,370	..	8,720	..	8,370	3	10,830	5	9,946
Billimora	2	8,079	1	8,185	2	8,215	1	7,102	..	6,890
Kathore	6	5,682	11	5,866	1	5,837	4	10,788	5	14,588
Songadh	2	5,597	7	5,611	2	4,222	3	4,976	5	4,452
Vyara	9	6,810	3	6,200	2	6,046	1	5,597	1	9,027
Mahuva	1	6,912	..	5,235	..	4,352	..	4,234	..	4,599
Palsana	..	10,561	1	9,592	3	10,768	1	9,033	..	6,057
Vellachha (Mangrol, 1920-21)	3	2,976	1	2,813	2	2,605	..	2,572	..	2,997
Vankal Dispensary	..	2,976	..	2,937	..	3,155	..	2,550	..	1,739
Kholwad	..	..	..	..	..	1,491	..	3,712	..	5,931
Vesna	..	..	..	..	..	2,379	..	3,833	..	3,833
Anaval	..	..	..	..	..	..	..	2,309	..	1,982
Vajpur Travelling	..	342	..	405	..	..	..	30	..	159
Sadadvel	..	570	..	888	..	..	..	373	..	174
"	..	..	..	..	..	..	..	494	..	1,648
Oms	..	..	..	..	..	..	..	..	..	..
<b>Kadi District.</b>										
Patan Civil Hospital	119	20,574	118	13,844	78	10,460	78	8,243	188	15,118
Kadi	..	11,505	82	11,741	104	15,582	83	12,587	90	13,063
Mehsana	116	11,697	154	10,757	121	11,247	173	10,282	142	10,611
Vinagar	10	8,280	5	6,034	5	6,144	6	5,494	3	6,109
Vadnagar	..	7,065	2	6,701	3	7,706	4	6,379	7	7,652
Kheratu	9	12,595	11	13,464	13	13,229	7	11,477	8	13,140
Vijapur	1	8,053	1	7,839	1	13,811	1	11,396	1	13,807
Sichpur	4	11,981	7	10,884	6	11,909	8	9,747	2	8,797
Katol	4	9,575	12	12,360	12	14,205	1	12,255	2	13,596
Debgam	2	6,170	3	5,403	1	4,980	6	5,516	8	6,718
Chauasina	3	8,233	2	7,972	..	9,723	1	8,443	3	9,274

Bechraji Dispensary	..	..	..	..	2,690	2	3,191	4	3,133	3	2,610	..	4	2,750
Haraji	..	..	..	..	3,526	4	2,491	1	2,827	4	2,810	..	..	2,490
Attarsumba	..	..	..	..	4,821	1	3,796	..	4,012	..	3,388	..	..	4,347
Batisna	..	..	..	..	..	..	..	..	3,338	..	5,168	..	..	7,046
Langhraj	..	..	..	..	..	..	..	..	5,003	..	3,204	..	..	4,691
Nardipur	..	..	..	..	..	..	..	..	3,342	..	3,681	..	..	3,565
Kungher	..	..	..	..	..	..	..	..	..	..	1,384	..	..	1,928
Pakan Maternity Home	..	..	..	..	..	..	..	..	..	13	1,078	..	26	3,563
Dhinol Dispensary	..	..	..	..	..	..	..	..	..	..	618	..	..	5,453
Vasai	..	..	..	..	..	..	..	..	..	..	618	..	..	3,937
<b>Amreli District.</b>														
Amreli Civil Hospital	..	..	..	..	12,250	92	13,546	57	13,042	43	13,043	..	57	12,557
Dwarka	..	..	..	..	6,327	11	4,739	12	5,479	18	4,969	..	27	4,846
Kodinar Dispensary	..	..	..	..	2,257	2	7,036	7	8,642	10	9,367	..	6	10,089
Dannagar	..	..	..	..	7,920	..	7,310	1	5,722	3	6,525	..	6	6,556
Peyt	..	..	..	..	5,346	..	3,883	3	3,787	2	3,908	..	..	3,154
Dhari Town	..	..	..	..	8,931	..	7,492	3	6,474	3	4,481	..	4	4,708
Dhari Battalion Hospital	..	..	..	..	836	1	728	..	456	1	303	..	1	276
Okha	..	..	..	..	359	..	373	..	362	..	51	..	..	617
Khamtha Dispensary	..	..	..	..	2,638	5	3,181	4	4,360	2	3,779	..	7	4,036
Ratanpur	..	..	..	..	2,906	..	2,033	..	1,423	..	1,592	..	..	1,486
Chatala	..	..	..	..	..	..	..	..	2,091	..	3,642	..	..	4,393
Sarasia Travelling Dispensary	..	..	..	..	..	..	..	..	..	..	754	..	..	1,096
Harnadia	..	..	..	..	..	..	..	..	..	..	353	..	..	621
<b>Regular Troops.</b>														
Savajirao Military Ward, Baroda	..	..	..	..	2,232	463	623	617	..	658	..	..	1,096	..
The 2nd Regiment Dispensary, Baroda	..	..	..	..	3,781	18	3,434	..	3,113	..	2,289	..	..	2,923
The Guards Dispensary, Baroda	..	..	..	..	330	..	1,864	..	2,062	..	1,950	..	..	979
1st Cavalry Dispensary, Baroda	..	..	..	..	1,448	..	1,125	..	1,508	..	1,267	..	..	2,656
2nd Lancers Dispensary, Baroda	..	..	..	..	1,233	..	1,669	..	2,217	..	1,853	..	..	1,933
Amreli Detachment	..	..	..	..	..	132	..	215	..	137	..	..	212	..
Dhari Battalion Hospital	..	..	..	..	1,379	42	1,324	21	1,643	45	1,141	..	26	782
Okha Battalion Hospital	..	..	..	..	491	395	458	428	638	436	685	..	377	659
<b>Prisoners.</b>														
Baroda Central Jail	..	..	..	..	..	591	..	502	..	421	..	..	424	..
Navsari Jail	..	..	..	..	..	63	..	59	..	58	..	..	58	..
Mehsana	..	..	..	..	55	70	..	59	..	87	..	..	55	..
Amreli	..	..	..	..	..	135	..	211	..	129	..	..	129	..
Dwarka	..	..	..	..	..	23	..	94	..	46	..	..	9	..

The total number of patients treated during the year 1920-21 was 480,266 (203,047 males, 101,078 females, 176,141 children) as compared to 480,808 in the previous year. Out of these 474,570 were out-door patients and 5,696 were in-door patients with an average daily attendance of 5,098·36 in the case of the former and 347·62 of the latter, against 5,304·9 and 316·9, respectively, in the year 1919-20. Of the in-patients 3,757 were discharged cured, 1,311 relieved or discharged otherwise, 270 died and 358 remained under treatment at the end of the year. The percentage of deaths amongst the patients was 4·7.

On the total number of patients treated 385,438 were Hindus, 72,681 Musalmans, 8,389 Parsees and 13,758 Patients by Caste, etc. were of other castes.

During the year 34,507 surgical operations were performed on 34,447 persons with a mortality of 0·07 against 30,836 with a mortality of 6·1 in the year before. The mean number of surgical operations performed during the triennium ending 1920-21 was 29,986 against 28,502 in the preceding triennium; the average number of persons operated on during the triennial period 1918-21 was 29,981 with a mortality of 0·12 as compared with a mortality of 0·1 per cent. during 1915-16.

The most common diseases for which the patients received medical aid at the various hospitals and dispensaries in the State during the last six years are noted in the following table :—

Name of the Disease.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
Malarial Fever .. .. .	77,976	80,482	52,509	81,028	73,788	1,11,087
Diseases of the Eye .. .. .	58,411	48,953	49,852	49,985	50,457	65,352
"  "  Skin .. .. .	35,221	67,802	32,570	38,747	39,760	53,933
"  "  Ear .. .. .	27,798	24,342	24,631	21,933	25,878	17,377
"  Respiratory System .. .. .	20,600	19,111	22,716	26,355	23,653	25,686
Injuries .. .. .	14,115	14,279	15,519	15,117	17,243	18,168
Rheumatic Affections .. .. .	9,723	9,145	8,787	9,503	10,628	11,109
Diseases of the Nervous System .. .. .	10,664	10,033	9,381	9,665	12,116	12,864
"  Worms .. .. .	11,716	9,426	7,894	7,929	7,348	6,648
Dyspepsia .. .. .	11,894	10,609	11,823	13,244	12,504	14,348
Disentery .. .. .	7,157	5,862	6,890	8,411	5,804	6,855
Diarrhoea .. .. .	9,368	8,904	9,468	11,998	9,682	10,652
Veneral Diseases .. .. .	5,981	5,063	4,251	8,393	6,280	6,107
Diseases of the Nose .. .. .	1,593	1,567	1,486	1,855	2,043	2,882
Tubercular Diseases .. .. .	1,009	1,021	1,186	1,438	1,262	1,476

The total cost of the Medical Department in 1876-77, including establishment and contingent charges was **Expenditure.** Baroda Rs. 85,489. In 1880-81 it was Rs. 1,19,265. It will appear from the following table that it has gone on increasing from year to year :—

Years.	Amount of Expenditure.	Year.	Amount of Expenditure.
	Rs. a. p.		Rs. a. p.
*1885-86 .. ..	1,42,325 9 9	†1914-15	2,93,369 5 8
*1890-91 .. ..	2,05,744 0 0	†1915-16	3,02,952 0 0
*1895-96 .. ..	2,14,640 0 0	†1916-17	3,15,540 0 0
*1900-01 .. ..	2,46,663 0 0	†1917-18	3,35,680 0 0
†1905-06 .. ..	1,85,033 0 0	†1918-19	4,52,038 0 0
†1910-11 .. ..	2,27,895 0 0	†1919-20	4,62,695 0 0
†1911-12 .. ..	2,48,224 0 0	†1920-21	5,60,022 1 6
†1912-13 .. ..	2,62,763 0 0	†1921-22	5,77,755 2 5
†1913-14 .. ..	2,78,488 14 0		

### 3. SANITARY DEPARTMENT.

There was no Sanitary Department in the State prior to 1891.

#### Creation of the Department in 1891.

Before that year sanitation was looked after in towns by municipalities, and by *tajviydars* or Revenue Circle Inspectors, in villages. Every town and village had a staff of Bhangis, or sweepers who performed such service as the people demanded of them. A Sanitary Commissioner with suitable establishment was appointed for the whole State in 1891.

The Administrative Agency consists of the Head of the Revenue Department, with the Sanitary Commissioner as his assistant. The Executive Agency consists of the Municipalities and the Vishishta and Village Panchayats. The subordinate staff consists of District Sanitary and Vaccination Inspectors and a number of taluka Vaccinators.

Besides the creation of the Department, Rules for the Regulation of Public Health (*Arogya Rakshan Niyam*) which were passed in 1901, lay down minute instructions to be followed by the people.

#### Arogya Rakshan and other rules.

\* Mixed Currency.

† British Currency.

These are applied to villages, and the Revenue Circle Inspectors are expected to see to their execution. The most important work done under these rules is the isolation of the manure pits, (*ukardas*, in some of the villages. Rules regarding *ukardas*, and sites to serve as latrines, lay down how far distant they are to be kept from the houses on the village site and what measures are to be taken to prevent them from being offensive. Rules for cleaning wells, regulation of fairs and similar other matters were also made in 1901. In addition to the Circle Inspectors, Sanitary Inspectors also now see that these rules are properly carried out.

At first the functions of the Sanitary Commissioner were mostly of an advisory character. He had no funds at his disposal. He toured in the district, inspected sanitary arrangements in villages and towns, and gave a number of suggestions to the Village-Boards and Municipalities. He had no power to see that his advice was acted upon, or that the measures of sanitary reform suggested by him were enforced. It was desirable to invest him with both ; and for that purpose, it was found necessary to create a regular Sanitary Executive Service and to provide it with funds. A scheme for organising the Sanitary Department on the above lines was submitted before Government and sanctioned in 1919-20 ; under this scheme instead of four Sanitary Inspectors, ten have been engaged, one for each sub-division of a district, and their work and duties have been recast.

The further organization of the Sanitary Department, in relation to its duties in local areas, is awaiting replies from the District Local Boards regarding their readiness to adopt measures of local taxation. On receipt of their assent, a scheme for sanitary work will be matured and systematically carried out with the aid of funds contributed by the Government, the Municipalities, and the Local Boards.

A Central Sanitary Board was instituted in 1917-18 with the Minister as President and the Sar Suba, the Joint  
**Central Sanitary Board.** Sar Suba, the Commissioner of Education, the Chief Engineer, the Chief Medical Officer, the Municipal Commissioner for the City of Baroda, a representative of the Local Boards, and the Sanitary Commissioner, as members, for the purpose of

discussing all important schemes of sanitation and public hygiene relating to the whole State. The Board is invested with powers of initiation and disposal, its orders having the force of the orders of the Minister in Council with reference to matters within its scope.

Returns of births and deaths were introduced in 1879, from which year until 1901 in villages the *patels*, headmen,

#### **Vital Statistics.**

and in towns, the police, registered births and deaths and sent a monthly return from these registers to the taluka Vahivatdars. The latter forwarded tabulated returns for all villages and towns to the Sanitary Commissioner, in whose office, the statistics for the whole State were compiled. The duty of reporting births or deaths was under this arrangement imposed upon the village watchmen and not on the family with results which were always unsatisfactory. New rules were framed in June 1901 which are still in force. Under them, in Municipal towns, it is the duty of the Municipality, and elsewhere of the village headmen, to keep a register of births and deaths. Vahivatdars, Naeb Subas and Subas are required, when touring their districts, to inspect the registers and to see that they are properly kept. It is only in the City of Baroda and some of the larger Municipal towns that the head of the family is bound, within a fortnight of the event, to send information about births and deaths in his family to the office of the Municipal Inspector of the Ward ; failure to do so renders him liable to a fine. The bulk of the population is as yet unable to appreciate the utility of such information, and are disposed even to resent inquiries as an unnecessary interference with the privacy of domestic life. With the provisions of law sitting loosely on the shoulders of an ignorant people, the success of the system mainly depends on the efficiency of the staff employed and on the diligence with which their work is tested and checked.

The following table gives particulars about births and deaths in the whole State from the year 1894-95 to 1921-22 :—

#### **Births and Deaths.**



Year.	Number of births.	Number of deaths.	Ratio of births per mille of population.	Ratio of deaths per mille of population.
	Rs.	Rs.		
1894-95	36,276	41,166	15.0	17.0
1895-96	41,887	44,681	17.3	18.5
1896-97	38,909	36,366	16.1	15.0
1897-98	35,981	42,518	14.8	17.6
1898-99	42,040	49,038	17.4	20.3
1899-1900	31,403	1,31,261	13.0	54.4
1900-01	13,421	1,16,337	5.5	48.2
1901-02	42,020	57,898	21.5	29.6
1902-03	36,095	61,718	17.4	31.6
1903-04	39,730	64,892	20.3	33.2
1904-05	43,584	48,227	22.3	24.7
1905-06	42,883	46,221	21.9	23.7
1906-07	42,200	64,112	21.6	32.6
1907-08	47,333	47,730	24.2	24.4
1908-09	48,603	42,703	24.9	21.9
1909-10	48,508	44,536	24.8	22.8
1910-11	53,624	50,531	26.4	24.9
1911-12	58,645	45,850	28.8	22.6
1912-13	53,501	52,660	26.3	25.9
1913-14	62,968	50,552	31.0	24.9
1914-15	62,279	46,317	30.6	22.8
1915-16	63,870	47,582	31.4	23.4
1916-17	62,778	54,205	30.9	26.7
1917-18	60,861	81,188	29.9	40.0
1918-19	46,998	1,29,132	23.1	63.6
1919-20	54,866	54,038	27.0	26.6
1920-21	53,730	41,995	26.4	20.7
1921-22	53,685	37,883	25.2	17.8

An examination of the above figures shows that the work of registering

births, though unsatisfactory in the beginning, has improved during the last decade.

#### Unsatisfactory Registration.

Formerly there was a consistent tale of high death rate and low birth rate. At this rate the population of the State ought to be less from census to census in every decade; but the census results show that it has not been so. The registration of deaths is probably fairly accurate because information about them comes to the notice of the registrars easily owing to corpses being taken to the burning or burial grounds as also to the clamour caused by the relations of the dead. But information about births cannot be had so easily, being obtainable mainly through the village *dais*, and their registration is therefore often neglected.

The reported causes of deaths during the last ten years per mille of the population were as under:—

Causes of death.	1911-12.	1912-13.	1913-14.	1914-15.	1915-16.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
Fevers ..	16.5	20.3	19.3	17.3	15.2	18.3	19.1	19.8	21.5	16.6	13.06
Influenza ..	..	..	..	..	..	..	..	..	..	..	..
Plague ..	..	..	..	..	..	..	..	..	..	..	..
Cholera ..	0.4	0.1	0.6	0.6	0.1	0.4	13.5	34.8	0.62	..	..
Small-pox ..	0.09	0.3	0.7	0.1	1.1	0.6	0.1	0.9	0.9	0.007	..
Dysent. ry and Diarrhoea ..	0.9	0.2	0.5	0.09	0.7	1.2	0.3	1.1	0.8	0.03	..
Cough ..	0.4	0.7	0.2	0.4	0.7	0.7	0.7	0.4	0.52	0.2	..
Pneumonia ..	..	..	..	..	..	..	1.4	1.3	0.32	0.7	..
Consumption ..	1.0	1.1	1.3	1.3	1.9	0.1	0.1	1.0	0.52	0.1	..
Injuries and Accidents ..	0.2	0.3	0.2	0.3	0.3	0.3	0.6	0.5	0.50	0.4	..
All other diseases ..	2.7	2.6	3.0	3.7	5.0	3.1	3.5	3.1	2.33	0.2	..
Total ..	22.6	25.9	24.9	22.8	23.4	26.7	40.0	63.6	26.6	20.7	17.8

From these figures it would appear that deaths from fevers predominate by far over those from other causes. As the agency recording deaths is untrained and consists of low-paid clerks and ignorant *patels*, headmen, the registered causes of deaths are also unreliable. The first thing that strikes one is the high proportion of death ascribed to fevers. More than 68 per cent. of the total mortality is returned under this head. This is mainly due to the difficulty of diagnosing all but a few well-defined causes such as cholera, dysentery and small pox, but most other complaints are classed indiscriminately as "fever." Several deaths, due to other causes such as consumption, pneumonia, measles, acute inflammation, or whooping cough have been wrongly returned as due to fever simply because that symptom is a prominent feature of these diseases. As long as registration is in the hands of non-professional and untrained hands such as village *patels* and *mukhis*, this state of affairs will continue.

An opening was made for the introduction of vaccination in Baroda in the reign of Maharaja Ganpatrao, 1847-51, through the influence of Captain French, the Resident at Baroda. A Vaccination Department had, therefore, been in existence in the Baroda State for more than 20 years before the administration of Sir T. Madhavrao. It was subjected to a searching reform by that distinguished statesman, and periodical returns were demanded of the operators whose work was carefully checked. In 1880-81 the work of vaccination was under the supervision of the Chief Medical Officer and was carried on by three inspectors, thirty-one vaccinators, eight probationers and thirty-four peons with yearly salaries amounting to Rs. 13,473. Two operators were detailed to the city, nine to the Baroda district, ten to the Kadi district, six to the Navsari and four to the Amreli district. One Inspector checked the work done by the vaccinators in each district. The head vaccinator at Dwarka also inspected the work in the Amreli district. The total number of primary vaccinations and re-vaccinations performed during the year 1880-81 was 60,984 and 202 against 52,042 and 232 respectively in the previous year. The total cost of these operations was in 1880-81 Rs. 13,485, that is, about Rs. 0-3-7 per each successful case. When the Sanitary Commis-

sioner's post was created in 1891, vaccination work was placed directly under his control and supervision.

A Vaccination Act (Act VII of Samvat 1967), was passed in 1914, under which vaccination can be made compulsory in any area to which it may be applied. For the present it is made applicable only to the City of Baroda. In the villages and other towns of the State vaccination is still left to persuasion.

Many improvements have been recently effected in vaccination. Glycerinated lymph has been used since 1909 all over the State, and re-distribution of work among the vaccinators has been effected by increasing their strength from 35 to 40. Vaccination on antiseptic lines has been introduced and training of vaccinators in antiseptic methods, is done in the different hospitals and dispensaries in the State.

The following table gives the number of vaccinations and re-vaccinations during the last four years :—

Persons.	Primary Vaccination.				Re-vaccination.			
	1918-19.	1919-20.	1920-21.	1921-22.	1918-19.	1919-20.	1920-21.	1921-22.
Males .. ..	32,415	32,643	31,619	32,781	1,216	3,835	3,844	2,738
Females.. ..	30,117	29,398	29,432	30,511	271	548	680	396

The number of successful primary vaccinations was 60,147 during the year 1921-22 and the rate of protection afforded per mille of population per annum was 29·0 against 28·5 in the preceding year.

In the same year the aggregate realization of fees credited to Government for vaccinating children at their houses was Rs. 645.

The total expenditure on account of vaccination which is contributed by Municipalities and Local Boards, in proportion to their population was as under during the last 5 years :—

1917-18.	1918-19.	1919-20.	1920-21.	1921-22.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
22,962 1 0	25,249 0 1	29,112 9 0	32,875 2 4	32,206 5 4

In all the larger towns, the water supply and sanitary arrangements have been greatly improved. Much has been done in the smaller towns also and even in the villages. It is one of the duties of the Village Panchayats, established in every village since 1903-04, to look after the village sanitation and to keep in order the village roads, wells, tanks, etc. Nearly 50 towns have been endowed with Municipalities, which, deriving their funds mainly from octroi duty or house tax, are responsible for sanitation. District and Taluka Local Boards are also bound by law to look after the general sanitation in the respective areas under their charge. Care is taken to guard against epidemic diseases at fairs and festivals where people assemble in large numbers.

The protection of the people from small-pox by means of vaccination has made great progress. Where public health is found to be suffering from obstructed drainage, efforts are made to remove the defect by cutting artificial channels. The number of dispensaries established by Government is rapidly increasing and medical relief is brought home to the people through these institutions as well as through *gramya aushadhalayas* or village dispensaries. Though there is yet much room for improvement, these and other measures cannot fail to have a beneficial effect upon the health of the people.

An association for the improvement of sanitation in Baroda city was established in 1911. It has engaged a lady Health Visitor who pays annual visits to about 4,000 houses and delivers talks on health matters mostly to females. Leaflets on health and hygiene are being published by the Association from time to time and occasionally lectures on child-welfare and other useful subjects are given. This Association is supported by Government, the Baroda Municipality and the public. It is hoped, that if its present activities are sustained, it will be able to

render great sanitary service to the city. Similar associations have been established in Navsari, Mehsana and Amreli.

Health Exhibitions have been held in 1915 and in 1921. Exhibits were received from different Sanitary Associations in the State, as well as from those in Ahmedabad, Broach, and other Centres, from Municipalities and from the State Sanitary Department.

A course of Home Hygiene has been introduced in the higher standards of the Primary Schools and lectures in the same subjects are annually delivered in a few towns. A series of lectures are also given during their tours by the Sanitary Commissioner and Sanitary Inspectors by means of magic lantern slides and charts, on different subjects. A special draftsman is employed in the Sanitary Commissioner's Office for operating the magic lantern, and preparing slides, charts, etc.

A large amount of propagandist work is done by the publication and distribution of pamphlets and leaflets on different sanitary subjects.

It will be noticed from the figures given under vital statistics that the rate of mortality has considerably decreased of late. To-day the rate in the Baroda State is the smallest in India excepting that of the Madras Presidency. It is still high, specially as compared with the statistics in Europe and America.

The question of sanitation is a most difficult one. It has tackled the energies of the best thinkers, financiers and statesmen. The difficulty is not merely financial, though that is pressing enough, it concerns the material and mental development of the people. Government may spend money in order to create sanitary conditions, but unless the people have learnt to maintain and to make use of them, they are wasted. It is the people that count, and not forms and formalities made in offices. This is as true in sanitation as it is in every other branch of Government activity. When we are able to lighten the ignorance of the mass of the people, and to improve their economic condition, we shall be in a position to expect of them appreciation of, and obedience to, the laws of sanitation.

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## CHAPTER XVI.

### Finance.

Early in the 18th Century, the Peshwa obtained from the Moghals the tributes of Gujarat known as the *charuth* and *sardeshmukhi*; and at the same time his lieutenant, the Senapati, together with the latter's follower, the Gaekwad, secured precisely the same privileges. The natural result was a conflict which ended in the victory of the Peshwa after a battle near Dabhoi in 1731, as a result of which the Senapati promised to pay half the revenues drawn from Gujarat to the Raja of Satara through the Peshwa, that is, nominally to the Raja but really to his powerful minister. The Gaekwad, it may easily be imagined, never had paid the Raja much, and he was still too strong to be compelled to pay the Peshwa regularly.

Twenty years later, that is in 1751, Damajirao Gaekwad again crossed swords with the Peshwa, and again was defeated, and this time was taken prisoner. Half the Gujarat tribute was again made over to the conqueror and Damajirao agreed to pay fifteen lakhs for arrears and an annual tribute of five lakhs and a quarter. Almost, at the same time, however, the Moghals were expelled from Ahmedabad and the greater part of Gujarat, and the share then belonging to Damajirao was estimated at about Rs. 27,73,000 not including tribute from Kathiawad and elsewhere. Damajirao was still in a very strong position, and it required yet another defeat, that of Dhodap, to persuade him and his successors to regard themselves as tributaries to the Peshwa.

The battle of Dhodap which took place in 1768, was followed soon after by the death of Damajirao and a contested succession to the *gadi*. Some time before this event the Peshwa, on the ground that the partition

of Gujarat had been too favourable to the Gaekwad, had deprived the latter of some districts. These were again restored, but, in 1771-72, the tribute from the Gaekwad to the Peshwa was raised from Rs. 5,25,000 to Rs. 7,79,000, the increase being the estimated value of the districts restored. At this figure the regular tribute of the Baroda State remained for many years.

The Peshwa had two other sources of revenue from Gujarat, of which mention must not be omitted. Damajirao served, or was supposed to serve, the Peshwa with troops. Fatesingrao, about the year 1772, obtained leave to commute this service for an annual payment, which brought up the entire tribute payable to Rs. 14,54,000. Yet another source of revenue to the Peshwa was the *nazar* presented by each fresh Gaekwad on his succession, which varied, nominally according to the means of the State, in reality according to political exigencies and the actual strength or weakness of the parties concerned.

Finally it should be noticed that though after 1769-70, when a settlement was made, a strict account was kept of the sums owing by the Gaekwad, the latter did not make regular annual payments. At intervals, in times, that is, of weakness, of a succession, or of convenience, a settlement was arrived at and sometimes the Peshwa remitted to the Gaekwad a portion of the entire sum due. From such a settlement, made by Damajirao in 1769-70, we gather information as to the receipts and disbursements of that Prince during six years; though it is necessary to bear in mind that, as he was begging for a remission, he would desire to make the Peshwa see his case in the most pitiful light possible and that, therefore, while the disbursements stated were probably exaggerated, the receipts on the other hand would certainly be minimised. It should also be remembered that, since the partition of Gujarat, he had extended his territory by expelling the Babis from their *mahals*, and by increasing his possessions and tribute in Kathiawad. In 1768 Damajirao, in addition to some old debts, owed a total of Rs. 15,35,000, for his arrears of the year 1767, for his rebellion that year (1768), and for the alleged excess of his shares of Gujarat.



In 1769, he became indebted for Rs. 7,54,000, that is, for the regular tribute, as well as two lakhs for *nazar*, and Rs. 15,000, for *potedari*; but he had paid little or nothing the previous year, and still owed  $15\frac{1}{4}$  lakhs for the previous year and Rs. 11,54,000 for the old debts. To arrive at a settlement he demanded some remissions for the year 1769-70 and stated his receipts and disbursements for the six previous years. According to this statement his receipts or revenue for 1763 were thirty-five lakhs, for 1764 were thirty-six lakhs, for 1765 were thirty-seven lakhs, for 1766 were forty-one lakhs, and for each of the following years were forty-threelakhs. He had also acquired ten lakhs from tributary States and in petty sums  $1\frac{1}{2}$  lakhs. His disbursements to the Peshwa had been for 1763,  $6\frac{1}{2}$  lakhs, and during each of the following year  $7\frac{1}{2}$  lakhs; in 1764, as a forced loan, he had paid three lakhs; in 1766 he had paid seven lakhs as *nazar*; and during the whole time for old debts eighteen lakhs with fifteen lakhs interest. The charge for the *sibandi* amounted to fifteen lakhs, his army had cost him forty-seven lakhs, one lakh had been paid to his troops as compensation for horses killed, and Khanderao had received from him five lakhs. The defalcations during the first three years had amounted to twenty lakhs, and the rising in 1768 had cost him fifteen lakhs. He argued, in fact, that almost all his revenues had been divided between the Peshwa and the army, leaving practically nothing for his State needs.

From the time of the settlement above alluded to upto the year 1798 when the last settlement between the Gaekwad and Peshwa took place we know almost exactly what sums the former owed and paid. Mr. Elphinstone, when Resident at Poona, proved that during the thirty-three years previous to the final settlement (the records for two years having been lost are not computed), tribute was paid to the full for twenty-one years and was excused by the Peshwa to Fatesing for ten years. In the same manner commutation for service of troops had been paid regularly except during the same ten years:

Deb.		Cr.	
Sums which fell due as regular tribute in time of—		The following sums were credited in—	
Damaji	Rs.	About or before 1770 * to Damaji	Rs.
Govindrao	26,25,000	" " " "	36,95,136
Fatesing	23,57,000	" " " "	10,50,000
Manaji	23,87,002	About 1770 to Govindrao	18,00,000
Govindrao	23,57,000	" 1771 to "	25,00,000
	54,53,000	" 1772 to "	14,00,000
	....	" 1773 * to Sayajirao	14,85,884
		" 1778 to Fatesing	6,00,001
		" 1779 to "	10,50,000
		" 1782 to "	4,00,001
		" 1788 to "	28,79,000
		" 1791 to Manaji	5,00,001
		From 1793-1798 to Govindrao	78,33,212
		Including some small sums, a total has been paid of	2,96,98,645
		The following remissions had been made—	
		To Fatesing	5,70,500
		To Govindrao	60,00,000
		Total	65,70,500
		Total of payments and remissions	3,62,69,145
		Balance	39,83,789
As commutation for service of troops in time of—			
Sayajirao	Rs.		
Fatesing	6,75,000		
Manaji	11,12,500		
Govindrao	13,50,000		
	47,50,000		
	....		
			78,02,500
As succession <i>nazar</i> due by—			
Govindrao	Rs.		
Fatesing	17,50,001		
Manaji	5,00,000		
Govindrao	33,13,001		
	56,38,001		
	....		
			1,12,01,003
Total			
			49,74,429
			1,50,000
			1,25,000
			4,02,51,934
Under no particular head			
To <i>sahukars</i> (bankers) &c			
For the Babi <i>mahals</i>			
Total due after deductions			

\* These sums were entered into the Peshwa's accounts perhaps a year or two later than actual payment.

It is true that on Govindrao's accession enormous sums had been demanded amounting to one crore and twenty thousand rupees. In 1797 these demands had been again pressed, and for four years commutation for military service and for tribute an additional sum of four times Rs. 14,54,000, that is Rs. 58,16,000 or in all Rs. 1,78,16,001. Of this, as has been remarked, not less than Rs. 78,33,212 had been paid and, at the settlement, sixty lakhs remitted, so that the balance against the Gaekwad was Rs. 39,82,789.

But the settlement was shortly followed by Govindrao's death, Anandrao's disputed succession, the interference of the British, and the treaty of Bassein. In a sense the British Power took the Baroda State under its protection and, though it was expressly stipulated that the claims of the Peshwa on the Gaekwad should, if no other arrangement could be made, be submitted to British arbitration, it would seem that the Gaekwad hoped that all debts to the Peshwa would be wiped out. At any rate as he had now subsidised a British force, he felt that he should not be held bound to pay commutation for service to a Prince who could no longer be considered to give him protection. So it happened that after the settlement of 1798, little or nothing was paid to the Peshwa Bajirao, either as arrears, tribute, service-money, or *nazar*, and the latter Prince, feeling that his power over the Gaekwad was slipping away, carefully raked up every debt, old and new, big and small, which was owing, while the Gaekwad advanced counter claims which would perhaps never have seen the light if he had not been in alliance with the British. As a matter of fact no fresh settlement was arrived at, for the murder of Gangadhar Shastri delayed discussion, and the fall of the last Peshwa cut it short before it had reached completion.

Yet the claims and counter-claims may be examined as they show the relations on which the Peshwa was with his tributary. The most important of the Peshwa's claims were :—

**Gaekwad's relations with the Peshwa shortly before the Peshwa's fall.**

1st. The balance of the account settled in 1798, amounting to Rs. 39,82,789, as above stated.

2nd. As has been already remarked the tribute and commutation for service amounted annually to Rs. 14,54,000. For eighteen years, that

is, between 1798 and 1816, none had been paid, so that Rs. 2,61,72,000 were owing. Gangadhar Shastri had, before his death admitted this claim; not so however Fatesingrao. He relied on the fact that he had for four years been the Peshwa's active ally in war, and that one of his predecessors, Fatesing I., had been remitted commutation payment during war time, but he here overlooked that during that time the Gaekwad or his representative Manaji had taken troops to Poona beyond the limits of Gujarat. But his argument based on wider grounds was unanswerable. Sayajirao, when he ascended the *gadi* and began to pay commutation, had obtained an assent to the following request from the Peshwa :—‘ If I should be molested by any foreign force, you are to send me assistance and protect me.’ Now the whole political situation had changed, the Peshwa was powerless to protect, and the British whose forces had been subsidised were in his place.

3rd. By the partition treaty the Peshwa claimed half of all the Gaekwad's subsequent conquests. Damajirao had conquered the Babi *mahals* and should have surrendered half in 1760. In 1771 he had paid one lakh as tribute for these *mahals*, and on a subsequent occasion Rs. 25,000, and, according to a settlement made in 1765, Bajirao claimed one lakh a year from 1760 to 1816. Fatesingrao justly denied this claim, as the districts had been granted in their entirety to Damajirao by a *sanad* given in 1749.

4th.—Bajirao demanded the enormous *nazar* of Rs. 56,38,001, for investing Anandrao with his title of *Sena khas khel*. This was the highest sum ever paid at the accession of any Gaekwad, and one of Rs. 5,00,000, such as had been presented by Fatesingrao, would have better suited the impoverished condition of the State.

5th.—Then came various miscellaneous demands for three elephants and five horses promised in 1792 and perhaps, as was alleged, given after the treaty of Bassein in 1803; for one lakh of rupees borrowed in 1793; for jewels worth one lakh of rupees; for a debt due to Balaji Naik Bhore, a banker; for Rs. 50,19,887 admitted by several engagements; and for the village of Rania in the *pargana* of Savli unjustly retained for more than seventeen years, of which the revenues were Rs. 20,000 a year.

Not a hint was dropped of making any remission such as had been granted to Govindrao. On the contrary these claims ended up with the

following suggestive words: 'Several of the papers having been destroyed and laid aside during the irruption of Holkar, the accounts cannot be completely made out ; but as the records are found, other items will be inserted'.

The Gaekwad asked for no remission, but advanced counter claims on the Peshwa, which positively distanced the latter's demands. The most important are 'given :—

1st.—By the treaty of Purandhar the Gaekwad had been unjustly deprived of Broach and, as at the time, no benefit had been derived from its surrender, so in later years no indemnity had been granted though frequently promised. It is certain the Peshwa had repeatedly allowed that injustice had been done. Mr. Elphinstone, Resident at Poona, estimated the value of Broach at six lakhs and calculated that the Gaekwad should be indemnified one-half of the loss he had incurred of his two-third share in it. But Captain Carnac, Resident at Baroda, argued that Broach was worth  $8\frac{1}{2}$  or 9 lakhs of rupees ; and that the Gaekwad was entitled to his full share of two-thirds from the date of surrender, in which case the claim would have amounted to  $2\frac{1}{2}$  crores of rupees.

2nd.—Fatesingrao claimed to be indemnified for the expenses of the war against Aba Shelukar, which was carried on at the desire of the Peshwa. He placed the sum at no less than Rs. 1,65,000, though the war had lasted only a few months. There were other counter claims of which no notice need be taken. The Peshwa probably considered that the Gaekwad had been sufficiently repaid for his war against Aba Shelukar by the retention of the Ahmedabad farm for a period of five years ending in 1804 and then for one of ten years ending in 1814.

The terms on which the Ahmedabad farm was leased to the Gaekwad have been noticed in the History chapter in Volume I. It remains now only to remark that, however advantageous the arrangement

**The Ahmedabad Farm.**

was to the Gaekwad, he was mulcted much more severely than Aba Shelukar. For one thing Thangar, Gogha, Dhandhuka and the Peshwa's rights in Cambay had been ceded to the English, and then—

In Aba Shelukar's time it was computed that		In 1804 some of these places were rated much higher as	
	Rs.		Rs.
Ahmedabad was worth	2,18,016		
Petlad .. ..	3,54,954		
Napad and Cambay ..	1,38,591	.. ..	1,68,669
Viramgam .. ..	2,28,619	.. ..	2,45,720
Daskroi .. ..	1,04,350		
Panch Mahals ..	1,15,001		
Prantij .. ..	14,876		
Palanpur .. ..	44,600		
Kathiawad .. ..	1,60,119	.. ..	3,29,560
Thana Handel ..	3,718	For fresh items ..	1,98,862
<i>Kamavis</i> and other items. .. ..	27,002	To fill up various amounts .. ..	3,709
Total. .. 14,09,846		Total (value of the farm) .. .. 18,29,001	

As the Gaekwad had paid the Peshwa little or no tribute since 1798, as he or his British allies had waged war and made a settlement in Kathiawad without ever consulting the owner of a portion of that territory, and as he had in several ways behaved himself as the Sovereign of the districts he merely held in farm, it is no wonder that Bajirao, who wished to maintain his supremacy in Gujarat, withdrew the farm from the Gaekwad in 1814, though a large increase of rent was offered to him. We know that these districts subsequently fell to the British, and that the Gaekwad lost all concern in them; but for a time they greatly influenced his relations with the Peshwa, and conduced to the increase of his own revenues.

During the years which intervened between the partition of Gujarat and the calling in of the British, the average revenue of the State, though it cannot be stated with definite accuracy, may be at least approximately stated. In 1752, Damajirao's share of Gujarat was estimated at Rs. 27,73,000, excluding Kathiawad. During the next sixteen years, until his death which took place a short time after

**Revenue of the State,  
1752-1798.**

the battle of Dhodap in 1768, Damajirao made several important territorial acquisitions, such as the *Babi mahals* and the Amreli *prant* in the Peninsula ; in short he extended the possessions of the State to the furthest limit they occupied before the interference of the British. Except, perhaps, for a short time during the later and undisputed portion of Fatesingrao's reign, it is probable that during the latter half of the last century the six years immediately preceding the rising of 1768 were the most prosperous the State enjoyed, and, exclusive of tributes and some small returns from petty sources the average revenue was rather more than thirty-nine lakhs. After Damajirao's death came a disputed succession between Fatesingrao and Govindrao, a civil war which subsequently merged into the larger war between the British and the Peshwa. After an interval the Gaekwad again took part in a war between these two powers, and Fatesingrao's death was the signal for a re-commencement of the struggle for the succession between Manajirao and Govindrao which ended with the death of the former. Govindrao had, even after this, to suppress a rising excited by his own son, who was backed by his cousin. We may, therefore, easily imagine that the revenues of the State during the whole of this time tended to decrease, and that the expenditure consisted almost entirely of the tribute to the Peshwa and the maintenance of an army. The Maratha military class, which supported the Gaekwad, was paid already entirely out of the State revenues, and only to an insignificant degree by lands held in *jagir*, and swallowed up all the money the Gaekwad could spare. But Govindrao laid a fresh burden on the State, for, to keep his own party strong he deliberately increased the body of mercenaries. Govindrao's death was followed by another struggle, not for the *gadi*, but for the regency, and the State became entirely disorganised. It was no longer remotely possible to balance receipts and expenditure.

#### BRITISH INTERFERENCE, 1798-1819.

Just before Govindrao died he obtained the farm of Ahmedabad districts, a decided gain to the State. But when Raoji and Kanhoji disputed as to who should conduct the administration.

**British Interference,  
1798-1819.**

each endeavouring to outbid the other for the support of the mercenaries, no *mulukgiri* expedition was undertaken, and therefore there was no revenue from the tributary States of Kathiawad.

Colonel Walker, when he first undertook the reform of the State finances, stated that the revenues were between fifty-five and sixty lakhs, that the maintenance of the army alone, in which were included the mutinous mercenary force lately introduced, and the old Maratha military class which had helped the Gaekwad to win and keep Gujarat, exceeded that sum by a large figure, and that the *modi-khana*, or civil list, was no trifle. But beyond these two heads of expenditure there was little or nothing spent, as the charges for the collection of the revenue and the civil charges were negligible. They might well be moderate under a system of revenue farming, for the farmers gathered their revenue as they best might and without any check, while they dispensed practically all civil and criminal justice, such as it was, without expense to the State. In short the revenues might be estimated at something more than fifty-five lakhs, the disbursements made and debts incurred at about eighty-two lakhs. No real effort was being made to avoid the difficulties and dangers which thus threatened the State, and almost the whole of the districts were mortgaged, either to the State creditors, the troops, or to the paymasters of the troops. Yet the creditors could not be paid and the payment of the troops was very much in arrears. To add a last touch to the picture it should be mentioned that, even under these difficult circumstances large and valuable districts were being alienated or farmed out at a loss to members of the royal family and to the relatives of Raoji, or to other favourites. The interference of the British most certainly saved the State from dissolution. If this be doubted, let it be remembered that, in addition to this debt of over a crore of rupees, there was hanging over the State the still larger debt to the Peshwa, which in fifteen years ran up to several crores of rupees, but which was never paid as the Peshwa fell. Nor was it the amount of the debt which signified, it was the fact that the State was too weak to collect its revenue from the tributaries, or to shake off the incubus of the mercenaries.



The efforts made by Colonel Walker and his successors to render the State solvent must now be described.\*

**Colonel Walker's  
Reforms.**

The first effort was to reduce the cost of the army, in accordance with the terms of the treaty by which the Gaekwad was furnished with subsidiary troops on the cession of districts worth nearly twelve lakhs. In reality no thorough reform of the army was then carried out, and no one had the least idea how difficult such a reform would be. The Arab *sibandi*, it is true, was broken up, and other reductions were made, amounting to Rs. 10,80,000 a year,† but it must be remembered that a large sum had to be borrowed to enable the State to defray the arrears due to this force. On some other counts the Resident was also able still further to reduce the expenditure by Rs. 3,85,000. If Rs. 14,65,000 were thus in reality subtracted from the yearly disbursements, a diminution had taken place at least in one direction.

For the maintenance of the subsidiary troops a permanent cession of territory had been made valued at Rs. 11,70,000‡ and the successive *inams* or free gifts of lands, made to the East India Company

\* The Gaekwad's debts were :

		Rs.
1st, the guaranteed debts :—	1st loan ..	23,25,448
	2nd loan ..	18,13,284
	Total ..	41,38,732
2nd, debts to the army:—		Rs.
<i>Paga</i> cavalry ..	6,36,000	
<i>Siledars</i> ..	30,15,000	
Kamal-ud-din ..	3,75,000	
Fort <i>Sibandi</i> ..	1,00,000	
Huzur <i>Sibandi</i> ..	8,50,000	
		49,76,000
3rd, debts due to merchants without guarantee ..		25,24,000
	Grand total ..	1,16,38,732

† The force paid by the *Parekh* cost the State about thirty-six lakhs a year. Babaji's *sibandi* about twelve lakhs, the *siledar* and *paga* establishment twenty lakhs, and the repair of forts fifteen lakhs. The cost of the army in 1801, 1803, and 1806 is given below as about 35½ lakhs. The cost of getting rid of the Arabs by paying their arrears was defrayed by the raising of a loan of 17½ lakhs. It must be understood that other reductions were made besides that of the Arab force at a total cost of Rs. 41,38,732. (See page 640, Vol. I).

‡ The alienated districts at this time were valued thus : Dholka Rs. 4,50,000 ; Nadiad 1,75,000 ; Vijapur Rs. 1,30,000 ; *tappa* of Kadi Rs. 25,000 ; Matar Rs. 1,30,000 ; Mahinda Rs. 1,10,000 ; Kim Kathodra Rs. 50,000 ; a *varat* on Kathiawad Rs. 1,00,000, total Rs. 11,70,000 ; but subsequent additions were made and territory substituted for the *varat*.

of Chikhli, Chorasi, a share of the Surat *chauth*, and Kaira were valued at either Rs. 2,58,000 or Rs. 2,65,456,\* so that the State was poorer than it had been by either Rs. 14,28,000 or Rs. 14,35,456. In reality, however, and to sum up, the State was in a better financial position than it had been, for Kadi, Dehgam, and Sankheda had been annexed.

Colonel Walker's proposed scale of reformed expenditure illustrates the reforms made on the expenditure of the State, as he found it, that the civil and military charges were enormous, the rest trifling. This scale formed the basis of future proceedings:—

Disbursements for 1801-02.			Reductions in 1802-03.
	Rs.	Rs.	Rs.
Revenue charges .. .. .	6,37,837		
Duma'a gams .. .. .	4,02,091		4,12,301
Viaj and manoti .. .. .	2,26,701		3,02,091
Total .. .. .		12,66,629	
Military charges—			
Peth paga .. .. .	2,24,486		
Huzur .. .. .	4,38,319		
Horse sibandi .. .. .	8,25,000		
Siledar .. .. .	18,45,631		
Foot sibandi .. .. .	1,92,600		
Total .. .. .		35,26,936	
Civil charges—			
Modikhana .. .. .	3,75,000		
Presents and charity .. .. .	3,00,000		
Total .. .. .		6,75,000	6,00,000
Grand Total .. .. .		54,68,565	Total (disbursements about) .. 49,90,927

Colonel Walker calculated that the gross revenue of the State, including the really alienated districts, but excluding the *mulukgiri* collections in Kathiawad, would be about Rs. 52,63,931 and with Kadi

\* The latter probably is the right figure: Chikhli Rs. 76,126; Chorasi Rs. 90,329; Surat *chauth* Rs. 49,001, and Kaira Rs. 50,000; total Rs. 2,65,456.

and Dehgam Rs. 58,13,913.\* The receipts were only as estimated, and they included the territories which had virtually been alienated, so that what really took place was this : Against the actual receipts of the State had to be placed the actual expenditure and a sum of Rs. 33,39,344 for the loss of alienated territories worth Rs. 14,35,456, those temporarily alienated as *rasads* assigned to the Honourable Company and shroffs valued at Rs. 12,95,000 and the *mahals* in the *Athavisi* assigned to Parbhudas valued at Rs. 6,08,888.† In other words against the actual receipts must be placed Rs. 86,08,312, so that in 1801-02 the deficit was Rs. 27,94,381. In the same way the revenue of 1802-03 had to meet an expenditure of Rs. 81,30,674, so that the deficit for that year was Rs. 23,96,743. Colonel Walker was optimistic enough to anticipate large revenue returns from Kathiawad, though the *mulukgiri* had not been exacted for several years past. He thought too, that, as the creditors of the State were paid off, the *mahals* which had been sequestrated would be returned, so that, with the assistance of the additional revenue thus made available, the State would be free from debt by the year 1805. In fact, for various reasons, the burden of debt had not been lifted when, in 1819, the close supervision of the Resident came to an end ; but the State had been piloted most skilfully through a period of exceptionally grave danger, and, when Colonel Walker ceased to take an active interest in affairs, the outlook was far more promising than it had been when British interference had been first invited.

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\* In 1800-01, the receipts of the State had been estimated at Rs. 59,67,744. The revenue charges had exceeded those of this year by Rs. 2,23,535, but the expenditure on the army had been less by Rs. 8,13,661. The fact is that Colonel Walker really suffered the army to be increased in order to push on the *mulukgiri* in Kathiawad. In 1806 the revenue charges amounted to Rs. 9,34,917, the *dumala gams* charges had been reduced to Rs. 2,68,470, the military charges were for the *peta paga* and *huzur paga* Rs. 7,82,762, the *Huzur sibandi* Rs. 9,38,476 and the *siledars* Rs. 19,95,929. The total reductions since 1803 were only Rs. 17,175. Colonel Walker's greatest reductions were in *dumala gams*, for upto 1806 neither the civil nor the military charges were materially diminished. The *dumala gams* were attached by degrees and with consideration to individuals, especially of the Gaekwad family. The reduction was much hampered by the grants Raoji made to favourites and his own relations from what had been recovered from the Arabs.

† The *mahals* temporarily assigned to the Honourable Company and guaranteed shroffs were : Baroda Rs. 6,00,000, Petlad Rs. 3,00,000, Koral Rs. 25,000, Kadi Rs. 1,50,000, Rajpipla Rs. 45,000, Ahmedabad Rs. 1,00,000 and Baroda Customs Rs. 75,000, total Rs. 12,95,000. To Parbhudas was assigned the Surat *Athavisi* at first valued at nearly Rs. 6,09,000 ; but owing to the nepotism of Raoji, such alienations had been made that it was worth only four lakhs. Sadra valued at Rs. 60,000 was also pledged.

To review in detail the State debts, the manner in which these were wiped out, the increase in the revenues and the reduction of expenditure, we must first examine the debts which became due to the East India Company.

The treaty by which certain districts were assigned to the Honourable Company to pay for the subsidiary force, was dated 29th of July 1802, but the cession did not actually take place till the 4th of June of the following year. The expenses incurred upto that time for the first and second subsidy, after deducting the amount first paid, came to Rs. 7,37,812.\* On the 30th of April 1806, this sum had been reduced to Rs. 3,87,219, but it was subsequently urged that the ceded districts were not worth Rs. 11 70,000, because deductions had to be made, for example, on account of *dumala gams*, so that an additional sum of Rs. 3,20,904 was placed to the debit of the State. On the 1st of May 1808, the debt which had been thus increased was reduced to Rs. 3,70,727.

Meanwhile other debts to the Company had been incurred. The expense of the Kadi war was Rs. 11,00,000 and a sum of Rs. 19,67,130 had been advanced to entitle the State to pay off the Arab *sibandi*; to avert Sindhia's incursion the Company raised money for more than one instalment of the rent for the Ahmedabad farm amounting to Rs. 5,25,000; to ransom Fatesingrao and to pay off arrears of troops, it advanced Rs. 2,45,622; and so on. Of these sums the larger portion had been paid off by the 1st of May 1808, but there remained a balance of Rs. 15,60,886, which, on the 1st of November 1807, had increased to Rs. 20,57,376. In 1808-09 the deficit of the assigned districts, and the advance of certain sums for the maintenance of Malharrao on those same districts, left the balance at Rs. 15,62,204. On the 26th of November 1808, the entire debt to the Honourable Company amounted

	Rs.
* For the 1st subsidy	.. 6,50,000
„ 2nd „	.. 1,15,916
	<hr/>
Interest	.. 23,233
	<hr/>
Total	.. 7,89,149
Of which paid	.. 51,337
	<hr/>
Still due	.. 7,37,812

to Rs. 22,84,511. On the 1st of May 1810 it was only Rs. 9,54,312, and from that time the debt was rapidly extinguished, as large sums were paid from the districts which had hitherto been set aside to defray debts to the Company, and to shroffs who possessed the *bahe-dhari*. The entire debt due to the Company, which was estimated by Captain Carnac to have amounted to Rs. 67,08,034 or £ 586,953, was cleared off by the 29th of February 1812.\*

Again in order to get rid of the mutinous Arab troops as quietly as possible, Colonel Walker promised that his Government would become surety. A full account is elsewhere given (*vide* Vol. I, pages 562-564) of the manner in which bankers and other people, not trusting the Gaekwad's government, obtained pledges from the Arabs that contracts should be kept, that debts should be repaid, and that persons, should be guaranteed against tyrannical ill-treatment. When the Arabs disappeared the British gave certain individuals their *bahedhari*, their promise that certain stipulated conditions should be strictly observed in the future by the Gaekwad's government. Among other matters, in order to pay off arrears of *sibandi* and other troops, to clear the *modikhana* and to satisfy the claims of creditors such as Hari Bhakti and Narsoo Shroff, the Honourable Company became surety that the Baroda Government would repay large sums amounting to Rs. 88,48,560. In October 1805 Colonel Walker consolidated the demands of certain *shroffs* which with interest amounted to Rs. 60,02,861; he also obtained an abatement of a third of their claims on the interest, on condition that the principal should be gradually and steadily repaid. On the 26th November 1808 the balance of the general *bahedhari* loans amounted to only Rs. 12,55,893. But, in addition to this remnant of the 60 lakhs of loans, claims, amounting to Rs. 31,13,718 had been granted, of which the larger portion was due to the house of Hari Bhakti. To trace these two debts almost to an end by the 10th of November 1810, the first

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\* Colonel Malleon in his "Native States of India", page 243, states: "the Government of Bombay unmindful of the heavy loan pressing upon His Highness, offered in 1812, to restore him all these ceded territory on the payment of a million sterling of money. This would have been a remarkable good bargain for the British, but it was objected to by the Governor General". Several years before this Colonel Walker did make a proposal involving the ultimate recession to the Gaekwad of the ceded territories, but it met with the decided disapproval of the Bombay Government.

was then only 11 lakhs, the 2nd had been almost extinguished, though four lakhs were still disputed, and a settlement had not been concluded about a sum of Rs. 5,500. On the 26th of November 1808, we find that the Baroda State owed, 1st, to the Honourable Company Rs. 22,84,511 ; 2nd, for loans obtained, by the Company's *bahedhari* Rs. 12,55,893 ; 3rd, for other claims, including a loan made in 1807-08, Rs. 1,20,57,935; total Rs. 1,55,98,339.

This last item now calls for explanation, and this in its turn will lead us to the conclusion of this passage in the history of Baroda finances. To consolidate all debts Colonel Walker adopted the strange financial step " of raising annual loans in aid of the Government, which would operate by appropriating the disposable revenue of the year to discharge the loan of the year preceding, while a new loan was raised to discharge the establishment of that year which had partially fallen into arrears." In this way the last item referred to above included a loan of Rs. 71,26,733 for the payment of the arrears to the troops and others.\*

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\* The expenses of the army had risen to nearly 43 lakhs and by the payment of arrears and by the dismissal of some troops were brought down (1807) to 24 lakhs. The arrears due to the army had amounted to Rs. 73,42,528. Colonel Walker had borrowed a sum of Rs. 4,90,490 from the Honourable Company and from the shroff Trivedi Rs. 8,52,500. He had also obtained sixty lakhs from certain merchants which made up the sum required.

The loan of Rs. 71,26,733 was raised, in the following proportions :—

		Rs.
From Mangal Sakhidas	..	6,24,000
Samal Bechar	..	6,24,000
Arjunji Nathji Trivedi	..	7,28,000
Parbhudas	..	6,24,000
Hari Bhakti & Mairal Narayan	..	26,48,784
The <i>potedars</i>	..	11,89,449
Minor Shroffs	..	6,88,500

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71,26,733

The following loans were successively raised and paid off:—

Loans.		During the same years these sums were liquidated or written off.	
	Rs.		Rs.
In 1807-08 (S. 1864) ..	71,26,733	In 1808-09 ..	1,74,23,837
1808-09 (S. 1865) ..	94,31,361	1809-10 ..	50,45,702
1809-10 (S. 1866) ..	51,74,469	Written off ..	11,57,012
1810-11 (S. 1867) ..	50,33,806	In 1810-11 ..	55,43,441
1811-12 (S. 1868) ..	29,03,316	1811-12 ..	40,54,318
		Written off ..	35,000*

In other words the total balance against the State Rs.

in 1807-08 after the first loan of about 71½ lakhs

had been raised was, as has been mentioned .. 1,55,98,339

The other loans had amounted to .. .. 2,05,42,952

Or a grand total of .. .. 3,61,41,291

During these years, however, there had been paid off 3,32,59,310

So that in 1812 the balance of the whole State debt

was only .. .. 28,81,981

Naturally Colonel Walker's system of [raising yearly loan succeeded because he could reduce the yearly disbursements while increasing the revenue. This he did as follows:—

Years.	Land Revenue	Gross Revenue	Gross disbursements.	Surplus.
	Rs.	Rs.	Rs.	Rs.
1808-09 ..	55,47,722	66,53,918	50,05,582	16,48,336
1809-10 ..	56,51,722	68,84,674	50,13,745	18,70,929
1810-11 ..	56,45,022	72,43,710	49,97,747	22,45,963
1811-12 ..	56,86,807	71,05,491†	51,52,914	19,52,577

\* There are some trifling clerical inaccuracies in the sums given in the Residency Records, which it has been found impossible to correct.

†Great pains have been taken to explain the annual loan system. It is the key to the whole finance system of the State from the earliest times down to those of Khanderao and Malharrao. Col. Walker did not invent the system, he only adopted it. It survived him, as we shall see, till the Maharaja gradually became his own banker and himself lent the sums the State required from time to time. It was Sir T. Madhav Rao, who within the 6 years of his administration really destroyed the *potedari* system. However tedious may be an account of the loan system, it is necessary to give it, for it explains every fact of the history of Baroda.

‡In the year 1804-05 the gross revenue had exceeded Rs. 64½ lakhs. There was a falling off in 1806-07, but in the year 1805-06 it exceeded 65 lakhs and in 1807-08 the receipts amounted to Rs. 65,60,991, the disbursements having been Rs. 49,92,263.

As it was only upto this time that the Gaekwad's government really prospered, we may pause here to consider the method by which the disbursements were kept so far below receipts. It is true that Colonel Walker did not alter the farming system, but he was careful to select competent and responsible men, and a fair method of inspection and checks was introduced. He detected a large number of peculations and in many cases recovered losses except when Sitaram was at fault. But all this was nothing compared with the results of a severe and unsparing economy. At the outset Colonel Walker determined that certain limits should be laid down beyond which departments should not go, and for the most part those limits were not transgressed. For instance the civil establishment was allowed Rs. 2,71,000, of which the Dewan was to get one lakh, the *fadanavis* Rs. 20,000, the *mazumdar* Rs. 17,000; the *munshi*, the *sikkanavis*, and the *jasuds*, Rs. 10,000 each; the muster-master and the paymaster of the *siledars* Rs. 5,000 each. To the *karkuns* or *assamdars* were assigned Rs. 75,000. The Gaekwad family was to be allowed Rs. 4,23,000, the Sirdars Rs. 1,63,850, the revenue charges, religious expenses and pensions were not to exceed Rs. 5,50,000. In some instances these provisions were found to be insufficient; to the *modikhana*, for instance, three lakhs had been allowed, and it was found necessary to add one more lakh in 1808-09; Fatesing's expenditure soon exceeded his sanctioned allowance; the *jamdarkhana*, too, though allowed  $1\frac{1}{4}$  lakhs a year, could seldom be kept within that sum; and Colonel Walker's contingencies were quite below the mark, for he put them at Rs. 25,000, and they exceeded this by Rs. 33,000 one year, then by Rs. 30,000, then by Rs. 55,000, and finally by Rs. 1,20,000; not to mention that for important occasions no provision at all had been made. Two lakhs were spent on Fatesing's marriage, the charges of the Poona embassy in the first two years was  $2\frac{1}{2}$  lakhs, and the discharge of Sitaram Raoji's debts cost the State from first to last over 30 lakhs. But, on the whole, Colonel Walker's injunctions were borne in mind and *siledars* and *sibandis* did not exceed the  $17\frac{1}{2}$  lakhs allotted to them; the charges for collecting the revenue were kept within the stated limits of  $9\frac{1}{2}$  lakhs, or nearly so; the provision for Brahmans was not to exceed Rs. 36,000 and did not, while charitable donations never got beyond Rs. 25,000 a year. This period of economy must have been very



irksome, but it was necessary to comply, while the Resident, who was in the Commission that transacted business for the incompetent Maharaja, was so very much in earnest. The regent Fatesing once increased the strength of his *paga* and he was promptly ordered to reduce it again to its former number. The Dewan Sitaram refused to co-operate heartily in the economical reform, and, in spite of the deference paid to his father's memory, he was promptly dismissed; yet Sitaram's shortcomings were not very heinous, and a less stern administration would have overlooked them.

We come to a period, first of slow and then of rapid, decline from this healthy though severe system to the point when large debts of the State called for special notice from the Governor of Bombay, and we approach the time when a new Gaekwad wished to assume for himself the management of the State finances, a time of numerous troubles and vexations:

### 1812-1816.

Year.	Land Revenue.	Gross Revenue.	Gross expenditure.	Surplus.
	Rs.	Rs.	Rs.	Rs.
1812-13 .. ..	55,36,517	69,53,479	66,41,401	3,12,078
1813-14 .. ..	60,60,168	74,97,878	59,21,045	15,76,833
1814-15 .. ..	57,77,935	73,63,255	58,15,981	15,47,274
1815-16 .. ..	52,64,050	67,10,413	57,37,508	9,72,905

In other words, though the aggregate of the gross revenues of these four years exceeded by six lakhs that of the four preceding years, the aggregate of the gross disbursements exceeded its corresponding aggregate by nearly forty lakhs. This was not altogether the result of diminished vigilance in keeping down expenditure. In the year 1812-13 a famine, followed by a pestilence in the Kathiawad peninsula, is said to have annihilated one-third of the population in that country and to have seriously affected Gujarat. The revenues not only fell, but the expenditure increased. For instance, chiefly owing to the calamity alluded to, the *modikhana* expenses were  $6\frac{1}{2}$  lakhs larger than they had been before, and the contingent expenses nearly seven lakhs greater. In 1814, the second lease of the valuable Ahmedabad farm came to an end, and Bajirao Peshwa refused to renew it. Threats

of Pindhari invasions forced the Government to keep up a high rate of military expenditure, and the same political tension which brought about the abandonment of the Ahmedabad district produced disturbances, both in Kathiawad and northern Gujarat, which entailed additional expense. The fruitless mission to Poona which ended in the death of Gangadhar Shastri had been conducted on a foolishly lavish scale. Finally, after the death of the wise Shastri whose influence over Fate-sing, though at times naturally distasteful, had always been great and beneficial, the young Regent began to show signs of a desire to be independent, for a time refused to disclose to the Resident the real condition of his revenues,\* and when he did so, revealed that he had in one or two particulars spent a little more money than strict economy would justify. For these and other reasons the financial reform had not worked so thoroughly as in former times, the annual surplus was no longer as large as in the past; and the system of clearing off debts could only work when the surplus was large, for the yearly loans were raised at a high interest of 12 per cent and, if not cleared off, this interest had a tendency to swell at an enormous rate.

The *potedari* system plays so great a part in the financial history of the State that some remarks about it are necessary. Colonel Walker did not introduce it into the State for the first time. It was of old standing. But he, no doubt, perpetuated it, being driven to do so by the necessity of paying off arrears before partly reforming and reducing the army, and also in order to consolidate the State debts. The State did not retain any money in its possession, and it did not itself make any payments. By a device probably as old as the days when plundering cavalry bands overran Musalman countries, and from time to time shared the spoils, the State, instead of retaining a treasury of its own, drew upon bankers for such sums as it required. Should the State wish to pay a debt or get some ready money it issued a money-order on a banker, generally a credited State banker. It did not at any time lodge money with this banker, but it granted him a *varat* or letter of credit on some *izardar*, or farmer, of the State revenues in one of the *mahals*, who honoured the *varat* at the time of paying in the rent of his farm. The State bankers, who thus supplied the Government with ready money and recouped themselves from the *izardars*,

were called *potedars*. In the time of Anandrao, they were five in number, and each had a right to lend the State a certain proportion of all the sums which it was necessary to advance. Out of the rupee Hari Bhakti might advance  $5\frac{1}{2}$  annas, Gopalrao Mairal  $5\frac{1}{2}$  annas, and Ratanji Kahandas of Kathiawad, Lallu Mangal and Samal Bechar, the remainder. The regular interest on the loan varied from nine per cent. per annum at the beginning of the 19th century to  $4\frac{1}{2}$  per cent later on.

All payments made by the State were of two kinds. In one set of payments the full sum promised was made over to the person whom the State had to satisfy. But, generally, the sum promised was not paid in full, for by a regular understanding between the State and the payee a percentage was withdrawn; on every Rs. 100 a deduction of Rs.  $3\frac{3}{4}$  was made, and the money thus withdrawn was disposed of in the following way; the *potedari* was held to be Rs. 2, interest Rs.  $1\frac{1}{2}$ , and the *gumasta's* or agent's perquisite Re.  $\frac{1}{4}$ , whether the agent existed or not. The transaction did not end here: on settling his accounts, the *potedar* repaid to the Government as its share half the *potedari* and the interest, i.e., Rs.  $1\frac{3}{4}$ .

The *potedar* had another source of gain not hitherto mentioned. He drew the *manoti*. There is a custom in India by which a money-lender at the time he advances money withdraws a small percentage. If he is asked for Rs. 100, he hands over the sum and enters it into his accounts, but the same instant the borrower gives him a rupee of which no mention is made. The *manoti* of the *potedars* in a measure resembled this; but if the person to be paid by the State was to be satisfied in full, the *potedar* first charged the Government additional interest at the rate of  $4\frac{1}{2}$  per cent, and subsequently, on making up his accounts, repaid the Government  $2\frac{1}{4}$  per cent.

The *potedar* handed over to the *izardar* the order of the State for monthly payments, together with the receipt of the person paid; the *izardar* repaid him the loan and the interest, usually when the rent of his farm fell due. In making up his accounts with the State the *izardar* sent in a statement of the sum he had paid the various *potedars*, whom he had been instructed to satisfy. His rent for his farm was paid in four instalments, and the greater part went to clear off the

*potedar's varat* in the manner described. All remittances of surplus revenues accruing in the districts were made over to the *potedars*, and all orders for payment were issued on them. The *potedars* charged interest for all disbursements made by them in honouring the order of the Government, and they likewise credited interest to the Government if the receipts from the farmers exceeded the disbursements they made. But it very seldom happened that the receipts from the farmers were in excess of payments. The accounts of the *potedars* were examined at the end of each year, and the balance was carried forward to the following year. When Colonel Walker first came to Baroda, Samal Becher had, under British guarantee, advanced 25 lakhs to the State and then permitted a further overdraft of five lakhs; and he relinquished one-half of the usual deduction of 2 per cent made under the term *potedari* for the payment of the troops. In return, he obtained the British guarantee to his retaining the *potedari* and the *mamlat* of Baroda, that is, he bound himself to disburse all the current payments of the State within one month of the receipt of notes from the Durbar, and for the sums thus expended, he received interest at 12 per cent, an exorbitant rate as the principal was secured on the next year's revenue.

In 1816, soon after Dhakji Dadaji had been nominated Native Agent to the Darbar in succession to Gangadhar Shastri, he was, much against Fatesingrao's wish, appointed *potedar* in place of Hari Bhakti. He had persuaded the Resident that, by careful management\* and by lowering the rate of interest, he had reduced by 40 lakhs the debts of the State, which, at the end of 1816, were supposed to amount to no less a sum than Rs. 94,69,664. It was a sufficient mistake to allow one and the same man to be both Native Agent and *potedar*, as the union of these two posts gave vast opportunities for fraud; but to trust a man like Dhakji with such power was a fatal error. He had one great initial difficulty to face: he had no capital from which to advance the sums required by the State, so he persuaded the Resident, that it was Fatesingrao's wish that Mairal Narayan and Hari Bhakti should take an equal share with himself in the concern. In reality, each of these men put in 8½ lakhs, while he himself having nothing, put in nothing.

**Dhakji Dadaji takes it up,  
1816.**

In the same manner he took up the Kathiawad *potedari* with Ratanji Kahandas, the latter supplying the funds. The apparent gain to the State from Dhakji's *potedari* was that he charged only 9 per cent instead of the former rate of 12 per cent as interest for sums advanced during the year. He had for the time frightened the bankers of Baroda into asking for a lower rate of interest by threatening to bring in money from foreign houses. In reality, however, Dhakji's moderation was an illusion, for he robbed both the State and the people. He compelled the farmers of revenue to pay him a percentage for guaranteeing them payment from the revenues at a fixed date; and he was in the habit of refusing to cash the Darbar notes unless he received high commission. A few years later, Sayajirao Maharaja proved to the satisfaction of the Governor of Bombay that, under the term of brokerage, Dhakji had embezzled Rs. 2,75,000; and that after appropriating Rs. 1,90,000, he had recorded that sum as having been paid to Fatesingrao's creditors. Of all this and much more the Resident was entirely ignorant imagining the while that the State debts were being rapidly liquidated. Captain Carnac, in a letter, dated 14th February 1819, went so far as to assume that by the end of that year the State would be free.

Mr. Elphinstone, when he visited Baroda in 1820, discovered the sad truth that while 60 lakhs at least were owing to the *potedars*, the total debt exceeded a crore of rupees. Mr. Elphinstone's own brief explanation of this disagreeable surprise may be given:—'The debt appears to have originated, partly, in the receipts of the two last years having fallen short of Captain Carnac's estimate, while the disbursements exceeded it, and partly to the practice which had long obtained of omitting certain debts in the annual accounts of the Gaekwad government, as submitted to the Resident, who was thus hoodwinked, which that Government is nevertheless under the necessity of discharging.' But something must be added: the enormous sums, which had suddenly become due originated mainly in the wars into which the Gaekwad had been plunged as the ally of the British, and consisted mostly of arrears due to the troops, whose annual expense now rose to over 42½ lakhs. To be sure as *potedari* Rs. 13,65,275 were owing to Hari Bhakti and ten lakhs

**Sayajirao's administration, 1819-1832.**

for the current year, but the Khosa's war had cost two lakhs, to the *parekhs* for the payment of troops in Malwa over 13 lakhs were due, to Sir John Malcolm on the same account 14 lakhs, and as arrears for troops Rs. 25,40,709, not to mention the Kathiawad *sibandi* who had not been paid for five years  $5\frac{1}{4}$  lakhs, or the troops employed in Rajpipla for three years Rs. 4,57,500. It may, therefore, be taken for granted that almost the whole of one crore and seven lakhs due consisted of arrears to the troops or debts to bankers who had advanced money for the campaign in Malwa.

Once again to place the Gaekwad finances on a sound footing,

### Fresh efforts.

Mr. Elphinstone bound Sayajirao Maharaja to observe certain stipulations. Three loans were raised on the Baroda bankers: first, one for Rs. 50,00,000 for the repayment of which *varats* or assignments were promised on the revenues of districts worth 12 lakhs annually; second, a *potedari* loan of Rs. 30 lakhs for current year's expense; third, for the Kathiawad debts a loan was raised of Rs. 20 lakhs to be paid by a *varat* or assignment of revenues on Kathiawad of three lakhs. Thus the Gaekwad Government pledged itself to assign away fifteen lakhs of revenues, and if possible, to repay annually the *potedari*, or running loan, of 30 lakhs.\* Sir John Malcolm was to be repaid 14 lakhs

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\* The interest in all these loans was  $10\frac{1}{2}$  per cent., though Sayajirao would have granted 12 per cent. and he was anxious to pay instalments of 12 lakhs a year instead of 15 lakhs. The premium of the 50 lakhs loan was 3 per cent., of the 30 lakhs loan 2 per cent. The *potedari* discount was  $2\frac{1}{2}$  per cent., to be divided between the State and the bankers.

The 50 lakhs or with *manoti* 52 lakhs loan was thus raised :—

	Rs.
Hari Bhakti and Mairal Narayan each .. .. .	15,62,501
Samal Becher, Khushalchand, Mangal Sakhidas, and Ratanji Kahandas each .. .. .	4,68,750

The *varats* or drafts were on the *pargana* of—

	Rs.
Baroda .. .. .	2 lakhs
Petlad .. .. .	3 "
Surat Atthavisi .. .. .	6 "
Kadi .. .. .	$\frac{1}{2}$ "
Patan .. .. .	$\frac{1}{2}$ "

12 lakhs.

The running loan of 30 lakhs to be repaid annually was thus supplied :—

	Rs.
Hari Bhakti and Mairal Narayan each .. .. .	9,37,501
The other 4 above-mentioned bankers each .. .. .	2,81,250

with interest in one year, out of the 50 lakhs loan. Though the truth about the bad condition of the finances thus became partially known to the Honourable Mr. Elphinstone, the whole had not yet appeared. In April 1821\* he visited Baroda a second time, and then discovered that a fresh debt of 20 lakhs was due to Hari Bhakti, of which no mention had been made for ten years. He also found that the revenue had fallen off owing to the grant of leases at a low but increasing rent ;† that there had been some excess of charges owing to a very natural delay in the reduction of the army, while such reduction as had taken place had given rise to some additional expense. True the Gaekwad had been able to pay off 25 lakhs to his creditors instead of merely 15 lakhs, but the payment of the army was in arrears and the *potedari* system was proving most ruinous. Yet Sayajirao showed himself reluctant to interfere with the profits of the bankers, or to borrow from any but his own subjects. During the year 1820-21, the disbursements exceeded the revenues by two lakhs, and though 25 lakhs had been paid off, the fresh debts discovered brought the sum against the State upto Rs. 1,32,27,981, and two fresh loans had to be raised, one of Rs. 6,12,000 to defray the Rajpipla campaign and one of 15 lakhs to pay off army arrears. Such was the opening of the new financial system, when British influence was withdrawn and the Gaekwad Government was left to itself. Already the Resident expressed his fears that in time the *mamlatdars* would experience the duplicity of Sayajirao's character, and fearing on the security of their tenure would become rapacious and to secure their *mamlats* would offer bribes to Sayajirao himself. The *kamavisdars* would properly use the same means to obtain remissions.

By the end of 1825, the State debts instead of decreasing had risen to Rs. 1,33,81,389. As for the guaranteed debts to the six principal bankers of Baroda, Hari Bhakti and five others, which was to have been paid off at the rate of 15 lakhs a year, no great diminution had taken place. The balance still due to Hari Bhakti on the 7th of May 1823 was Rs. 14,57,501 or with interest and *manoti* Rs. 15,88,651, and a fresh agreement with him was made whereby *varats* on Patan,

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\* Mr. Elphinstone's minute, 16th April 1821.

† In April Sayajirao let out the districts to *mamlatdars* and *kamavisdars* from June 1819 to June 1820. They were estimated to bring in Rs. 53,78,377 and the following year Rs. 57,19,605.

Petlad, Dabhoi and the Sayar Kotha of Baroda were granted worth Rs. 2,84,000. The balance due to the other five bankers with interest and *manoti* was Rs. 30,75,001, and on the same date it was agreed that they should have *varats* on the *parganas* of Baroda, Petlad and Surat Atthavisi worth Rs. 5,66,000. In both instances the interest was 6 per cent. But a fresh agreement made on the 6th of November 1826 shows how matters progressed in the interval:—

	Rs.
(1) To the five bankers were owing for the discharge of arrears to troops, with <i>manoti</i> , for the old loans of ten lakhs and new loan .. .. .	22,80,088
(2) To Hari Bhakti and five others for the running loan .. .. .	25,00,001
(3) To the five bankers .. .. .	12,50,001
(4) To Hari Bhakti .. .. .	12,50,001
(5) To Ratanji Manekchand* .. .. .	10,07,441

The Resident in May 1827 reported to the Governor of Bombay that the changes for the worse took place after the year 1823-24. The finances became much embarrassed and gradually approached a crisis, notwithstanding the aid obtained by the relinquishment of the *kists* by the bankers for one year, by the public functionaries resigning one-third of their emoluments and by the raising of new loans at lower rate of interest. Nothing short of a thorough reform in all branches of expenditure, and the adoption of a different arrangement for the payment of the military and civil establishments, together with the introduction of a new system for the collection of the revenues, could enable His Highness to fulfill his engagements with the guaranteed creditors of the State. To clear the State it was proposed to Sayajirao by Mr. Williams that he should pay off a portion of the debts out of his own private treasury.

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\* To pay off this debt, *varats* for 7 years were granted on Baroda, Sinor, Surat Atthavisi, Kadi, Petlad, and Visnagar, amounting to Rs. 27,84,000. For the running loan the interest was 10 annas per cent, per mensem, 1 per cent. *manoti* (premium) and  $2\frac{1}{2}$  per cent *potedari* of which one-half returned to the government. *Varats* on Baroda, the Surat Atthavisi and Kadi were granted for seven years amounting to Rs. 15,36,500. *Varats* in like instalments and for the same amount were granted on Amreli, Dabhoi, Sankheda and Vijapur. *Varats* on the Kathiawad *mulukgiri* were promised for seven years amounting to Rs. 12,87,403. In this list one debt of about 15 lakhs must have been omitted.



This plan was indignantly rejected, but after much hesitation he consented in 1827 to a proposal made to him by the Resident and his own minister Vithalrao to farm out the district to respectable bankers, and *jamindars* for seven years at once, 'under certain agreements entered into by them providing against oppression of the ryots and embezzlement of the revenue.' The real meaning of the suggestion to Sayajirao to pay some of the State debts out of his private hoards and to grant septennial leases is revealed in the letter above quoted: 'Much of the disorder is attributed to the grasping disposition of His Highness's mother, Gahenabai, then alive, and who was in fact the ruler of the State. She and her son considered their *khangī daulat*, or personal acquisitions, as totally distinct from that of the *sarkari daulat* or public money, and for the sake of amassing wealth by the receipts of presents, from appointments of farmers, from remissions of revenue, from offenders of crime, they utterly neglected the State and would not allow the minister Vithalrao Dewanji to offer any advice, or to have any concern in the management.' It chanced that just before the time when the plan of septennial leases was decided upon, Rani Gahenabai died, and Sayajirao consented to issue the long leases. He was believed or known to be in possession of forty-one lakhs of public property improperly received, not counting fifty-five lakhs of jewels and money duly inherited from Anandrao, and he feared that he would be deprived of these sums. He himself had in vain proposed, at the suggestion of Vithal Bhaū, that a new loan of 22 lakhs should be raised, and that he himself should hold the *mahals* for some years, while he subjected the farmers to *takrar* or investigation of accounts in the hopes of receiving the usual douceurs. But even while consenting he bitterly regretted the loss of those bribes which the farmers gave him under the annual system, and before long he resolved to break the promise he had made. One of the most curious traits ascribed to Sayajirao's character was his extreme avarice; which betrayed itself in his persistence in accumulating more and more treasures while the State was getting more and more hopelessly into debt, thus fostering the growth of every evil possible under an unjust and careless revenue farming system.

A short statement may be appended concerning the private banks kept by Sayajirao. That of Ganesh Ishvar commenced operations in

1829 ; he had two establishments in his own palace, one yielding one lakh, the other Rs. 24,000 a year. Another in the City of Baroda yielded Rs. 8,000, and branch banks at Sadra, Kadi, Petlad and Rajkot fetched about Rs. 5,000 a year each. By all these means he increased his private fortune by five lakhs a year.\*

In May 1827 Sayajirao wrote to the Governor of Bombay, stating that he was entirely adverse to the septennial leases and that he was forced into granting them by the Resident and his own Minister. Mr. Elphinstone on the 10th of July, noted in reply that the expenditure had not increased of late years ; but that the revenue had 'fallen off owing to the usual bad effects of annual farms.' The adoption of septennial leases had, therefore, necessitated, and instead of the proceeds being less than under the annual system, a stipulation had been made that the *mahals* should fetch over fifty-eight lakhs, a sum larger than what was supposed to be their highest possible produce in 1820. The farmers, too, were respectable men, most of them the very bankers who had advanced the late loan. Mr. Elphinstone's wise advice was neglected, though it must be confessed that Sayajirao had proposed to pay off the whole debt in two years,† a proposal which the Governor did not absolutely discourage, though he distrusted its genuineness and feasibility. He wished to know how such a plan would affect the septennial leases which could not be abandoned without the free consent of the holders. Finally he wrote : 'one plan only can release Your Highness from all interference which is the discharge of the whole of your debt, or the consent of the bankers to give up the guarantee,' words on which Lord Clare founded his arrangements in 1832.

Towards the end of 1827 Elphinstone left India and was succeeded by Sir J. Malcolm.‡ In November Sayajirao reiterated his wish to pay off the guaranteed debt at once, but strangely enough was informed that he might not do so without the consent of the bankers. In December he refused to draw cheques

\* Short History of Baroda by J. Ogilvey, First Assistant Resident of Baroda, written in 1845. Further allusions will be made to these banks and Sayajirao's policy will be explained.

† Without guarantee. This letter was dated August 1827. The Governor's reply, 10th September 1827.

‡ Wallace's History of the Gaekwads, 377.

on the guaranteed *potedar* Hari Bhakti, as he hoped that by contracting debts with unguaranteed persons he might be in a position to pay off those who were guaranteed. Certainly if the Bombay Government had consulted its own interests Sayajirao would have been allowed to adopt this plan, but such was not the view then taken.

On the 28th of March 1828 the Government of Bombay proclaimed that the following *mahals* would be temporarily sequestrated to satisfy the just demands of the creditors who held its guarantee under the septennial arrangements concluded by His Highness in 1826: the *parganas* of Petlad, Bahial, Kadi, Dabhoi, Bahadarpur, Sinor, Amreli, Damnagar, etc, the *tappa* of Shiyanagar, and the tributes of Kathiawad, of the Mahi and Rewa Kanthas, Rajpipla, Chhota Udepur and of the tributary villages of Sankheda.\* At the same time the septennial leases came to an end, for they were cancelled by the

\* The debts for which the sequestration was made may be compared with those given as existing at the time of the agreement of 6th November 1826.

They will be numbered alike, that the increase may be noted :

	Rs.
1. Gopalrao Mairal and others .. .. .	30,75,301
2. } To Hari Bhakti .. .. .	7,81,250
} To other five bankers .. .. .	17,10,751
3. To the five bankers .. .. .	12,75,001
4. } To Hari Bhakti .. .. .	12,75,001
} To Gopalrao Mairal and others .. .. .	2,28,008
5. Ratanji Manekchand .. .. .	10,07,001
6. Hari Bhakti .. .. .	15,88,651
The total due at the end of 1830-31 was .. .. .	48,96,109
Some of the creditors having come to terms, from the sequestrated <i>mahals</i> were liquidated .. .. .	9,53,500
Remained ..	39,42,609
Of the total due at the end of 1831-32 .. .. .	41,78,609
There would have been liquidated .. .. .	9,53,500
Thus there would have remained as due at the end of 1832 ..	32,25,109

As a matter of fact, however, Lord Clare allowed the bankers to come to terms with Sayajirao at a time when their debts stood thus :—

	Rs.
Hari Bhakti .. .. .	14,65,175
Gopalrao Mairal .. .. .	19,78,798
Ratanji Manekchand .. .. .	4,33,685
Total ..	38,77,658

Bombay Government.\* A second sequestration took place in 1830 for the proper maintenance of the Contingent force, but that need not be mentioned here, except because it affected the revenues of the State.† Soon after this the Resident was removed from Baroda, and communications were kept up with the Maharaja through the Political and Judicial Commissioner for Gujarat whose headquarters were at Ahmedabad. This does not bear directly on the finances of the State, but it should be remarked that all the great bankers of Baroda, who had received the British guarantee and whom Sayajirao refused to pay, were at the same time removed from Baroda much to the damage of their own affairs and of those of the capital. They were directed to remain in Ahmedabad.‡ Here is the point where the Gaekwad's affairs seemed to have become inextricably involved. There was the debt with its interest, there the money with which it might be easily paid but which was not produced, and there the remedy adopted of sequestering districts, which was no remedy since the cure was as fatal as the disease.

Sir John Malcolm was succeeded as Governor of Bombay by Lord Clare, whose policy was as different from that of his predecessor as it varied from that of Mr. Elphinstone. He aimed at bringing the troubles of the Baroda State to an end by conciliating the Maharaja. Lord Clare's first visit was in November 1831. It lasted only six days and was designed merely, 'to establish an amicable understanding, to effect a personal reconciliation between the Heads of the two Governments by showing a disposition on his part to treat him (the Raja) with the utmost consideration and respect.' In this Lord Clare was soon quite successful, and he also ascertained what Sayajirao's wishes were. The Maharaja again offered to pay off the guaranteed debt to the bankers, and in future to pay the Contingent troops regularly.

Lord Clare§ was of opinion that the sequestration of territory for debts due to bankers was a harsh measure beneficial neither to them nor to Government. The sequestration had

\* To compensate for the losses of the farmers of revenue, it was adjudged in 1832 that Sayajirao should pay Rs. 7,02,454.

† For account of sequestered districts, see History Chapter, Vol. I, Page 545.

‡ See Vol. I. Page 548.

§ Minutes e by Lord Clare, 18th June 1832.

**Lord Clare brings matters to a conclusion.**

**The Bombay Government abandons supervision of Gaekwad's debts.**

taken place in March 1828 and it was then calculated that five years would suffice to clear off the debt. Mr. Williams now thought (1832) that five more years would be required, and Lord Clare did not see when an end would come to the divided government of the districts, where the rule *de jure* belonged to the Gaekwad and that *de facto* to the British; where one power could not and the other would not punish offenders; so that 'there was perfect immunity of crime and unbounded license which would eventually demoralize the population.' He found Sayajirao on the one hand anxious to pay off the debt, and on the other the creditors ready to be paid, and to return to Baroda where their business was. Hari Bhakti for instance was owed by private individuals in that town some twenty or thirty lakhs, not an anna of which could he hope to regain while away; and there was nothing in any of the agreements to prevent immediate payment being made. On the contrary Mr. Elphinstone had pressed the Maharaja to clear off the debt at once. The difficulty lay in this only, that besides the guaranteed debts to the bankers there were other claims on Sayajirao which, if not satisfied before the districts were returned, would cause future troubles and vexation. To get back his districts the Maharaja was willing to pay off the bankers, but he wished to avoid meeting the other calls upon him. Finally there was the second sequestration of territory for the maintenance of the Contingent of 3,000 horse. Lord Clare could at this time think of no better plan to settle this vexed question for the future than to propose that the Maharaja should permanently alienate enough territory to maintain 2,000 horse, on which condition the due maintenance of the other third of the force would be excused him. Lord Clare deplored the sequestration as worse than absolute seizure of land, but Sayajirao was rightly resolved not to part with one acre of his territory. Such were the views arrived at after the first visit.

The settlement which took place on the second visit which lasted from the 22nd of March to the 6th of

#### **Settlement of 1832.**

April 1832 was for the time most satisfactory.

1. Unguaranteed debts were quite left out of account.
2. On the 5th of April 1832 the unguaranteed bankers to whom, as has been stated, Rs. 38,77,658 were still owing, came to terms with the Maharaja without the interference of the Governor. As some of

them had previously made their own arrangements, the only guarantees that thus expired were those of Hari Bhakti, Gopalrao Mairal, Ratanji Kahandas and Ratanji Manekchand.\* Sayajirao actually paid them 25 lakhs from his private purse; very possibly he paid more.

3. Thereupon Lord Clare promised to return the sequestered districts. But as has been remarked, there were other claims which the Governor was bound to see enforced, however much he might wish to make friendly terms with the Gaekwad, claims which had either received the guarantee or which the British were bound in honour to see satisfied. So he obtained a promise that they should be all satisfied within one year. One claim was that of the farmers who had lost heavily by the abandonment of the septennial leases which amounted to Rs. 7,02,454. Another claim was made by Hari Bhakti, that in 1820, when Mr. Elphinstone made a settlement of all claims on the Gaekwad, he and the Maharaja had concealed the fact that Rs. 40,61,806 were owing to him. Balvantrao Gaekwad claimed nearly eleven lakhs. One and all, these claims amounted to Rs. 60,95,015.

4. But Lord Clare came to no settlement on one or two other points. He referred home the question of the salary of Vithalrao Dewanji's *nemruk* which Sayajirao refused to pay, a sum amounting to Rs. 1,34,618. The expenses of the establishment in the sequestered districts had run up to Rs. 68,502. The cost of taking and keeping possession of these districts by the troops, though it was soon evident that no force was required and that Sayajirao would attempt no resistance, had with the *bhatta* granted to the troops risen to Rs. 1,20,444. So the Baroda State, though the guaranteed debts to the bankers had been satisfied, was far from being clear of debt.

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\* Paper by the Right Honourable Lord Clare, presented to Sayajirao on the 5th of April 1832. 'The bankers have received the amount of debt due to them for the payment of which the Government was guarantee, and the deeds have been destroyed. All other claims for which the Government is guarantee Sayajirao engages to settle within one year from this date. The following districts to be restored within 15 days: Petlad, Dabhoi, Bahadarpur, Sinor, Kadi, Sankheda, Bahial, Bhavanagar and Sianagar.' Colonel Outram, some years after, expressed his opinion that the bankers were not paid in full, and that the abandonment of their case by the British shook their reputation for good faith. See page 549, Vol. I.

5. Sayajirao got back his districts which had been sequestered for the due maintenance of the Contingent force on the following easy conditions proposed by himself. He sent ten lakhs to Bombay as a pledge that he would pay the troops regularly, a sum of money for which he was to get no interest.

In this way Lord Clare once again set Sayajirao free of his immediate political difficulties and put him in possession of his whole territory. A little patience and friendliness had effected more than all the harsh measures of Sir John Malcolm. It remained to be seen if His Highness would keep his promise and observe the agreement into which he had entered.

It has been observed that on more than one occasion Sayajirao expressed his willingness to pay the bankers the high interest of 12 per cent : that to dispose of the claims of the guaranteed bankers he was ready to pay off his debts to them in a lump sum ; and that he felt himself capable of extricating the State from its financial difficulties without the assistance of the British. It is now necessary to show that Sayajirao did as a matter of fact get on very well without aid from the Bombay Government and that though the Gaekwad retained the *potedari* system, he, first as a partner with the State *potedars*, and afterwards as their rival, gradually but completely ousted them, becoming in the end his own, and indeed the only, *potedar*. The State, in short, kept on borrowing the money it wanted, but it borrowed from the Maharaja and to that end an extremely complicated system of credit and debit, of principal, interest, and *manoti* was kept up. It is probable that to the very last the Maharaja obtained the benefit of the interest he derived from lending the State funds when required. How far this was the case or not, has only been partially ascertained, nor has the question any great importance. One result of the *potedari* system should not be overlooked. It utterly prevented outsiders from finding out what was the real condition of the State finances, though it very probably prevented the ruler himself from knowing what they were. It has been asserted, with truth, that the Gaekwad feared first the Peshwa and then the British. He thought it policy to appear to be utterly involved in debt, to appeal to their pity and to avoid their cupidity.

The ignorance of the Bombay Government about the financial condition of the Baroda State, was at all times complete. Even during Gangadhar Shastri's tenure of *diwangiri* this was the case. After his death it became absurdly great. Captain Carnac told the Bombay Government that the State was free from debt, and the following year it was found that there was a debt of over a crore of rupees. To ascertain the truth, Mr. Elphinstone came to Barod<sup>3</sup> and held a solemn investigation. It was vehemently asserted that every debt had been disclosed, but for all that many were concealed and were not brought to light for some years. This style of concealment was persisted in till recent times. Sayajirao was held by the Resident to be amassing a private fortune while the State was getting more and more insolvent; but his subjects believed him to be a prudent Prince who was simply striving to shake off British interference and transferring the revenues from one count to another that he might manipulate them as he chose. When Malharrao was suddenly deposed, the State treasury was found to be empty, but he had in his private keeping from forty to sixty lakhs of rupees, while other sums were lodged to his credit with bankers. The State, supposed to be insolvent, was not so badly off.

The first bank started by Sayajirao in 1829 was named, after his son Ganpatrao, the Ganesh Ishwar Bank. It originated in the necessity of paying the Contingent troops regularly, that there might be no more sequestrations. Before this, however, Sayajirao, had been, and continued after this to be, a partner in at least two banking houses, those of Hari Bhakti and of Gopalrao Mairal. The capital in the Ganesh Ishwar Bank, which Sayajirao first put into it and considered to be his private property, is said to have amounted to three or perhaps  $5\frac{1}{2}$  lakhs. In summing up Sayajirao's private property in a former section of this chapter, mention has also been made of one more bank in Baroda and of other branch banks in certain towns of the State.

In 1858-59, or Samvat 1915, Khanderao founded the Kutb-Rubbani bank, putting into it a capital of  $21\frac{1}{2}$  lakhs, which he subsequently increased to 39 lakhs. The money he obtained in the following way. He withdrew  $3\frac{3}{4}$  lakhs from the Ganesh Ishwar out of accumulations of fines inflicted on



Government servants. When on account of aid he gave the British in the mutiny year, the Gujarat Irregular Cavalry was broken up, seven lakhs paid by him for its support from the commencement of his reign were repaid him. The cavalry was supported by three lakhs withdrawn from the tribute, paid out of the Mahi and Rewa Kanthas and the three lakhs thus annually obtained were placed alternately in this and the Maul Ali Bank. Hiri Bhakti's house had to adopt an heir and for the privilege paid a *nazarana* of five lakhs. Most of this was restored, but half a lakh was placed in the bank. His Highness made a royal progress through the northern division of his State and to defray the expenses all the *mahals*, except Navsari, were taxed, and of the surplus  $5\frac{1}{2}$  lakhs were lodged in the bank. The fortunate Navsari *mahal*, it may be added was subsequently taxed when His Highness went to Bombay to meet the Duke of Edinburgh, on which occasion he provided the funds with which the Sailor's Home was built on the Apollo Bundar. The interest on the bank's *potedari* operations amounted in the first four years to  $2\frac{3}{4}$  lakhs, which went to swell the capital invested, and by degrees the operations extended until its yearly interest amounted to seven or eight lakhs. The Maul Ali Bank was started by Khanderao in 1859-60, or Samvat 1916, with a capital of twenty-three lakhs. In four years the interest amounted to  $2\frac{1}{2}$  lakhs, which sum was added to the capital. Its operations thus, like the other bank, soon extended to seven or eight lakhs. The *potedari* share of the first or Ganesh Ishwar Bank amounted to eleven lakhs at first, then to  $14\frac{1}{2}$  lakhs, and after 1869-70, or Samvat 1926, to a still larger sum. Malharrao, when he ascended the *gadi*, became the sole *potedar*, in other words, he lent himself all that the State had to borrow. Besides the three great banks Khanderao, in 1869-70, or Samvat 1926, just before his death, founded a fourth of less importance, of which the capital included the *stridhan* of Her Highness Janmabai, that is, a gift of  $2\frac{1}{2}$  lakhs in balance with the *sarsuba* was made over to her and she added to this. It was termed the Mahabub Subhani. This bank originated in the necessity of having some place in which to deposit the proceeds from the *mahals*, before they were transmitted to one or other of the banks which were directly managed by the Government. It was supervised by the newly created *sarsuba*.

Of any bad thing in the State Malharrao generally managed to make a worse, and of the banking system he certainly made the strangest use. In 1870-71, he established four banks, that of Lakshmidas Narsidas and that of Malhareshwar in Baroda, that of Malhareshwar in Navsari and that of Narsidas Lakshmidas in Bombay. In 1871-72, he established that of Lakshmidas Narsidas in Surat and that of Mhalsakant. In 1873-74, he established that of Parvatikant, and finally that of Parvatikant in Bombay. His object in establishing the four banks in 1870-71, was to remove as much capital as possible out of the Baroda State, in order to have the command of it if his action were hampered by the British Government, or if he himself were deprived of power. In order to remove the money secretly it was necessary to have fresh establishments in Baroda as well as at Bombay, that the transfer might not become known to the old bankers. He transferred in this manner fifty-seven lakhs of rupees in cash balances and bullion. When he was confirmed on the *gadi* he took back the bulk of this money, closed this first bank and transferred the funds to the bank called Malhareshwar. He then openly declared the existence of the bank at Surat, called Lakshmidas Narsidas. This bank and that at Navsari might, when he chose, transmit sums to Bombay. So in 1873-74 when he was again in alarm at his situation in consequence of Sir R. Meade's Commission, he transferred thirty lakhs to Surat. This sum formed the bulk of the forty lakhs so strangely found in the palace when Malharrao was suddenly deposed. The Mhalsakant, the first Parvatikant and the second Parvatikant were opened for the benefit of his first and second wife respectively. The first and third were supplied with funds from the State, the second with capital from private funds of Her Highness. When the State banks took the place of the *potedars*, no great change took place in the financial system of the State. As before, State creditors were not paid with ready money but they obtained orders on one or other of the State banks, instead of on *potedars*. Now all the State banks, except the Ganesh Ishwar perhaps and the Parvati bank, were supplied with capital by the State to start with. They also received yearly instalments from the revenues which came in from the districts. But they were worked just as if they were private banks started with the private property of the Prince.

They did not bring any interest apparently to the State for the capital with which they were started. What they did was to charge interest to the State for all payments made in excess of receipts during the year. It has been stated that the banks received yearly instalments from the revenues which came in from the districts. These instalments were received through the Mahbub Subhani bank, which was under the management of the *sarsuba*. There should have been very large instalments which would amply pay the disbursements of the banks, but they were deputed to defray the extravagant expenditure of the Prince and so fell short of the disbursements. The consequence was that the interest charged by the banks to the State, which went to enlarge the accumulations of the banks, which in their turn, no doubt, were considered by the Prince to be his private property, was considerable. Besides, for all payments made, the banks charged *manoti* and other fees, and the interest due was held to commence a month before the actual date of payment. In addition to this business, the banks dealt with the public. Money was lent to *sahukars* and others, but no security was demanded, the manager of the bank in each instance deciding for himself on the solvency of the party with whom he was dealing. Money was also lent to the military, the *siledars* and *assamdars*, but here Government guaranteed the repayment of the advances made. This was an old practice in the State, and no healthier innovation had been introduced by Sir T. Madhavrao's administration than the refusal to guarantee repayment to any banker for any sum borrowed by any Government servant. Finally, the State Banks did a little *hundi*, or bill of exchange business, and traded in gold and silver. It was calculated that the profits of the State banks upto 1873-74 amounted to about seventy-two lakhs. Of this, the sum of twenty-eight lakhs was the amount of interest derived from Government and forty-four lakhs the profit from other sources.

After Lord Clare had in 1832 laid down that the Bombay Government would not exercise any supervision over the State accounts, all trace is lost of the sums collected and expended year by year. Nor does the subject possess any great interest. It will be enough to state generally that the Gaekwad, as times went on, was able to increase his revenues enormously. This was especially the

**State of Finances after  
1832.**

case in Khanderao's time when, in consequence of the American War, the price of cotton rose rapidly and a sudden stream of wealth, apparently inexhaustible, was poured into the great cotton-growing country of Gujarat. Khanderao's administration did not use the opportunity wisely. Every year there was a more and more reckless display of folly in dealing with the revenues ; for every rupee wisely and considerably expended or collected, a hundred rupees were gathered and thrown away as if no retribution would follow. In spite of the splendid occasion that presented itself to Khanderao of making the Baroda State by far the richest in India, his brother was able to state, with some truth, though not with perfect truth, that the State debt amounted to several crores of rupees. Malharrao himself did nothing to change this foolish course of behaviour. With less excuse than his brother, for it was becoming daily more evident that the profit to be derived from cotton had dwindled away, Malharrao kept up the high rate of taxation and senseless expenditure. The estimated revenue of the year 1870-71 had been Rs. 1,37,00,000, while the expenditure on the army and for the *devasthan*, *dharmadaya* and State establishments had amounted to Rs. 1,15,00,000. The private expenses of the Maharaja had at the same time been enormous.

Malharrao, it has just been said, did little to mend matters, and so involved in difficulties did the State

#### **Commission of 1873.**

once more become that the Government of India appointed a Commission to look into its affairs. The verdict of the Commission on the State finances may be given in full. ' During the last six or seven years of Khanderao's life, Government, bad as it was, underwent a serious decadence. The proceedings of the chief were more arbitrary than previously, new cesses and levies were imposed without consideration of the previously heavy assessments to which the *rayats* were subject and the collection of the Government dues was enforced by the local officials by harsh and compulsory measures. During the time of the rebellion in the United States, the prices of Indian cotton rose to an extraordinary degree from one or one and a half anna to a rupee in the pound. The Baroda State includes a large extent of ground suitable for the growth of cotton, and, in consequence of the rise of price, the cultivation of cotton greatly increased and a very

remunerative crop was produced. During this period the cultivators were able to pay a very high assessment, and in 1864 a revenue settlement was introduced upon the basis of the high cotton rates then in force. The expenditure of the State was recklessly increased. On the close of the American War the price of cotton fell, but the land settlement remained in force. The Government demand upon the agriculturists became continually more difficult to meet, and the measures of the Government grew only more severe. Much good land had to be abandoned, the arrears at the close of 1873-74, had amounted to seventy or eighty lakhs, and the last instalment of that year was almost wholly unrealised.' When Sir Lewis Pelly took up the administration he was compelled absolutely to remit all arrears for five years, 1866-1870 and for the year 1871 to 1873, no arrears were to be demanded of the *rayats*, until after full enquiry had been made. Whole villages had been depopulated, and all over the State the *rayats* simply folded their hands and expressed their powerlessness to satisfy the demands of Government. The financial disorder was so complete that we find that in the year in which Malharrao's reign came to an end, the local revenues of all kinds amounted to only ninety-four lakhs while one crore and seventy one lakhs had been spent. In a subsequent portion of this chapter a comparison is instituted between the financial system, the expenditure and disbursements of the past Gaekwad, when *potedars* and *izarlars* flourished, and of the present day. Here is inserted an account of the intermediary period when Khanderao abolished the farming system, but collected and spent enormous sums of money, preparing the way by his extravagance for the fall of Malharrao and the subsequent condition of affairs. By turning to a subsequent portion of this chapter a comparison may here also be instituted of the changes which took place within 50 years. If a direct comparison has not been drawn, it is because Khanderao's and Malharrao's reigns were abnormal and the true change is from Sayajirao's time to the present.

The following is a statement showing the revenues derived in  
**Revenue in 1869.** 1869 from all sources by His Highness the  
 Gaekwad in each of his *mahals*, but it is  
 droper to observe that all statistics were then of a crude and  
 imperfect character :—

**Northern Division.**

		Receipts.			Receipts
<i>Mahal.</i>		Rs.	<i>Mahal.</i>		Rs.
1. Kadi	..	12,20,000	6. Kheralu	..	2,00,000
2. Vadnagar	..	1,55,000	7. Vijapur	..	3,10,000
3. Dehgam	..	3,95,000	8. Amrli	..	9,40,000
4. Atarsumba	..	80,000	9. Okhamandal	..	1,25,000
5. Patan	..	16,25,000	10. Visnagar	..	5,25,000

**Southern Division.**

		Receipts.			Receipts.
<i>Mahal.</i>		Rs.	<i>Mahal.</i>		Rs.
1. Baroda	..	14,15,000	10. Petlad	..	10,50,000
2. Koral	..	85,000	11. Vaghodia	..	7,10,729
3. Sankheda	..	1,45,000	including <i>dumala</i>		
4. Tilakwada	..	53,000	villages		
5. Savli	..	1,10,000	12. Chandod	..	6,000
6. Navsari	..	29,00,000	13. Salher and Vajpur		27,000
7. Sinor	..	3,40,000	14. Khangi	..	4,25,000
8. Dabhoi	..	4,50,000			
9. Padra	..	75,000	Total		.. 1,33,66,729

Besides these, there were yearly receipts of about Rs. 4,11,000 for transit duties in the City and *mahal* of Baroda, tribute came into the amount of Rs. 6,68,271-4-10 through the several Political Agencies in Gujarat and Kathiawar, and yearly *gyras* dues were paid by the British Government to the extent of about Rs. 4,000. The total receipts, therefore, were Rs. 1,44,50,000-4-10. In the old Gaekwad Government there were no local funds as distinguished from imperial funds, taxes were imposed at the will of His Highness, and the money was spent according to his orders.

The following were the chief heads of revenue: (1) Transit duties at *nakas* beyond the limit of the Baroda *mahal*; (2) fees of Rs. 2 on each cartload of teak; (3) tax on trees such as the mango, *mahudo*, *rayan*, &c., ranging from 1 to 4 annas per annum on each tree; (4) *abkari*; (5) Dwarka temple fees; (6) house-tax in the city of Baroda at the rate of 4 annas per Rs. 100 valuation of the house property; (7) *nika* marriage fee of Rs. 5 on each *nika* marriage; (8) tax on buffaloes, Re. 1 per annum on full grown ones, and 8 annas per annum on young ones; (9) tax of Rs. 5 per 100 sheep per annum; (10) stamped paper for petitions, deeds, &c., at the same rate as those fixed by the British Government; (11) *nazarana* taken at the pleasure of the Gaekwad in important cases when great interests or large sums of money were at stake; (12) tax on weights and measures, one rupee per shop per annum, the weights and measures being sealed with the Gaekwad Government seal; (13) fines; (14) royalty on estates of persons dying intestate; (15) lapses of property of persons dying without heirs; (16) income-tax from Gaekwad Government servants, and from all those who were paid through the Gaekwad *potedars* at the rate of Rs. 4½ per cent; (17) land revenue; (18) custom duties at *bandars*; (19) duty on opium at Visnagar; (20) mint.

It has been stated that the Maharaja borrowed from bankers all sums he wished to pay, that none knew what the condition of the finances was, even the ruler himself, that, there was little thought of the past and no provision for the future, that a line between the Maharaja's private and public expenditure scarcely existed, that, except when the British directly supervised the expenditure, no fixed limits were laid down for the expenses of any department, that in fact there were no departments. We now turn to the manner in which the revenues were collected. The state-banker, or *potedar*, when he lent money to the State, received an order for repayment with interest upon the *kamavisdar* who was the *izardar*. The Marathas were born soldiers, and made themselves masters of great tracts of country, but they knew nothing of the art of Government, detested the idea of methodically collecting taxes, of administering justice, or keeping

order, of forwarding public works, and of looking after the most imperative wants of the people who supplied them with money. From the first, therefore, they put these duties upon others' shoulders.\* If a man could be found to do all this work and pay the State for the privilege of ruling, how pleasant that would be! They, therefore let out the right of collecting revenues either to creditors or to persons who purchased the right at a public auction. These persons were termed *izardars*, or more loosely *kamavisdars*, *vahivatdars* or even *mamlatdars*. The power of these men was as enormous as the supervision exercised over them was trifling. Their tenure of the farm was for a very limited number of years. No inducement was held out to them to keep up or improve the administration. As a mercantile transaction they were justified in making the highest possible profit, and it was nothing to them that the greatness of the profits must correspond with the intensity of the exactions. Only a good Government could select good farmers, and that too only if it was free from pecuniary embarrassments, for the tendency of straitened times was to give the *mahals* to the highest bidders, independently of any consideration of respectability or worth, while the policy of grasping Rajas was to take private bribes from the farmers that a low bid to the State might be accepted, the tenure of the farm renewed, or irregularities overlooked. A bribe from the farmer to the Raja of course put the latter much into his power; the master was, in a sense, at the mercy of his servant. There was one particularly pernicious way in which a bad government quickly intensified every evil of the farming system. It played the farmers false and resumed the farms before the expiry

\* The statement in the text is briefly put and brings out only one side of a very interesting feature in the history of the Marathas. The Marathi speaking people who conquered a great portion of India after gaining their own independence were composed of Kanbis and Brahmans. The former were warriors, the latter administrators. It is true that Shivaji was an administrator and several of the Peshwas great generals. But as a rule, the ordinary Maratha, though he could fight and plunder, had none of the qualities of the governor. Many of the Maratha leaders, who won for themselves and their followers wide domains were jealous of the mental superiority of the Brahmans, and attempted to enjoy their conquests without their assistance. No Maratha leader was more bent upon doing so than the Gackwad. He did not, however, manage to rise to the level of his good fortune as a conqueror; he developed no taste for governing. To the end he was an improvident soldier of fortune whose prizes in life came lightly and lightly went. Sayajirao's finances were managed much in the same way as the pecuniary affairs of the ordinary *assamdar*. He obtained daily from his money-lender what he ordinarily wanted, occasionally borrowed for a display, and, whatever his chances may be, found himself a debtor for years to come, a state of things by no means irksome to him.



of their tenures, so that a fresh bid might be made for them. It follows that the farmers made extraordinary attempts to provide against such contingencies as these and revenged themselves on the people for the faithlessness of the Prince. The power of the farmer was great, for the whole district was placed under him. He was civil judge and magistrate, and often of old he was in possession of fortified places and *thanas*; he disposed of the police and not infrequently of a large military force. He was of course the collector of taxes and the regulator of their amount. It is not possible exactly to ascertain what was the nature of the supervision exercised over the revenue farmer before the time of Babaji Appaji, but it is doubtful if there was any systematized supervision at all, such as the Musalman governments maintained. No doubt an appeal might occasionally be made by the *rayats* to the *sarkar* which met with a hearing; but an embarrassed and careless Government turned a deaf ear to such petitions.

From the above the importance of certain passages in the history of Baroda becomes evident; the endeavours, for instance, of Colonel Walker to get at good and respectable farmers, the stress laid upon septennial leases by Mr. Williams, the dislike Sayajirao had to such a move, the great error Malharrao committed in attempting to revive a system of *nazarana* in connection with the appointment of *vahivatdars*, and so on. A quotation from Raja Sir T. Madhav Rao's administration Report for 1875-76\* will throw what more light is requisite on the matter. "The system was congenial to the native rulers. It was agreeable also to those ministers who were chosen from motives of favouritism and with little regard to administrative merit. It was likewise agreeable to the farming class, which included some of the most wealthy and influential members of the local community, inasmuch as it served to enable them to augment their wealth and influence. With such powerful interests acting in favour of the farming system, it naturally acquired a strong hold. A body of farmers collected the land revenue in almost any manner they liked, periodically poured large sums into the treasury, and left the ruler at leisure to enjoy every kind of pleasure, and the ministers, if so disposed, to indulge in every kind of intrigue. It was the great body of *rayats* that

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\* Page 48, paras 186-192.

suffered by the system. They were to all intents and purposes little better than tenants-at-will. They were little better than labourers whose wages were minimised by competition, and the interests of the *rayats*, as a rule, weighed not much more than those of the cattle employed in the cultivation of the land. Not all farmers were equally repacious : when a respectable farmer got really long lease, it was better. But, even in such a favourable instance, the protection afforded to the *rayat* was no more than what accorded with the self-interest of one individual. Again, such favourable instances were rare and exceptional." Sir T. Madhavrao thus describes his difficulties in dealing with the reforms of this great and ancient abuse :—'A *mahal* or district heretofore managed by a farmer, is brought under direct *sarkar* administration. We have to deal with a chaos and to deal with a chaos amid darkness. The farmer's accounts are not often available and where available they are not often reliable. Even where the accounts of the farmer are both available and reliable we cannot adopt his rude and irregular methods, but have to follow something like sound and consistent principles.'

In order more clearly to explain what was the nature of the farmer's relations with the people and the Maharaja, a couple of examples are cited which may be held to be typical of the whole system. A few remarks on them will naturally lead to a consideration of the whole of the old financial system of the State.

First it should be premised that the revenue farmer paid his rent to the State in four instalments, and that, **Kamavisdar's accounts.** in ordinary times arrears were charged with 9 per cent interest. Any unsanctioned expenditure was to come out of his own pocket. For the construction or repair of public works, never very enormous or extensive, the State bade him obtain assistance from the *rayat*. It itself aided such efforts, in the time of Khanderao by a grant equalling the expenditure of the *rayats*. At the end of the year, the farmer sent in his account of the sums he had received and those he had disbursed during his tenure of the farm. It is not to be supposed that these accounts were always very correct, for it was in the interest of the farmer, to make the Government believe that his profits had been small. But, in the opinion of a person of some experience of the farming system, it was rather by exag

generating the expenditure than the receipts that the farmer deceived the Government, as any undue exaction of taxes from the *rayats* might lead these to complain and so reveal the true state of things.

In 1786, or samvat 1843, the receipts from the land-tax of the Sankheda mahal were Rs. 56,611, those from

**Account of the farmer  
of the Sankheda mahal,  
1786.**

the *shivaya jama* or other sources, to distinguish them from the *ain jama* or principal (land) collection, were Rs. 16,201. Some of the items of the *shivaya jama* or other taxes for the year will be given, to illustrate the curious sources from which money was obtained, sources not generally mentioned in standard works on political economy. The *sayar jakat*, or customs, fetched Rs. 8,000; the *dalahi* or tax on traders, Rs. 1,200; the *kalah bhatti*, or tax on liquor distilleries, Rs. 676; the *mapan*, or test on weights, Rs. 100; the bracelet-makers paid Rs. 51; the *hari vera* fetched Rs. 404; a tax on *mehvasi*, or troublesome and riotous villages, Rs. 677; the *sukhadi*, or tips, Rs. 402; the right to collect the crops, Rs. 54; the *sal vera*, a tax on hot weather crops, Rs. 83; for presents of fruit to be offered to people of rank, Rs. 11; the fines in the courts of justice amounted to Rs. 2,300; a grass tax to Rs. 25; the *mohusyli*, or despatch of horsemen to live in the house and at the cost of debtors till they paid up, brought in Rs. 60; the *chauth*, or fourth which represented judicial costs, Rs. 150; then Rs. 29 were withdrawn at the time of paying people who were creditors to Government; the tax on mangoes brought in Rs. 900; the tax on second marriage of women Rs. 30 and on intestate property Rs. 130.

In the same year, the farmer of the Sankheda mahal fixes the cost of his establishments in *karkuns* at

**Disbursements of the  
Sankheda mahal, 1786.**

Rs. 800 and in *sibandi* at Rs. 763. The *kherij mushahira* or *roji shivai* comprise *sarkari kharch* Rs. 7,000, and *Darbar kharch* Rs. 638; these items representing douceurs, not to call them bribes, bestowed on the ministers and their masters; Rs. 626 are spent in bestowing *posakhs*, or dresses of honour on Mangal Parekh and other great people, while the *aher kharch*, an item of the same nature, stands at Rs. 30. Contingent expenses are represented at Rs. 5-4, *dharmadaya* at Rs. 22, *devasthan* Rs. 2, and *varshasan* Rs. 3.

In Vadnagar in 1834 the land tax amounted to Rs. 41,062; the *shivaya jama* or other taxes to Rs. 18,950. These included one of Rs. 88 as *havaldari*, when Government servants were detached to guard the fields at night; and one of Rs. 1,000, as a tax on the infamous robber caste called Dhinoja Brahmans. These robbers and murderers were granted an asylum by the Gaekwad, on condition that they should spare his territories and pay an annual sum to Government. In 1834, the Dhinoja people were also taxed Re. 1 per head, or Rs. 35 for permission to leave the *mahal* to steal. On releasing prisoners from their bonds, the farmer collected Rs. 10, and he got Rs. 200 as *kaul nazarana*, gifts when making a promise or agreement. The *kandil pata* of the year was Rs. 1,000. It had long been the custom occasionally to levy an extraordinary tax when the eldest son of the Raja was born, when there was a royal marriage and when certain religious ceremonies were performed in the royal family; this tax was now annually and regularly charged.

The Vadnagar accounts of disbursements place the religious or charitable items much higher as becoms so holy a *mahal*; *devasthan* Rs. 125; *dharma-daya* Rs. 200; *varshasan* Rs. 614; charities Rs. 50; for the religious festivals on the *anushthan* of *Shravanmas* Rs. 550; *bhojan kharcha* Rs. 200; and *sidha kharch* Rs. 100. The *daitias* of the *darakh-dars* amount to Rs. 1,075, and the *sarkar sukhadi* to Rs. 400. Here we find the *vatan*, or regular pay, of the farmer fixed at Rs. 700, while his clerks' establishment is more than Rs. 700, and his contingent expenses no more than Rs. 30. The cost of the *sibandi*, on the other hand, amounts to Rs. 2,500.

To understand the old financial system, such as it was, we may take the year 1839 as an example.

**One year's receipts and disbursements according to the old system, 1839.**

First there was the annual loan system of which much has been said. In the year in question, a debt was incurred of Rs. 1,54,98,000 and a debt was paid off, with interest, of Rs. 1,52,49,000. The receipts of the year amounted to Rs. 57,79,000, the expenditure to Rs. 59,78,000.

The details of expenditure were as follows:—

							Rs.
1.	Army—						
	<i>Pagas</i>	..	..	..	..	..	10,16,000
	<i>Siledars</i>	..	..	..	..	..	11,75,000
	<i>Sibandi</i>	..	..	..	..	..	7,25,000
2.	Further Military expenses—						
	Forts	..	..	..	..	..	77,000
	Saddlery for <i>pagas</i>	..	..	..	..	..	16,000
	Rewards for wounds and horses lost in battle	..	..	..	..	..	33,000
	To <i>subqs</i> of contingent force	..	..	..	..	..	27,000
3.	Administration of the <i>mahals</i> .. .. .						8,84,000
4.	Further civil expenditure—						
	Poona expenses for <i>vakils</i> , etc.	..	..	..	..	..	3,000
	Stamp office	..	..	..	..	..	800
	<i>Sahukar kharcha</i> ( Banker's interest )	..	..	..	..	..	2,26,000
	Sum's returned to farmers of revenue..	..	..	..	..	..	10,000
5.	Administration of <i>damala</i> and <i>inam</i> villages ..						3,25,000
	<i>Girassia</i> .. .. .	..	..	..	..	..	3,900
6.	Royal expenses—						
	<i>Sarkar kharch</i> .. .. .	..	..	..	..	..	56,000
	Family civil list..	..	..	..	..	..	1,50,000
	Elephants, carriages, stables .. .. .	..	..	..	..	..	5,59,000
	For favourites and confidential advisers	..	..	..	..	..	2,96,000
	For peons, etc. .. .. .	..	..	..	..	..	4,300
	For pensioners and other dependants	..	..	..	..	..	11,000
	For household servants	..	..	..	..	..	31,000
	For milkmen and palace vegetable sellers	..	..	..	..	..	31,000
	<i>Khot kharch</i> , loss in buying clothes, etc., for the palace	..	..	..	..	..	8,000
	For celebration of holidays .. .. .	..	..	..	..	..	3,000
	For dancing parties in <i>Shimga</i> holidays	..	..	..	..	..	16,000
	Marriage festivities .. .. .	..	..	..	..	..	10,250
	Tent and carpet department .. .. .	..	..	..	..	..	1,500
	For charities .. .. .	..	..	..	..	..	44,000
7.	<i>Jasti kharch</i> ( extraordinary ) in public works, visits of foreigners, &c. .. .. .						2,86,000
8.	Under no particular head .. .. .						11,000

We have now got some idea of the manner in which the revenues of the State were formerly collected and disbursed. It cannot but be obvious that, in the past, the finances of the State suffered from a variety of causes. The farmers of the revenue acted most unscrupulously, callously indifferent to anything but their own profits. The public servants in general were venal and selfish, assisting in the extortions of the revenue farmers, bent on getting for themselves as large a share of the plunder as possible. The party most concerned in the good management of the finances, namely, the Maharaja, was himself one of the foremost contributors to disorder or mismanagement. He cared little about the public receipts and disbursements, provided he could live in the most lavish style, exercise an unlimited command over the treasury, and shower gifts on his friends and favourites. He received *nazaranas*, which were in effect bribes, from farmers and functionaries and favoured the givers against the interests of the public revenue. Every lakh thus received probably cost the State three or four, or more lakhs. Instances could be pointed out, in which jewelers offered a large *nazarana* to induce the Maharaja to over-value jewels purchased for the palace; and smaller *nazaranas* were received by the friends and relatives of the Maharaja, with the same damaging effect on the public finances. Systematic care was taken to disguise from the Sovereign, the real state of pecuniary affairs, lest the idea of economy should, by chance, enter his mind. Grants of revenue were made to individuals in the shape of villages assigned, and this kind of charge passed out of view, inasmuch as it avoided cash payments from the treasury. Where cash grants were conferred, they were not given in one lump sum so as to be distinctly visible in all their magnitude; some were in the name of the individual himself, some in the names of his sons, brothers and other relatives. The grants themselves were cut up into several items such as salary, *varshasan*, *assami*, *palkhi* allowance, elephant allowance, and so on. The payments were not made from one treasury, but were widely distributed through numerous *mahals* and departments, so that the aggregate might not be perceptible. Nor were the payments made at stated periods. When an *assandar* (holder of cash allowance) died, the fact was not always made known, but his allowances were frequently continued to his son without any reduction. Where the death was a matter of such common

knowledge that it had reached the ears of the Maharaja himself, he often levied a *nazarana*, and for that consideration continued to the sons the lapsed allowances of the deceased father. No accounts were prepared so as to show in one view the income and expenditure of the State, and much less was any comparison instituted between the income and expenditure of one year with those of others. To describe the state of things adequately, we must, in the forcible language of Burke, say that it was "an exchequer wherein extortion was the assessor, fraud the cashier, confusion the accountant, concealment the reporter, and oblivion the remembrancer."

#### " REFORMS BY RAJA SIR T. MADHAVRAO.

Raja Sir T. Madhavrao destroyed the old system and created one in its stead of which the benefits have been incalculably great. His aims were to simplify and purify the system of taxation; to fix scales of expenditure for the several departments of the State; and to insure in ordinary years a fair surplus over expenditure which should accumulate to be available in bad seasons, or to meet extraordinary demands.

Land revenue, being the largest and least fluctuating of the items, was placed upon a sound footing. But as it is inelastic, as it does not increase commensurately with the increase of population and wealth, it was necessary to find some sources of revenue which would enable the State to take its fair share of the increasing prosperity of the country. Moreover, the expenses of the improved administration must increase and the land revenue could not be expected by itself to meet such growing demands, Sir Madhavrao thought that though it was desirable to remove the vexatious and complicated internal duties, some means of taxing goods exported or imported should remain. He therefore retained some import and export duties which have since been abolished by His Highness the present Maharaja. Similarly, although Sir T. Madhavrao reduced heavy assessment here and there, it was His Highness who created a Survey and Settlement Department, and who placed the land revenue on an equitable and fair basis.

As regards expenditure, the limits of expenditure in each branch were fixed. It was recognised as a rule that sanctions over and above

the *nemnuk* should not ordinarily be asked for except in cases where a contrary course would be extremely injurious, or where the matter was such as could not have been reasonably foreseen and was urgent. Such a practice was unknown in the past. Purchases were ordered; favourites were provided with all sorts of allowances; candidates supported by influence were appointed to lucrative office, without thought of the state of the finances or of the public service. The wholesome habit of restraint, the habit of reference to appointed limits, which eminently characterised the new administration, has ever since been followed.

There were many payments which had heretofore been made yearly, but which ought to have been made monthly or at least quarterly. The new regime arranged for the change, which has proved beneficial; it obviously benefits the payee; it avoids the necessity of maintaining large accumulations unnecessarily in the treasury; it prevents such accumulation in the treasury as give a fallacious sign of prosperity affording a temptation to extravagance; and it brings money into circulation.

Sir T. Madhavrao made a clean sweep of all the old banking operations which were extremely objectionable, not only because they interfered with private trade and multiplied the work of public functionaries, but also because they had a most demoralizing effect; for they made the past Maharajas personally deeply interested in a vast number of private transactions. The *potedari* system was done away with. All money transactions on behalf of the State were transacted through the State treasuries which were established in all the *mahals*.

Not only did the Minister do away with the *potedari* system, but he also created a very large reserve. It was his policy so to regulate the finances that in an average year there should be a surplus of not less than six lakhs. These surpluses were to go on increasing until a reserve of 75 lakhs was reached. With such a reserve to fall back upon in times of financial difficulty resulting from adverse seasons, the State would always be safe and free from anxiety. In his Administration Report for the year 1875-76, the Minister gives a rough estimate of future revenue at



110 lakhs. This estimate was in Baroda currency, which was then on an average one-eighth below the value of that of British India. Fifteen lakhs in British currency had been invested in British Government Securities during the past years, thus making 55 lakhs invested, including the 40 lakhs recovered by Sir. L. Pelly from the Palace. Since the close of the year ten more lakhs had been similarly invested making a total of 65 lakhs in Government Securities. This reserve the Minister designed not to touch except in the case of a great calamity, such as a wide-spread famine. The reserve in the year 1880-81, consisted of Baroda Rs. 80,18,701 in the Central and Subsidiary treasuries, inclusive of deposits and of British Rs. 1,30,22,000, invested in Government of India Promissory Notes bearing interest, Rs. 5,35,880.

This wise policy of maintaining a reserve is still followed. In ordinary years when the reserve is not required, it is not kept idle in the treasury, but is invested in British Indian Securities, or spent on productive works such as railways or irrigation. Like all other Governments, Baroda has had to face periods of financial embarrassment but it has very seldom been reduced to the unpleasant situation of meeting deficits by means of loans.

In the famine year of 1899, it was found necessary to raise a loan for famine relief operations, but none could be obtained from Indian Banks under 6 per cent. interest. The Accountant General accordingly arranged with London financiers for a loan of a crore of rupees, or nearly £ 700,000 at 4 per cent. interest, on the security of Government paper, in possession of the State. The loans were raised for one year at first, and were afterwards renewed for one year, at the end of which time, the price of the Government Promissory Notes having gone above 97, a portion of the loan was paid off; the balance amounting to £. 140,000, or 21 lakhs, was renewed for a further period of six months, the whole being paid off in June 1903.

In the old regime the official year commenced in the *mrig nakshatra*, that is, in the beginning of June and ended with the *rohini nakshatra*, that is, in the end of May. The date of the commencement and ending of the year was thus uncertain. Sir T. Madhavrao, therefore, ordered that

the official year should begin from the 1st of August and end at the end of July.

Until the year 1873-74 the principle account books of the State were : (1) *nemnooki yadi*, (2) *bot khat*, (3) *sud*, and (4) *jhadati*. *Nemnooki yadi* consisted of all the items of expenditure. It was sometimes like the present *nemnooki* budget. *Bot khat* consisted of all the changes in expenditure in the *nemnooki yadi*. *Sud* meant the *talebant* of receipts and expenditure of a *mahal*. *Jhadati* was the *talebant* of receipts and expenditure of the whole State. This system was defective, as it did not show the heads of accounts separately, and therefore no checking could be made. In 1876 a change was made, heads of accounts were introduced, monthly *talebants* were called for from the *mahals*, and the State accounts were compiled in the Huzur Treasury. In 1879, when the district account offices were opened, all the *mahals* sent their monthly *talebants* to the District Treasury and the District *talebants* came to the Huzur Treasury, for the compilation of State Accounts. This work was transferred to the Audit Office in 1880-81. Until 1862-63, the Fodnis Department was doing the whole account work. In the next year, the Sar Suba office was established and the work of settling *mahal* recoveries and the realisations was entrusted to the Sar Suba office, while the compilation of State Accounts and the recording of sanctions of expenditure was left to be done by the Fodnis Office. In 1874-75, when the Huzur Treasury was established, the compilation of State Accounts was transferred to it. It was about this time that a system of auditing expenditure was introduced for the first time, and a separate Audit Office was started in 1875-76 and was placed under the supervision of the Sar Suba. In 1880, the compilation of State accounts was transferred from the Huzur Treasury to the Audit Office. The Huzur Treasury has since then been concerned only with cash receipts and disbursements. But the Audit Office continued under the supervision of the Sar Suba. There were four account offices under the four Subas of the districts. Each taluka prepared a monthly *talebant* and sent it to the Suba's account office, to which it was subordinate. The monthly *talebant* of the district was prepared in the Suba's account office and forwarded to the Huzur Audit Office which then prepared the

accounts of the State. Thus the Audit Office had to perform the duty of auditing expenditure as well as of preparing the accounts of the State. There was a Huzur or Central Treasury at Baroda, District Treasuries at the head-quarter of each district, and Taluka Treasuries at the head-quarter of each taluka.

#### REFORMS BY HIS HIGHNESS MAHARAJA SAYAJIRAO III.

The subordination of the audit office to the Sar Suba, himself an executive officer, was anomalous, for it was not proper that he should supervise the work of auditing his own orders of expenditure. The Audit Office was made independent of the Sar Suba from the 1st of October 1884.

##### **Removal of the Audit Office from the control of the Sar Suba.**

The next important reform introduced was to systematise all matters connected with accounts by the preparation of rules on each subject. **Treasury Rules.** Rules were passed in 1886 for fixing the principles of working in different treasuries on an uniform basis.

The old *nemnuk* system did not exercise any check on the expenditure, for there was no budget and therefore no budget provision necessary. All that it required was whether there was any order from the Maharaja or not. It was deemed advisable to introduce the Budget System by which a regular forecast is made of the receipts and the expenditure of the year to come and to have it sanctioned by the Huzur. Orders were accordingly issued on the 16th February 1885, on the strength of which the first budget was framed for the year 1885-1886. The Accountant-General receives from the different departments statements of estimated receipts and expenditure for the succeeding year by the end of January. These are scrutinized, and the Budget is submitted to Government by the middle of April so as to leave from twelve to fourteen weeks for its consideration. It is the duty of the Accountant-General to watch any increase or decrease in the revenue and expenditure, to see that no wasteful expenditure is incurred and to advise Government generally on all questions directly or indirectly affecting the finances of the State. The scale of expenditure budgetted for each disbursing department is liberal,

representing the maximum but the actual expenditure is kept as much below this standard as circumstances permit, so that a margin may be left to meet possible fluctuations in the revenue.

Before 1886, State servants did not get pension or gratuity. In

#### **Pension Rules.**

order to put the services on a sound basis, His Highness ordered that Pension Rules should be prepared for giving pensions to Government servants on an uniform basis. Draft rules, were, therefore, prepared in October 1885 and were finally sanctioned by His Highness on the 26th February 1886.

It having been found that the accounts of the different treasuries

#### **Daily-sheet System.**

were not presented in time and that this led to delay in the preparation of the State accounts various orders were passed and temporary establishments were sanctioned to bring the work up-to date. His Highness called for a report and suggestions for improvement. These were fully discussed and, as a result, the daily-sheet system of accounts was introduced into the Baroda *mahal* as an experimental measure on the 27th of July 1891. The rest of the *mahals* were ordered to send in fortnightly accounts. After a few months, the daily-sheet system was ordered to be abandoned in all the *mahals*, the Navsari Suba's account office was brought to Baroda and kept under the Huzur Auditor with the object of carefully seeing how the whole system worked. It was at this time that the Revenue *jamabandi* accounts were separated from the finance accounts of the treasuries.

With a view to introduce a proper system of accounts, a loan of the services of Rao Bahadur Babu Rajaninath

#### **Babu Rajaninath's Reforms.**

Ray, M. A., Deputy Comptroller-General, Calcutta, was obtained from the Government of India for a limited period in 1892. He brought to bear upon his work his long experience in the theory and practice of accounts as kept in British Provinces, and the suggestions made by him, have been steadily kept in view and acted upon.

A great change which he introduced was to bring the Accountant-General, till then called the Huzur Auditor, in direct touch with every taluka treasury, which was made the unit both of Revenue and of

Financial Accounts. The taluka treasuries were the place where the two accounts were compared and checked. From the taluka treasuries, monthly statements were sent direct to the Accountant-General, so as to keep him posted in the receipts and expenditure of the entire State. "It is accordingly ordered," wrote His Highness on the 3rd March 1892, "that the Suba's Account Offices for the compilation of Treasury Accounts be abolished from the date of the re-introduction of the Monthly Account from Talukas, which will be sent direct to the Accountant-General."

The absolute independence and the supreme authority of the Audit Department was insisted upon. "In British India, not only is the independence of the Audit Department preserved, as against the Local Government but the Government of India itself respects it. And the Audit Department, must be armed with sufficient powers to enforce compliance with the orders of the Supreme Authority."

Other reforms introduced concerned the working of the Treasury Department. Some modifications have been made subsequently, in the rules thus introduced, but the principles laid down have been strictly followed.

As stated in the chapter on capital\* there were in 1875, 5 current coins in the Baroda State: the Baroda or *Babashahi* rupee, the Broach rupee, the *Shikai* rupee, the Spanish dollar and the British rupee.

#### Changes in the Currency.

Broach rupees and the Spanish dollars were withdrawn from currency during the administration of Sir. T. Madhavrao. In 1881, the chief current coins were: (1) *Babashahi* rupee in the Baroda district, (2) *Shikai* rupee in the Kadi district and (3) British rupee in the Navsari and Amreli districts and in the talukas of Dehgam and Amreli. In 1896, the *Shikai* currency of Kadi was withdrawn in favour of *Babashahi*, for simplification of accounts, at the rate of Rs. 100 *Shikai* to Rs. 109-6 *Babashahi* rupees. But the difficulties of the Accountant-General were not yet at an end. The closing of the mints in British India to the free coinage of silver in 1893, had begun to raise the value of British Indian rupee, and thus to lower the relative value of the Baroda *Babashahi* rupee. The necessity of assimilating the Baroda currency

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\* See Pages 353-360, Vol. I.

to the British Indian currency became obvious. A small State like Baroda, surrounded on all sides by foreign territories, has no fiscal independence; its transaction in trade and finance are all with British India; and, whether the policy of the Indian Government was wise or unwise, the State of Baroda was compelled to follow its lead for the facility of trade and monetary transactions. In 1900, the British Indian currency was introduced, 130 *Babashahi* rupees being considered equivalent to 100 British Indian rupees; and it is worth recording that all revenue demands were proportionately reduced when payable in the rupee of higher value. As regards the tribute which the British Government recover for His Highness's Government from the Rewa Kantha, Mahi Kantha, Palanpur and Rajpipla Chiefs, the former Government, after much correspondence, decided to accept this rate of exchange.

The adjustment of the proper currency was also an arduous work. Merchants in the Central Provinces of India freely took the Baroda *Babashahi* copper coins to the extent of lakhs of rupees and passed them as tokens of coin and the Baroda pice, therefore, passed at the value of the British pice, i.e., 64 for the rupee. But in 1893, the Government of India issued a Resolution forbidding the possession of more than 64 *Babashahi* pice. The result of the prohibition was that Baroda pice, worth several lakhs of rupees, returned to Baroda at great discount, and the value of the pice fell from 64 to 100 for the rupee. In 1894, accordingly, His Highness was compelled to purchase the superfluous copper coin from the market in order to raise its price to the normal value, especially to assist the poorer classes. The transactions were completed by the Accountant-General in 1897, and the superfluous copper was sold profitably to British and American merchants at a time when its value stood high.

The account-work regarding stamps, which was with the Revenue Department, was transferred to the Account  
**Stamps Account.** Department from 19th August 1897.

A Civil List of Officers and a History of their services was inaugurated in the year 1891. The Civil  
**Civil List, &c.** List is issued twice a year at the end of January and July; and the History of Services is brought upto date from time to time.

To afford facilities to the public in commercial business and other matters, a kind of money-order system by *hundis* from one treasury to another was introduced from the 3rd of July 1906.

The treasury work at Baroda was transferred to the Bank of Baroda, Ltd.,\* in 1910, on the condition that **Huzur Treasury work transferred to the Bank of Baroda.** (1) the State should maintain with the Bank a minimum balance of 5½ lakhs of rupees without interest; (2) the Bank should allow interest at 2 per cent. on such deposits upto 3 lakhs of rupees over the minimum balance of 5½ lakhs; (3) the Accountant-General should use his discretion in giving fixed deposits; (4) the Bank should transfer funds free of charge between Ahmedabad, Broach, Surat, Baroda and Bombay whenever required, provided that the Accountant-General has the option of transmitting money through other channels if the Bank does not give commission at market rates; (5) the officers appointed by Government should be allowed to audit and examine the accounts; (6) the Bank should indemnify Government against any loss or damage; and (7) these conditions should be liable to reconsideration after five years. This arrangement was continued in 1915, for a further period of seven years, that is, till 1922 with certain modifications, *viz.*, that the Bank should pay interest at 2½ per cent. instead of at 2 per cent.; and that it should allow interest on the current account upto 10 lakhs over the minimum balance of 5½ lakhs. On the expiration of this period the arrangement was continued till July 1932. The treasury work at all the branches of the Baroda Bank in the State, which are at Petlad, Dabhoi, Mehsana, Patan, Navsari and Amreli, has also been subsequently transferred to it.

The Department of Accounts is concerned with audit, accounts and finance. **Functions of the Department.** As an Audit Department, it examines all vouchers of expenditure. If they appear on examination to be objectionable in any way, they are not passed but are held under objection until explanation is received. On receipt of the explanation the vouchers are either passed or rejected.

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\* See page 334, Vol. I.

As an Account Department, it tabulates the receipts and expenditure of the whole Raj under their respective heads and sub-heads, and compiles therefrom monthly and yearly statements of accounts.

As a Finance Department; it prepares the budget statement of the estimated receipts and expenditure for the succeeding year, and submits the same for the orders of His Highness at least three months before the year commences. It watches the revenues and informs Government of the chief causes of any fluctuations. It has to suggest means for the curtailment of expenditure, and to advise Government on all questions directly or indirectly affecting the finances.

The Department of Finance is divided into 8 branches; Main; Its Branches. Compilation; Civil Audit; Stamps; Pre-Audit; Inspection; Local Boards Inspection; and Public Works.

The Main Branch is the central controlling office under the direct supervision of the Accountant-General. All important matters involving questions bearing Main Branch. directly or indirectly on the finances of the State are here disposed of, as is also the work of compiling accounts of tribute (*ghasdana* and *jamabandi*) due to His Highness's Government.

The work of compiling the final accounts of the State from the monthly statements received from the Pre- Compilation Branch. Audit Branch as well as the monthly accounts received from the *mahals* and other treasuries, is done in the Compilation of Accounts Branch, under the direct supervision of the Assistant Accountant-General, Main Branch.

The Civil Audit Branch, which is also under the direct supervision of the Assistant Accountant-General, Civil Audit Branch. Main Branch, examines on the Post-Audit System, all vouchers, excepting those relating to the offices in the City, the Public Works, the Railways and the Military Departments.

The Stamps Branch is under the supervision of the Main Branch. Stamps Branch.

The Pre-Audit Branch which is under the supervision of a separate Assistant, checks and examines vouchers Pre-Audit Branch. for the City before authorizing payments. The bills relating to the Printing Press are, however, examined on the Post-Audit System.



The Inspection Branch inspects the accounts of all Departments except the Military, the Public Works, and the Railways, by actually taking stock of treasure and scrutinizing local accounts.

The Local Boards Inspection Branch, supervised by two Auditors, examines the accounts of District and Taluka Local Boards and those of the District Municipalities, and the *Vishishta Panchayats*. This Branch is now under the supervision of the Assistant Account-General, P.W. Branch.

The Public Works Audit Office is in charge of a separate Assistant. As head of the Public Works Audit Office he exercises audit control over the Public Works Department, Baroda City Municipality, and the City Improvement Trust.

The total receipts and disbursements of the State from 1875-76 to 1921-22 are given in the following statement :—

Serial No.	Year.	Receipts.	Disbursements.
		Rs.	Rs.
1	1875-76 .. .. .	1,10,00,000	1,05,00,000
2	1876 77 .. .. .	1,24,78,802	1,04,24,385
3	1877-78 .. .. .	1,20,12,211	1,22,14,105
4	1878-79 .. .. .	1,31,20,642	1,32,11,310
5	1879-80 .. .. .	1,39,91,445	1,18,42,921
6	1880-81 .. .. .	1,43,82,129	1,30,57,372
7	1881 82 .. .. .	1,53,84,705	1,41,53,340
8	1882-83 .. .. .	1,58,25,413	1,49,31,299
9	1883-84 .. .. .	1,65,30,707	1,64,60,683
10	1884 85 .. .. .	1,89,22,884	1,61,54,720
11	1885-86 .. .. .	1,57,57,804	1,46,59,390
12	1886-87 .. .. .	1,52,28,962	1,65,08,049
13	1887 88 .. .. .	1,53,22,917	1,58,52,517
14	1888-89 .. .. .	1,64,58,299	1,48,64,136
15	1889-90 .. .. .	1,56,16,582	1,52,62,018
16	1890-91 .. .. .	1,77,45,613	1,76,67,130
17	1891-92 .. .. .	1,74,31,019	1,76,25,822
18	1892 93 .. .. .	1,72,70,177	1,83,40,818
19	1893-94 .. .. .	1,71,25,449	1,60,02,799
20	1894-95 .. .. .	1,68,14,610	1,62,36,227
21	1895 96 .. .. .	1,79,90,543	1,70,37,692
22	1896-97 .. .. .	1,71,10,213	1,79,18,983
23	1897-98 .. .. .	1,62,28,371	1,53,98,559
24	1898-99 .. .. .	1,69,43,811	1,60,30,993
25	1899-1900 .. .. .	1,03,03,074	1,71,48,003
26	1900-01 .. .. .	1,36,61,711	1,79,24,541

Serial No.	Year.				Receipts.	Disbursements.
					Rs.	Rs.
27	1901-02	..	..	..	1,06,37,503	1,42,39,505
28	1902-03	..	..	..	1,47,95,327	1,61,73,670
29	1903-04	..	..	..	1,58,19,567	1,37,46,534
30	1904-05	..	..	..	1,13,80,802	1,45,86,293
31	1905-06	..	..	..	1,76,24,651	1,57,10,424
32	1906-07	..	..	..	1,89,69,698	1,54,37,917
33	1907-08	..	..	..	1,58,19,417	1,52,53,970
34	1908-09	..	..	..	1,76,04,067	1,41,11,563
35	1909-10	..	..	..	1,80,36,694	1,37,76,398
36	1910-11	..	..	..	1,71,72,848	1,40,00,708
37	1911-12	..	..	..	1,44,19,253	1,73,81,826
38	1912-13	..	..	..	2,21,10,444	1,80,04,211
39	1913-14	..	..	..	2,04,70,626	1,42,12,195
40	1914-15	..	..	..	1,92,60,239	1,48,01,426
41	1915-16	..	..	..	1,90,90,540	1,67,51,489
42	1916-17	..	..	..	2,02,11,079	1,55,28,735
43	1917-18	..	..	..	2,02,86,051	1,89,46,549
44	1918-19	..	..	..	1,78,82,358	1,66,55,601
45	1919-20	..	..	..	2,43,64,279	1,81,64,201
46	1920-21	..	..	..	2,08,55,605	1,91,68,686
47	1921-22	..	..	..	2,12,59,235	2,04,02,904

The following statement indicates that the financial position of the Raj is getting stronger every year :—

Year.	Assets.			Liabilities.	Net assets exclusive of opium and opium juice in stock.
	Cash Balance	Investments including amounts spent on Railways and reproductive Public Wo.ks.	Total.		
1	2	3	4	5	6
	Rs.	Rs.	Rs.	Rs.	Rs.
1905-06	48,81,208	2,40,42,703	2,89,23,911	31,68,465	2,57,55,446
1906-07	41,53,579	2,85,02,758	3,26,56,337	33,67,903	2,92,88,434
1907-08	39,76,685	2,96,70,583	3,36,47,268	37,63,635	2,98,83,633
1908-09	49,99,746	3,15,58,840	3,65,58,586	31,81,878	3,33,76,708
1909-10	41,18,953	3,76,15,461	4,17,34,414	40,96,360	3,76,38,054
1910-11	56,96,339	3,84,30,808	4,41,27,147	33,16,548	4,08,10,599
1911-12	40,37,328	3,91,22,400	4,31,59,728	53,11,025	3,78,48,703
1912-13	44,37,824	4,24,77,820	4,69,15,644	49,57,514	4,19,58,130
1913-14	62,12,320	4,52,58,834	5,17,71,154	33,52,933	4,82,18,221
1914-15	48,51,775	5,07,95,326	5,56,47,101	29,69,644	5,26,77,457
1915-16	46,79,023	5,45,93,470	5,92,72,493	42,55,864	5,50,16,629
1916-17	58,33,627	5,77,92,589	6,36,26,216	39,26,982	5,96,99,234
1917-18	61,32,667	6,10,17,803	6,71,50,470	61,11,676	6,10,38,794
1918-19	53,46,648	6,18,78,635	6,72,25,283	50,20,149	6,22,05,134
1919-20	62,18,790	6,72,43,779	7,34,62,569	49,96,816	6,84,65,753
1920-21	42,78,576	6,99,59,962	7,42,33,538	40,80,826	7,01,52,712
1921-22	75,54,861	6,81,97,450	7,57,52,311	50,44,302	7,07,08,009

The statement given above indicates that the financial position of the Raj is stronger in 1921-22 by about 5 crores as compared with that of the year 1905-06.

It may be noted that the State has until now (1921-22) invested about 3 crores and 51 lakhs in Railways and the receipts under that head amount to Rs. 7,38,561. The State has spent about 52 lakhs in Reproductive Public Works like Irrigation, which during the year brought in a revenue of Rs. 30,008 only.

It is interesting to compare the receipts and disbursements as they stood before His Highness Maharaja Sayajirao III took the reins of Government into his own hands and as they now stand. The following tables give particulars of the receipts and disbursements of the State during the four years ending 1880-81 and for the six years ending 1921-22.

**Comparison of  
receipts and  
disbursements.**

**RECEIPTS.**

Description of Items.	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.
1. Land Revenue .. .. .	84,78,584	91,84,402	1,01,01,413	97,42,082
2. Tributes and fixed <i>Jamabandi</i> ..	5,47,101	7,86,942	6,53,952	7,43,590
3. Abkari (sale of spirituous liquors and drugs). .. .	2,32,802	2,34,606	2,10,133	2,45,729
4. Miscellaneous taxes .. .. .	1,98,344	2,15,876	3,07,594	3,61,266
5. Customs (land, sea, transit, and town duties) .. .. .	8,82,513	8,65,010	9,89,331	10,76,823
6. Opium .. .. .	4,25,326	7,20,020	4,02,034	4,06,147
7. Stamps .. .. .	2,09,250	2,08,589	1,95,624	2,26,388
8. Mint .. .. .	13,000	2,500	10,500	9,300
9. Judicial fees, fines, etc. .. ..	1,39,967	1,41,363	1,13,982	1,28,892
10. Education .. .. .	11,271	11,073	10,511	15,171
11. Interest .. .. .	3,81,410	2,42,762	5,15,570	8,10,233
12. Railway (Dabholi line) net receipts .. .. .	11,573	19,279	36,124	74,900
13. Miscellaneous .. .. .	4,81,070	4,88,166	3,45,777	5,41,608
Total ..	1,20,12,211	1,31,20,642	1,39,91,445	1,43,82,129

## DISBURSEMENTS.

Description of Items.	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.
1. Palace .. .. .	14,09,272	13,81,897	11,59,669	12,21,422
2. <i>Huzur kacheri</i> establishments ..	4,10,860	4,36,490	4,52,637	4,96,740
3. Land revenue department ..	9,50,939	11,23,634	9,78,610	11,15,073
4. Opium department .. ..	1,27,565	4,32,470	4,47,610	12,09,345
5. Other civil establishments ..	2,67,348	1,89,427	2,32,976	2,74,871
6. Judicial departments ..	2,67,348	2,91,587	2,91,365	2,91,010
7. Police .. .. .	7,84,398	7,83,623	8,11,782	8,21,605
8. Jails. .. .. .	1,04,376	1,26,054	1,03,793	72,678
9. Military departments .. ..	39,97,903	36,26,657	30,04,138	31,90,250
10. <i>Asamdars, n-mukdars, pen-</i> sioners and miscellaneous allowances .. .. .	7,12,533	9,29,812	7,34,432	8,24,083
11. Public Works .. .. .	8,84,672	13,98,179	11,05,284	16,31,498
12. Education .. .. .	1,34,165	1,50,465	1,71,423	1,94,519
13. Medical department .. ..	1,10,349	1,20,752	1,25,844	1,33,804
14. Municipalities .. .. .	2,31,255	2,34,485	2,72,415	2,68,046
15. Religious and charitable al- lowances .. .. .	8,86,671	10,52,084	7,96,408	8,75,852
16. Miscellaneous .. .. .	2,09,559	1,38,667	1,94,243	3,31,786
17. Extraordinary charges .. ..	8,10,575	7,94,977	7,80,292	44,790
Total .. .. .	1,22,14,105	1,32,11,310	1,18,42,021	1,30,57,372

## RECEIPTS.

No.	Heads of Receipts.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.	No.
1	Land Revenue .. .. .	1,20,24,543	1,14,36,811	81,47,941	1,29,48,899	1,11,25,242	1,15,61,710	1
2	Miscellaneous and taxes .. .. .	2,08,476	2,40,920	2,38,215	2,92,373	3,21,478	3,41,601	2
3	Forests .. .. .	2,47,967	3,24,171	3,83,119	4,50,526	3,72,987	4,46,770	3
4	Abkari .. .. .	22,86,060	26,60,042	28,84,055	35,04,994	28,73,037	29,91,798	4
5	Customs .. .. .	1,31,281	1,93,421	1,89,788	2,26,045	2,46,022	2,50,081	5
6	Stamps .. .. .	7,18,183	7,12,890	8,37,605	9,09,333	9,56,227	10,01,250	6
7	Registration .. .. .	1,58,534	1,56,090	1,84,394	1,81,656	1,78,911	1,52,174	7
8	Tribute & fixed <i>jama</i> <i>bandi</i> received through the Residency .. .. .	5,82,164	7,03,804	5,46,075	6,25,772	4,86,118	7,87,108	8
9	Tribute and fixed <i>jama</i> <i>bandi</i> received direct .. .. .	4,829	14,720	15,354	10,967	10,303	11,806	9
10	Interests .. .. .	9,31,509	10,02,254	11,77,811	13,72,375	14,33,328	11,57,843	10
11	Village board revenue .. .. .	16,987	11,272	48,254	1,08,392	1,82,847	1,75,897	11
12	Opium .. .. .	5,34,503	5,33,765	5,29,393	11,70,179	6,31,726	5,75,702	12
13	Railways .. .. .	10,38,341	11,09,763	15,00,952	11,43,490	9,28,856	7,38,561	13
14	Irrigation .. .. .	34,092	17,418	23,371	19,841	35,935	30,008	14
15	Judicial fees and fines .. .. .	1,18,232	82,058	98,805	1,96,629	1,09,901	1,28,947	15
16	Jail .. .. .	26,814	18,684	26,286	26,811	23,091	25,563	16
17	Education .. .. .	1,34,927	1,33,860	1,32,942	1,38,179	1,61,850	1,78,941	17
18	Municipalities .. .. .	12	60	13	1,769	.....	.....	18
19	Public Works .. .. .	4,89,721	2,19,625	2,36,108	4,77,608	2,50,262	1,74,395	19
20	Miscellaneous including Ferries, General administration, etc. .. .. .	5,16,004	7,14,523	6,11,737	5,56,503	5,41,486	5,34,075	20
	Total .. .. .	2,02,11,079	2,04,86,051	1,78,82,358	2,43,64,279	2,08,55,605	2,12,59,235	

## DISBURSEMENTS.

No.	Heads of Disbursements.	1916-17.	1917-18.	1918-19.	1919-20.	1920-21.	1921-22.	No.
1	Land Revenue ..	20,73,011	20,36,542	20,85,710	21,21,892	24,05,551	23,87,987	1
2	Other establishments ..	1,06,586	1,70,615	1,69,458	1,59,849	1,78,240	1,83,703	2
3	Forests ..	84,802	87,040	87,339	93,674	1,17,604	1,27,078	3
4	Stamps ..	38,949	47,400	52,410	90,634	83,549	86,879	4
5	Registration ..	39,817	43,931	43,543	45,761	51,516	53,194	5
6	Tribute, etc., received through the Residency ..	....	16	30	18	....	5	6
7	Tribute, etc., received direct ..	....	78	46	....	....	....	7
8	Opium ..	....	63,674	49,179	1,98,946	3,95,896	5,57,704	8
9	Railways ..	....	....	....	....	....	....	9
10	Palace ..	1,16,386	18,15,813	20,13,431	20,10,867	20,42,262	20,25,752	10
11	Huzur <i>rakhar</i> ..	20,14,357	....	....	7,59,502	7,90,894	8,94,987	11
12	(a) Touring expenses ..	....	....	....	....	....	....	(a)
13	(b) Huzur <i>utcheres</i> ..	3,727	7,33,815	3,040	....	....	....	(b)
14	Judicial ..	6,19,785	3,84,022	7,01,226	3,74,744	4,10,800	4,39,846	12
15	Police ..	4,04,806	8,42,542	3,65,069	8,08,442	10,38,716	13,43,771	13
16	Jail ..	8,64,425	69,530	8,08,838	88,776	89,369	93,775	14
17	Education ..	67,545	22,82,887	21,06,902	23,40,268	25,42,032	29,43,404	15
18	Medical ..	20,43,086	3,58,987	4,52,038	4,62,695	5,60,082	6,09,222	16
19	Printing Press ..	3,04,359	81,356	1,13,240	1,32,841	1,40,000	1,00,254	17
20	Local Boards and <i>Sthanik Panchayats</i> ..	81,720	5,75,496	6,95,814	7,81,549	7,00,301	7,17,372	18
21	Municipalities ..	4,70,938	2,000	....	....	....	....	19
22	Public Works ..	3,871	20,90,459	23,23,428	24,67,095	29,30,930	21,95,618	20
23	Army ..	26,14,059	17,70,065	18,05,438	20,88,693	21,31,459	26,94,077	21
24	Devasthan Dharmadaya ..	19,14,199	2,42,230	2,34,706	2,37,804	2,28,509	2,37,165	22
25	Assandars and <i>Namukdars</i> ..	2,42,230	5,33,927	5,31,248	4,80,375	5,01,362	5,41,221	23
26	Marriages in the Ruling family ..	5,33,081	2,70,000	2,83,219	3,39,504	5,01,362	4,06,375	24
27	Extraordinary including famine ..	275	2,70,000	6,78,284	10,38,869	6,50,342	3,16,429	25
28	Pension ..	70,792	6,501	6,78,284	2,98,036	8,12,868	3,16,429	26
29	Miscellaneous including interest, ferries, irrigation ..	2,24,755	2,62,200	2,85,093	2,98,036	8,12,868	13,94,105	27
30	Total ..	1,55,28,735	1,89,46,549	1,66,55,601	1,81,64,201	1,91,68,686	2,04,02,904	

It will be noticed from the foregoing statements that the total receipts of the State was Baroda Rs. 1,20,12,211, that is, British Rs. 92,40,162 in the year 1877-78 while it was Rs. 2,12,59,229 in the year 1921-22, showing an increase of Rs. 1,20,19,067 in the revenues of the State. The disbursements, similarly, were Baroda Rs. 1,22,14,105, that is, British Rs. 93,95,465 in 1877-78 and Rs. 2,04,02,904 in 1921-22, showing an increase of Rs. 1,10,07,439 in the expenditure. The increase is mainly in the items of Land revenue, Abkari, Opium, Railway, Stamps, Education, etc. The land revenue in the year 1877-78 was British Rs. 65,21,985 and increased to Rs. 1,15,61,710 in 1921-22. This increase of Rs. 50,39,725 is mainly due to the Survey and Revision Settlements which brought in equitable assessments and consequently brought more land under cultivation. The alienation inquiry which brought under assessment, *gharania*, *vechania*, and other unauthorized alienated lands has also contributed to the increase of land revenue. The Abkari revenue in the year 1877-78 was British Rs. 1,79,079 while it was Rs. 29,91,798 in the year 1921-22. The increase of Rs. 28,12,719 is due to the introduction, first of the *sadar* Distillery System, and from 1911, of the Madras System under which the State gets the revenue which formerly went to the Abkari contractor. The revenue from the Railways which was British Rs. 8,133 in the year 1877-78 is now Rs. 7,38,561. The increase is due to the opening of more railway lines. The revenue from Stamps was Rs. 2,09,950, *i.e.*, British Rs. 1,60,961 in the year 1877-78 while in the year 1921-22 it was Rs. 10,01,250 which is due to the increase in duty and the number of documents included in the stamp schedule. The chief items of increase in expenditure are Public Works, Education, Railways, Medical and Land Revenue. The reason is obvious. Formerly very little was spent on Education, Public Works and Medical Relief. The expenditure on education has increased from less than two lakhs in 1877-78 to 29 lakhs in 1921-22, that on Public Works from 8 lakhs to Rs. 22 lakhs and that on Medical Relief from one lakh to 6 lakhs.

The resources of the Baroda State have much improved during the last 45 years. In spite of the adverse effects of famine and plague, the revenue has increased from about Rs. 120 lakhs in 1877-78 to Rs. 212 lakhs in 1921-22. As only one instance of the growing prospe-

urity in the State it may be mentioned that the revenue from income tax which was less than a lakh in 1906-07 is now over 2 lakhs and a half. There is of course great scope for improvement. The cultivated land ought to yield at least double under improved agricultural methods; the arable land lying waste is capable, under proper management, of adding largely to the supply of food, fodder and fuel. There is room for improvement in the breed of cattle and dairy produce. Raw materials are ample and sufficient to feed many more cotton and oil mills and leather and tobacco factories. The Geological Survey made by Dr. Foote of the geological survey of India and Mr. Sambashiv Iyer, an expert from the Mysore Government, have brought to light the hidden resources of the State, principally with regard to ceramic, glass-making and cement materials, which exist in quantities large enough for starting several factories.

Tried then by all legitimate tests the finances of the State appear satisfactory. It is the result of the policy the Maharaja steadily pursued from the outset. His Highness is most unwilling to increase taxation. On the contrary, he has reduced taxation in many instances. The revenues are now collected better than before. Frauds and malversations have been prevented, waste and extravagance have been circumscribed. All expenditure which has little or no bearing on public welfare is subjected to a strict and even severe control without much regard to the occasional obloquy engendered by such a course. The increased resources thus accruing are employed in enlarging such expenditure as is calculated to promote public well-being. No expenditure is grudged if it is really required to promote public order, public security and justice, public health, convenience and education, and public interests and prosperity in general.

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## CHAPTER XVII.

### Taluka Account.

#### 1. BARODA DISTRICT.

The Baroda district is divided into the sub-divisions of Baroda, Dabhoi and Petlad. The Baroda sub-division includes Baroda City and the Baroda taluka the Dabhoi sub-division includes the talukas of Dabhoi, Sinor, Sankheda, Karjan, the *peta* taluka of Tilakwada, and Chandod; and the Petlad sub-division includes the talukas of Petlad, Padra, Savli, Vaghodia and the *peta* taluka of Bhadran.

##### 1. BARODA CITY.

Baroda, the capital of the Baroda State, is situated in north latitude 22°, 17', 59", east longitude 73°, 15', 8", on the Vishvamitri river. It is 244½ miles from Bombay by rail, and 61¼ miles nearly south by south-east of Ahmedabad. It is about 130' above sea level.

The city of Baroda is bounded on the east by Bapod, Savad and Ankhol villages of the Baroda taluka; on the north by the Cantonment, and Nizampura, Harni and Sama villages; on the west by Jetalpur and Vadivadi villages; and on the south by Tarsali, Dantesar, Makarpura and Majalpur villages.

The city covers an area of 13 square miles including that of the cantonment which is 1 square mile.

The city is situated on the eastern bank of the Vishvamitri which takes its rise from the Pavagadh hill which is about 27 miles distant to the north-east of the City of Baroda. It describes a most tortuous course and has cut deep below the surface soil, so that just south of Baroda, its banks are 35 feet high. During the summer months, it is but a trickling stream and often runs quite dry. But during the monsoon, it frequently overflows its banks and spreads wide over the level country on either side.

The population at each decennial Census during the last 50 years including that of the Cantonment was (1872) 116,274; (1881) 106,512; (1891) 116,420; (1901) 103,790; (1911) 99,345; and (1921) 94,712 (51,555 males and 43,157 females). Of the total population in 1921, 75,200 were Hindus, 15,194 Musalmans, 2,296 Jains, 574 Parsis, 1,048 Christians and 400 others.

The ancient town of Baroda was once called Chandanvati by the Hindus, because Raja Chandan of the Dor tribe of Rajputs wrested it from the Jains, Chandan, the husband of the celebrated Maliagri and the father of two famous daughters named Socri and Nila.

Its name of Chandanvati, or the City of Sandalwood, was afterwards changed to Viravati or the "Abode of Warriors," and then again to Vatpatra or "Leaf of the Vad Tree", perhaps from its fancied resemblance to that broad leaf.\* It is also related† that once upon a time there lived at Manipur, which is near Harni, in the neighbourhood of Baroda, a tyrant king named Samal. He went out hunting, and being tired rested under a *vad* tree, where he meditated until his conscience smote him and he turned to Shiva hence called Vimareshvar "the god that turneth away *mal* or sin." He descended from his throne and lived the life of a saint, and so obtained the forgiveness of the god. He then ordered that a city called Vatpatra should be built on the spot. And some there are to whom it is still given to see the golden tree.

The present town is distinctly of Musalman origin. In A.H. 887 (A. D. 1482) Mahmudshah I. prepared to besiege Champaner, and when on his way there, halted at Baroda, where he received an embassy from the Rajput king begging too late for forgiveness. When Champaner fell two years later, Mahmud made of the new town he built in its stead, that is Mahomedabad, his chief residence, and Mahomedabad is not thirty miles from Baroda. When he fell dangerously ill he sent for his son, Prince

\* Travels in West India, 1839, by Lieut.-Col. James Tod, p. 245.

† Skand Puran.

Mozaffar, who was then residing at Baroda. His successor went to Baroda, the name of which he caused to be changed to Daulatabad. Here during the course of his reign, he sometimes resided.\*

Probably the Musalman town, which did not however retain its Musalman name, was built at a little distance from the old town; and the possible reason was that in about A.D. 1451 Baroda had been taken and plundered by Mahamud Khilji, Sultan of Malwa.†

This view is confirmed by the notice given of Baroda by Mandelslo in 1638.‡ ‘The city of Baroda is seated in a large sandy plain upon a small river called Wasset (Vishvamitri) about fifteen leagues from Broitschia (Broach). It was built of late years by Rasia Ghie, son of Sultan Mahomet Begaran, the last king of Gussuratta, out of the ruins of the old Baroda which was half a league thence. It is indifferently well fortified after the antic way, and has five gates, one whereof is dammed up. The city, but especially the western suburbs, are for the most part inhabited by calico-weavers, dyers, and other workmen belonging to that manufactory, which are made somewhat narrower here and the pieces shorter than at Broitschia. The governor of Baroda has no less than 210 villages under his jurisdiction, sixty-five of which are assigned for the payment of the garrison and the others allotted for pensions to certain officers belonging to the Moghal’s court’.§

From Ogilvy’s Atlas, V. 214 (1660-80) we learn that the old Baroda, then called Radiapur, was a league and a half off, and that it was ruined and left desolate by all the people going to the new town, whose towers and bulwarks were made of chalk and stone. To the other weaving castes in the west suburb are added Vanias, Ketteyans and a few Moors. “In the city are magnificent houses, gardens and tombs, one very stately built in the midst of an orchard. Besides

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\*Briggs’ Ancient History of Gujarat.

†Major Watson.

‡Mandelslo in Harris II. 113.

§In les Voyages du Sieur Albert de Mandelslo the old town is called Radiapur (Raapur); the gate is said to be closed because no road abuts it; the weavers are called Benjans and Ketteris, and the cloth they made is said to be the most beautiful in the whole province, and of many kinds, Bastas, Nicquamas, Madasons. Cannequins, black chelas, blue assamanis, Berams and Tircandia. Thevenot’s Voyages in 1666 (V. 94) give much the same account.

there are five pleasant gardens full of fruit trees, flowers and herbs. In the east side, right before the Broach Gate, is a pretty deep pool about half a furlong broad, flanked by a stone wall from which the people draw all their water."

In the course of Muzaffar Shah's insurrection Kutub-ud-din Muhammad Khan shut himself up in Baroda and defended the place till, not trusting his own garrison, he surrendered the city on condition that his life should be spared.\*

Shortly after this, Nicholas Wittington, an English factor, came to Baroda for trade, and describes it as smaller than Broach but well built and having a strong wall and garrisoned by 3,000 horse under Musaf Khan.†

The next year, an early English merchant, Edward Dodsworth, talks with enthusiasm of the rich and well watered plain in which Baroda stands. In fact British factories were established at Sirkhej, Baroda and Cambay in the year 1620, but they were all abandoned before 1670.‡ There can be little doubt that this was the period when, under the flourishing Moghal dynasty,

trade went on apace, and that soon after 1670 the whole country was disturbed by the incursions of Marathas and the general dismemberment of the empire. Churchill also states that

the Dutch company used to keep some factors in Baroda, which was inhabited by husbandmen and clothiers, to buy up coarse cloth for the Arabians and Ethiopians. But in consequence of the reduction in the Company's establishment the agency was withdrawn in 1655.§

The more modern history of the capital of the Baroda State is closely interwoven with the political history of the Gaekwad's house and need not here be retold. After the battle of Adas, where Rustam Ali was betrayed by

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\* B. M. A., 220.

† Kerr, IX. 127.

‡ Stavorinus' Voyages, III, 110.

§ Churchill's Voyages, III, 514.

Pilajirao Gaekwad, the latter obtained from Hamed Khan the right to levy *chauth* south of the Mahi river. He went to Baroda and wrested it from Rustam Ali's widow. Soon after, he lost for a time his hold upon Gujarat, being driven out of the country by a new viceroy, Sarbuland Khan, and his son Khanahzad Khan, the latter of whom appointed Hasan-ud-din governor of Baroda. Pilajirao made one more attempt to regain the capital, but, frightened at the approach of the viceroy's son, he fled to Cambay. In 1726 Pilajirao and Bande made another ineffectual attempt to take Baroda from Sarbuland Khan who was now manoeuvring to gain the support of the Peshwa, whose follower was Pawar. Soon after, however, Pilajirao not only prevented the governor of Baroda from joining Pawar, but effectually took Baroda.

In 1731 Pilajirao shared in his master's defeat at Bhilapur, and the next year was murdered by some emissaries of a new viceroy

1731.

Abhaising, Raja of Jodhpur, who took advantage of the disorder these disasters had created to retake Baroda, the capture being effected by his general Dhokalsing. The town and fort were placed in the charge of Sher

1734.

Khan Babi. In 1734, however, Mahadaji Gaekwad retook both in the absence of the governor at Balasinor, and they have ever since remained in the possession of the Gaekwad family.

Baroda did not, however, become the capital of the State for some years. Songadh was long Damajirao's head quarters, and he moved from there to Patan in the north. After Damajirao's death, however, Baroda rose rapidly into importance, for one of his sons, Fatesing seized it, while another, Govindrao, was moving the authorities at Poona to recognise him as Sena-khas-khel. Nor did the former lose his hold of the place through the many years he and his brother fought for it and for the country in its neighbourhood. The assistance of Raghunathrao Peshwa did not give Govindrao the wished-for-prize; and when, some years later, Fatesing sided with Raghunathrao and the British, Sindhia was unable to reach Baroda, though he long skirmished in its neighbourhood and watched an opportunity from his stronghold of Pavagadh.

After the death of Manajirao who succeeded Fatesingrao, Govindrao trusted to ascend the *gadi* without difficulty; but he found the gates

of the Baroda fort shut against him by his own illegitimate son Kanhoji who was supported by Arab mercenaries. These foreigners gave him up to his father, but in the next few years they acquired great power in the State, and of the capital they held all the gates. They were thus enabled to play an important part when Raoji Appaji, the Prabhu Minister, and Kanhoji contended who should rule the State on behalf of the imbecile Anandrao.

On the 11th of October 1802 Colonel Alexander Walker, the Resident, had his attention drawn to the signs of  
 1802-03. growing insubordination among the *jamadars* of the Arab mercenary troops. whose position was a strong one, as they held the person of the Maharaja and were in charge of the gates of the capital, as well as of most of the fortified places in the State. It so happened that one of their number, Ahmed Bin Haidar, was discontented with his brethren and seemed willing to let the British troops take possession of his post, the Leheripura Gate, the one which faces the camp. Anandrao Maharaja authorised him to give it up and instructed Sultan Jaffir and Haya, two other *jamadars*, to remove his natural brother Kanhoji from Rameah, where he then was under an Arab guard, to Bombay. Kanhoji, be it remembered, was plotting to overthrow Raoji Appaji's administration. When, however, Jaffir's nephew appeared at the Ranpur Rameah fort on the 8th of November with the order for Kanhoji's delivery, the guard refused to give him up, as the two chief *jamadars* opposed to the British and to Raoji Appaji, namely, Zahya and Abud, had instigated them to be contumacious. Thereupon Jaffir and a party of Arabs more favourable to the administration denounced the treachery and precipitate action of Zahya and Abud, and during the 15th, 16th and 17th of November there was every fear that the streets of Baroda would be the scene of a bloody struggle between the Arab factions. But at length, the violent party, the Hetheas, gained the upper hand; Kanhoji was suffered to escape; the Maharaja was closely confined to his palace; and on the 10th December Jaffir was forced to side with the turbulent party; nor could any bribes afterwards persuade him to leave the city. Then the two *parekhs*, or paymasters, of the Arabs, who alone up to that time

\* See page 495, and pages 637-641 for the whole account of this passage in the history of the State in Vol. I.

had any influence over them, though still disaffected with the administration, fled from the city in terror of the devil they had themselves raised. Even Haider deemed it impossible to throw open his gate.

Major Walker now found himself obliged to use force in ejecting the Arabs from the city fort, and yet he was unwilling to take it by storm and so to subject the rich town to pillage. He had summoned up an extra regiment from Bombay, and on the 9th of December Colonel Woodington was directed to invest the fort, and on the 18th the investment was made. The Leheripura Gate was defended by Haidar, the Champaner Gate by Sultan Jaffir, the Pani Gate by Zahya, the Burhanpur or southern gate by several *jamadars*, including Abud surnamed the Lame. Others of the rebels garrisoned the palace, the *jamadarkhana* and Fatesing's house. Colonel Woodington, who was to make the real attack, advanced to within 200 yards of the west gate (Leheripurá) exposed to a galling fire; Major Holmes and Sitaram took up a position opposite to the east or Pani Gate; Kamal-ud-din and Sakharam opposite the Champaner Gate, the fourth side being faced by Kakaji and Amin Saheb. In taking up these positions the besieging party lost between forty and fifty men, but a battery was successfully erected during the night close to the Leheripura Gate and mounted with five eighteen-pounders. To enable the Arabs to come to terms, hostilities were suspended for two days and then fire was opened and continued all night. Thereupon some of the Arabs deserted the fort. Finally, the assailants made a gallant rush and drove the Arabs out of Yesu Bhai's house so close to the gate that nothing could any longer resist the cannon. On the 22nd Major Holmes drove back a sortie. On the 25th December the breach became practicable, and on the 26th the Arabs gave in, and evacuated Baroda on very favourable terms granted to them, not because they could have made a successful stand but because the city was to be spared bloodshed. They were to get all their arrears and to be allowed to leave the city and State of Baroda in safety, on condition that they should not remain in the country, a condition they subsequently violated. On the 27th of December Anandrao who had been hurried out of Baroda on the first opportunity re-entered the city in state, and English guards were placed in the palace and over the Leheripura Gate. During the siege the number

of British killed and wounded had been 105, of whom seven were officers.\*

The history of the capital is so mixed up with the political history of the State, that the subsequent events which disturbed but in a slight degree its uneventful annals need not be detailed here. Takhtabai's conspiracies and Sitaram's intrigues several times threatened Baroda with the horrors of a revolution during the reign of Anandrao. The quarrel between Maharaja Sayajirao, and Govindrao, the adopted son of Fatesing, filled Baroda with troops and turbulent rascals. In the year of the mutiny of the Bengal army, Baroda was in some danger, perhaps of conspiracies. Finally, after Malharrao's deposition, a few of the ill-disposed plotted to put his alleged son by

1875.

Lakshmibai on the *gadi*. The gates were closed; the Assistant Resident, Captain Jackson, who had ridden in almost unattended, was inside the city walls; there was some confusion, and Sir Richard Meade sent down a portion of the 9th Regiment, N. I., and some guns. Fortunately, when summoned to open the gates, the rioters saw the folly of resistance and the British troops took quiet possession of the place. The State army, though urged to make a demonstration, did nothing to create mischief.

The surroundings of Baroda resemble those of other towns and hamlets in Gujarat. Through the campaign

#### Surroundings.

country from every point of which the distant Pavagadh can be discerned, the narrow tortuous Vishvamitri has worked its channel deep through the alluvial soil. On the eastern side of this stream, some twenty miles away from the mountain lies Baroda; on the western side is the British Camp. The broader cotton fields give way gradually to narrower and more closely packed enclosures separated one from another by high hedges of prickly-pear or ragged milk-bush. The country roads grow narrower as they converge. Above them and dotted about the fields magnificent trees begin to limit the view in every direction; tanks and wells are more frequent; and here and there peep out Hindu temples or half ruined Mahomedan tombs. But where the city walls face the distant eastern hills and the

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\*Baroda Residency Records.



*nalas* and tanks are most plentiful, the country is almost destitute of trees. Large rice-fields cover the plain, till an almost imperceptible rise leads one to the fissured black soil, where clumps of trees betoken the existence of solitary villages and the vast *bids* or grass plains which supply the capital with fodder. Again, though it is true that near the city both banks of the Vishvamitri and the northern bank of the Jambuva are thickly wooded, in reality there is a difference. South, the trees soon become scarce and the cotton fields assert themselves. North, the trees are numerous for miles and miles, and instead of cotton, *juwar*, and other such crops make their handsomer show. A distinguishing feature of the country round Baroda is the pleasant *pan*, betel leaves, and other vegetable gardens.

In the earleist times of which we have any record, the city of Baroda extended only over the portion which is at present comprised within the four walls and the country outside it was covered with scattered fields, fences wells, temples and mosques. It was after it came into the possession of the Gaekwads and became their capital that it rose in importance. Suburbs were formed outside the walled town as the population increased. Of these the principal are :—Anandpura, Fatehpura and Siyapura, named after the past Gaekwads and Raopura and Babajipura, named after past Dewans. But though the city grew in extent, it was as Forbes wrote in his Oriental Memoirs, about a century and a half ago, mean and shabby in appearance. Roads were not laid out on the scientific methods of the present times but were such as “the wit of men has not ventured to improve, heavy sand or deep ruts during eight months in the year and in the rains submerged or converted into thick mud.” There were no public buildings worth the name. It is only during the last 45 years, that is, after the ascension of the present Maharaja to the *gadi*, that attention has been paid to sanitation, new roads have been made, old ones have been widened and metalled, the streets are lighted and watered and many beautiful public buildings parks and gardens that adorn the city, have come into existence.

There are several *dharamshalas* and *sarais* in the City where visitors can find suitable accommodation. But the most convenient place for the European visitor is either the Baroda Guest House Hotel near the Railway

Station or the Dak Bungalow in the Cantonment. The Baroda Guest House Hotel, which is only three minutes' walk from the Railway station and which is situated on the Race Course Road, was formerly a State institution used for the State guests only. It is now converted into a hotel, arrangements having been made with the lessee to reserve a certain accommodation for the State guests. For gentlemen living in Indian style, there is a separate bungalow close by, under the same management. Previous intimation may be given to the Manager, who will be glad to make arrangements and to meet visitors at the Railway Station.

A new *dharamshala* called "Damajirao Gaekwad Dharamshala" after the name of the founder of the kingdom has been recently built opposite the Railway Station. A need for such a building had been long felt. There is separate accommodation for first, second and third class residents, with a separate block for the depressed classes.

The distance from the Railway Station to the city and thence to the Goyagate Station of the Gaekwad's **Tramway.** Baroda State Railway is about 4 miles. This was, till 1916, covered by a tramway line, which, after about seven years' working, had to be removed, as it was not found to be remunerative.

The Race Course Road is reached by driving to the right side of the Railway Station and then turning to the **Race Course Road.** west through the passage under the Railway. The Race Course is one mile and a half in circumference. Races and sports are occasionally organised by the State Military Officers, under the patronage of the Maharaja.

The Race Course is connected by a newly made motor road with the Padra Road, which runs parallel to the **Padra Road.** railway lines. On this road are situated Navlakha's Ginning Factory, the Maharaja Spinning and Weaving Mill, the Maharani Woollen Mill and the new Military Lines.

Driving towards the City from the Race Course Road, the chief buildings that attract attention after **Bhimnath.** passing through the Railway crossing are the Municipal Market, Rode's *dharamshala*, old Tramway stables,

Chandwani's Stores, the Maharaja Clock Tower built by His Highness's subjects who were sent abroad for foreign study, and Sayaji Ganj bungalows—all situated on the right side of the road and close to the Railway Station. A little further on is the newly made Bhimnath Road, leading to the famous Bhimnath Mahadev Temple where the Maharaja goes in procession once a year on the *ashadi ekadashi*, Framji Sheth's Agiari (Fire temple), and the Brick Kiln factory, which was originally a State concern, but has lately been sold to a private firm.

On the left side of the main road but also close to the Railway Station is the High School Building. A little **College.** further down but in the same compound is the building erected in 1887 for the Baroda College at a cost of more than 6 lakhs. It is one of the handsomest structures of the kind in India. It is in the shape of an "E", the centre being formed by a domed hall, 60 feet square and 144 feet high. Each wing contains ten class rooms, five on the ground floor and five on the first floor, besides library, museum, chemical and physical laboratories, offices and small ante-rooms. The building is situated in a spacious compound which also contains residential quarters for students, a fine botanical garden, a cricket ground, a tennis court and a gymnasium. There is accommodation for about six hundred students. The style of architecture is early Hindu, and the design was prepared by R. Chisholm, Esq., F.R.I., B.A., then architect to the Madras Government, but afterwards employed by the State as its own architect.

A little further from the College is the Public Park. Near the main entrance of the Park is the Equestrian **The Equestrian Statue.** Statue of the Maharaja, erected by public subscription in celebration of the Silver Jubilee of His Highness's 25 years of rule. The statue, which is in bronze, is the work of the famous English artist F. Derwent Wood, A.R.A., and cost about Rs. 60,000. It bears on the pedestal the following inscriptions in English, Marathi and Gujarati :

(1)

"His Highness the Maharaja Sayajirao III, Gaekwad, G.C.S.I., Sena Khas Khel, Samsher Bahadur.

Born 10th March 1863. Ascended the throne, 27th March 1875."

(2)

" This statue was raised by His Highness's grateful subjects and admirers in India and beyond the seas in commemoration of his Silver Jubilee celebrated on the 15th March 1907, and in token of loyalty and appreciation of his ever progressive rule."

The Public Park is on the outskirts of the city on the bank of the river Vishvamitri. In the near vicinity both of the city and the camp it commands fine views of the Kamnath Temples, and of the Vishvamitri. The State Band plays here every Tuesday evening. Saturday afternoons are set apart for ladies and a part of the grounds are then closed to the general public.

The Park, also contains the Museum, and Picture Gallery, both well worth a visit.\*

Near the entrance of the Public Park, and separating it from the College grounds, runs a road from south to north, shaded by magnificent banyan trees, which leads to the Cantonment or Camp. The Cantonment, which has a population of 2,934, is garrisoned by a regiment of Infantry of the Indian Army.

The Residency was built in 1833-34, the former Residency having been situated in the Anandpura suburb of the city, in the place now known as the Kothi. A marble tablet on the facade of the Residency records the fact that it was the dwelling place of General Sir J. Outram, G.C.B., and General Sir Richard Meade, K.C.S.I., " who have left enduring marks on the history of Baroda."

Through the midst of the camp runs a broad and picturesque avenue of which the solitary hill of Pavagadh forms the distant background. In the foreground of the avenue, there is a column of Songadh stone, which His Highness Maharaja Sayajirao II raised to the memory of Mr. Williams who died in 1837, after having been Resident for 17 years. Among other places of interest is the

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\* See pages 327-328.

Church which was consecrated by Bishop Heber who visited Baroda in 1825. There is also a racquet court which the station owes to Colonel Outram. Beyond the Residency and across the line of rails is the cemetery in which, among many interesting memorials of the dead, the simplest but not the least touching is the stone which marks the resting place of that good Resident, Major Malcolm, the nephew of the Governor of Bombay, Sir John Malcolm. The camp also contains the American Methodist Episcopal Church and Orphanage, Vernacular schools for boys and girls, a charitable dispensary, and the Roman Catholic Church.

Beyond the cemetery is the State Model Farm. There was formerly a dairy with Gir cattle attached to the farm, which supplied pure milk and butter, but it was not a success commercially. A building close by has been assigned to the Reformatory which was started in 1913, for the better regulation of the Children's Court Act and which is administered by the Education Department.

A few paces from the Model Farm are situated, on the Gorva Road, the Alembic Chemical Works, erected for the distillation of spirit for use in the manufacture of scents and medicines. The contract for manufacturing country liquor for use in the State has also been recently given to this distillery which is the first of its kind on this side of the country.

Besides the large bridge which crosses the main stream of the Vishvamitri, there are on the Camp side two bridges over a side *nala*. One leading to the Public Park is beautifully designed and composed of one arch and two circular openings. It was executed in the year 1826 by Lieut.-Col. Waddington of the Bombay Engineers, and the expenses of erection were defrayed by His Highness Sayajirao II. The ridge is faced with yellow sandstone; the interior masonry is brick; and the balustrade is particularly handsome, the shape of the arch being elliptical. The depth of material between the surface of the road and the crown of the arch being considered insufficient to bear heavy weights, His Highness was induced some years later, to erect another stone and brick bridge, a few yards further up the *nala*, on the design and principle of the main bridge.

A few yards below the bridge, there was a solid timber dam with gates which retained a big store of water during a large portion of the year. It was carried away bodily by the pressure of water in the great flood of 1881. A new dam has since been constructed and provided with regulators, but very little water now accumulates, except in the rainy season, owing to the diversion of the river into the Sayaji Sarovar.

After crossing the great bridge and proceeding on his way to the city, the visitor will find on his left, on the bank of the river, the royal cemetery where the funerals of the chief members of the Gaekwad family are performed and *chhatris* erected to their memory. Close to the road is the Mahadev temple built by H.H. Ganpatrao over the spot where Sayajirao II was cremated and his ashes interred. There is no image or special temple to the Maharaja in person, but in worshipping Mahadev people think of him. It is a building of stone highly finished and remarkably graceful. Within the court-yard, which surrounds the temple, there are two rooms. That to the right holds a portrait of Khanderao Maharaja, that to the left, the bed, the garments and the phial of Ganges water which commemorate Khanderao's mother, Chimnabai. Next to Sayajirao's monument is another still larger temple dedicated to Mahadev called Kedareshwar, raised in honour of Govindrao Maharaja by his son Sayajirao. It is near this edifice that '*khichri*' is distributed in charity to the poor; and to the adorned image of the deceased prince in the *chhatri* behind the temple flowers are presented. Close to Govindrao's temple is a small canopy dedicated to the memory of Rani Gahenabai and on the city side is a temple built to record the spot where Chimnabai was cremated. It contains a stone face of Anandrao and a phial recording the memory of the Regent Fatesing. Among recent erections in the royal cemetery, the late Prince Fatesingrao's *chhatri* is noteworthy.

To the right of the Cemetery the Dewan Sitaram erected a temple to Yavateshwar Mahadev. Closer to the bridge and at the head of two *ghats* or flights of steps descending to the water is a tasteful shrine of white marble which marks the spot of the Dewan's funeral. One of the *ghats*, that further from the bridge, was built by him, the

other by Maharaja Sayajirao, while a third *ghat* on the left of the bridge is due to Maharaja Govindrao.

After crossing the Vishvamitri bridge one comes to the Indira Avenue to the right. This is a beautiful road with magnificent banyan trees on both sides which keep it shaded and cool. On one side of the Indira Avenue is a line of bungalows, specially built for the European officers of the State. To the left one passes the State General Hospital and a line of bungalows; to the right the quarters of the Hospital matron and the nursing staff.

The Central jail is at the top of the Avenue, a carefully constructed building arranged on modern principles. Modelled on the panoplicon plan of the Punjab jails, it is sufficiently large to hold about 600 prisoners and has within its walls, besides dormitories and workshops, a hospital, a dye house, and a central tower. The prisoners are employed on dyeing, weaving, sewing, cane-work, and such other industries. Excellent carpets are made which find a ready market in Bombay, Karachi and elsewhere.

A gradual ascent passing over a stone bridge, which spans a *nala* of the Vishvamitri leads to the town. To the right of this little bridge is a temple to Udenarayan built by Sibandi Bakshi Lalubhai which is now included in the compound of the State General Hospital; to the left was a *panpoi*, a house where a constant supply of cool fresh water was kept for free distribution to all, the gift of Ganpatrao Mahajan, the Khangi Kamdar of four Gaekwads. The main road passes, first through Anandpura and then through Raopura. From Raopura to the right a rapid ascent up a slight hill leads to

what is called the Juni Kothi or old fort, probably the most ancient portion of the Hindu town of Baroda. A curious proof of its antiquity was recently discovered while digging the foundations of the new public offices. A number of gold and silver coins were exhumed. General A. Cunningham recognised the silver coins as drammas, the Sanskrit *dramyas* or Greek *drachmoe*, current in Northern India from 700 A.D. to 1000 A.D. The learned Raja of Travancore believed the gold coins to be the same as the *fanams* of Southern India, the variety being

the "Alligator mouthed," and one specimen the "Namappanam." The silver coins he identified as the *gadhiaka-paisa* or ass-money, the name popularly given to certain Vikramaditya coins owing to the *gadi*, or alter, on the reverse. It has been thought that these coins evidence the existence of an Indo-Sassanian dynasty in *Saurashtra*.

Before reaching the ascent to the Juni Kothi passing notice may be taken of the houses of several historical celebrities: Dhakji Dadaji, Baba Phadke, the Nandod Bakshi, and the Resident Mr. Williams. In the Juni Kothi in the old days was the residency office (1802-1832), but the so-called fort now contains the public offices. A new road leads southward to L. V. Palace.

On the left side as we enter the Kothi Road is the Secretariat. On the right and just opposite is the new  
**Public Offices.** Record Office, which also accommodates the Military and Police offices. The State Library, a small but handsome erection, is close to the Record Office in the same compound.

Returning to the Raopura road and proceeding further towards the city, is reached first the Raopura Police  
**Chimnabai Clock Tower.** Station, Improvement Trust Offices, then the Post and Telegraph Office, then the Nawab's Wada and the Vernacular Boys' School. A little further up is the Chimnabai Clock Tower, erected from the funds contributed by the citizens of Baroda, in memory of Her late Highness Chimnaba Gaekwad, the first consort of the present Maharaja. This part of the suburb is called Gheekanta and that adjoining it on the north is known as Nagar Wada. If we descend through it into the low sandy road and luxuriant fields and hedges of the country we quickly reach Bech-  
 raji's temple on the Kamnath Road. This

**Bechraji's temple.** temple is one of the most important in Baroda; indeed His Highness Sayajirao II visited it once a week and still the Maharaja goes there on the Navaratri of Ashvin and with him thousands of devotees to the goddess. The courtyard was the work of His Highness Khanderao, but a curious old octagonal tank is of much older date. It is here that priests are paid unceasingly to curse all enemies of the Gaekwad's throne, a task they take up in rotation.

Close to the Bechraji's temple is the place called Kamnath, which  
**Hindu cremation ground.** is set apart as cremation ground for the Hindus.



In the low marshy ground to the west near the junction of the two roads connecting the Public Park with what is called *Bhutadi-no-Zampo* is the **Arboratum**, which forms a part of the Public Park.

Proceeding towards the east, we reach the Lunatic Asylum, a new and spacious building erected in 1899 at a cost of fifty thousand rupees. There is accommodation for about 50 patients.

Proceeding further towards the east, the visitor reaches first the **Male Training College**. Antyaja School and Boarding house and then the Male Training College. The College affords training to Vernacular School teachers in modern educational methods, and in school management and discipline.

Again to return to the main road, from the Gheekanta, we pass to the Pipla Gate and Limdi Chauk, noticing **Jubilee Square**. Sardar Ghorpade's house, the Tarkeshwar temple built by Her Highness Jamnabai and the Jubilee gardens, a beautiful open ground with a garden for the use of the City people, opened in 1908 in connection with the Silver Jubilee. In the gardens is a colossal statue of Buddha and a suitable card and billiard room for the use of the public. Then come Cinema Theatres, which are, it must be confessed, somewhat squalid in appearance, the Ladbadevi's temple, the dismal shrine where Sayajirao employed

**Sur Sagar Tank.** dark means to gain from the gods success for his ambitious ends. Behind this is the Sur Sagar tank, a large reservoir with stone banks and masonry steps. The length of this tank is 1,057 feet, its width is 665 feet and its average depth 12 feet. It is connected with another tank called Sarashia about half a mile distant from it and furnishes the main portion of the City with water for all but drinking purposes. Large and always full of water, the Sur Sagar looks picturesque, especially on moonlight nights and adds to the beauty of a series of public buildings which are situated on the left side of the road to the south of it.

Then comes another open space for the recreation of the people and the **Nyaya Mandir** or Temple of Justice, a magnificent building. The High Court

and the District Judges' Courts are on the second floor, and the City Magistrate, City Munsiff and other lower Courts are accommodated on the ground floor. In the centre of this huge pile of building is a large hall decorated with mosaic work, which is used as the Town Hall. A beautiful marble statue of her late Highness Maharani Chimnabai, the first consort of the Maharaja, also adorns the hall.

Close to the Nyaya Mandi are two other fine structures, one of which is called the Female Training College and the other the Baroda Middle School.

#### **Schools.**

Both of these look exceptionally handsome owing to their position on high ground near the Sursagar tank.

Close to the Sursagar tank is the beautiful building where the moffusil students of the Female Training College and the Maharani High School have their residential quarters and Boarding House.

#### **Girls' Boarding House.**

After viewing these fine buildings on the Sursagar, one faces the Leheripura Gate which is the principal entrance through which the city proper, that is the walled capital as it was before it expanded, can be entered.

#### **Leheripura Gate.**

The space lying south of the road leading to the Leheripura Gate and west of the city is for the most part termed

#### **Suburbs.**

Babajipura. There are suburbs to the south, but some very large suburbs are stretched along to the north of the walls and east of the Anandpura. To the west are Nagarwada and Sayadpura, and east of them is the great Fatehpura, which is separated from the North Gate by the Koylipura, the Kala and Navapura and the Akutpura. Along the northern walls of the city is the new Bazar, and from the Champaner Gate where it terminates a long street penetrates the Fatehpura, the work of His Highness Khanderao. The suburbs to the west of the town comprise the Modikhana, or Gaekwad's commissariat; the Leheripura Gate quarter; the quarter named after Sayaji; that named after Apaji, the minister, in which live the Muzumdar, the Nawab of Baroda, the descendant of Mir Kamal-ud-din and the descendants of Gangadhar Shastri; the quarters named after Anandrao Maharaja and Babaji Appaji. Then there are the quarters in which lived the dancing girls, the cloth merchants, and finally the Nagar Brahmans. There are

twelve northern suburbs of which the largest, the Fatehpura, contains the minister Bhau Shinde's house and the large temple he built close to the Maharaja's stables for carriage horses. In the northern suburbs is also one of the two schools of athletes. The eastern suburbs are five in number. The southern suburbs (so called) are eleven in number. The Mahomed Vadi is inhabited by the Fadnavis, the first officer in the State, and by Gopafrao Mairal, the banker. There is a quarter named Khandoba's temple, and one after a strange erection and a detached Musalman fortification called Monkey's Tower. The Pandhars live on this side near the Gendi, rhinoceros, Gate.

The city proper, that is the portion of it within the walls, is divided

#### City Proper.

into seventeen streets or quarters. The chief are : Sultanpura ; the Ghadiali Pole, in which lives Nagar Sheth Hari Bhakti ; the Narsinhji temple street inhabited by rich bankers and jewellers of Baroda who now under an economical government drive a less flourishing trade than of yore ; the quarter of the Killedar or Commandant of the fort who is a high Sardar, a relation of the Gaekwad and a rich and influential person ; Samal Bechar's quarter, still inhabited by descendants of the old Arab paymaster ; the quarter of the Vantias and Parbhu Kashi. Behind the palace and the wall of the Champaner Gate is the large Chhipvad inhabited chiefly by Musalmans.

A few years ago a Resident wrote : " the city (*shaher*) is a square surrounded by a wall from fifteen to eighteen feet high, two miles in circumference, having four gates and fifty-four bastions on all of which guns were mounted." These guns have been broken up and sold as old iron or relegated to some safe spot. " There were supposed to be 500 of them. " Within the *shaher*, on the north-east, stands the Bhaddar or old palace, two sides of which are formed by the city wall. It is surrounded by walls twenty-two feet high, has five bastions and would, as well as the Shaher, require artillery to take it. North of the Bhaddar is the true Juni Kothi or old fort, probably the most ancient place of fortification in Baroda."

It has been said that the west gate is named Leheripura. It

#### Leheripura Street.

opens on to a broad and picturesque street at the end of which is seen the Mandvi clock-tower. This Leheripura street, like the main road to the entrance

of the city, is met at right angles by *poles* or wards belonging to distinct classes and castes of people who, by living in a cul-de-sac of which the entrance was barred by a heavy door, managed to cut themselves off from the external world at night or in times of disturbance, and also contrived to live their lives apart, according to the exclusive rules of the petty society to which they might belong. Two or three of these *poles* are noticeable, for they are inhabited by rich jewellers and bankers whom the luxuries and needs of the Gaekwads and their *sardars* attracted to the capital: Sultanpura; Narsinhji Pole where there is a *mandir* of the same name and Shaligram dear to the Vaniyas: Hari Bhakti's *pole* is a memory of past opulence and contains the old palace of Fatesing and the state Mint. The existence of these *poles* scarcely guessed by the passers-by in the Leheripura street, where the gaudily painted but mean shops of petty tradesmen and coppersmiths are seldom relieved by a temple such as the one raised to Raj Rajeshwar Mahadev by the famous mother of Sayaji, the Rani Gahenabai. This lady has also given a temple to Pandharinath Vithoba opposite the palace, whose quite little garden and Shiva shrine and door and painted walls are more elegant than any of the religious edifices in this town which are for the most part devoid of beauty and style.

The city is intersected by two spacious streets dividing into four parts meeting at a place called the Mandvi, which is a square pavilion with three bold arches on each side and a flat roof adorned with seats and a clock tower in the centre. At the ends of the four roads meeting under the Mandvi are four gates, of which the western is called Leheripura *darwaja*, the eastern, Pani *darwaja*, the northern Champaner *darwaja* and the southern Gendi *darwaja*.

Proceeding to the Mandvi, the visitor will find that on his left hand there is a road which leads by the Champaner Gate to the Fatehpura suburb. On the sides of this road are blocks of lofty houses, of which the largest is the palace once occupied by the Gaekwad, the *haveli*, palace of His Highness Sayajirao, faced by a building erected by His Highness Khanderao and at one time occupied by Lakshmibai, the wife of Malharrao. After the completion of the Lakshmi Vilas Palace, the old palace in the city is not used as a residence for the Maharaja. Its chief features, the *gadi*, the *devghar* have been removed to the new

Palace, and the building after being much improved for light and ventilation, is now used mainly for the accommodation of offices and schools.

The chief entrance of the old palace was a narrow door from the very foot of which sprang a steep and still narrower staircase, which, twisting here and there was now and again barred by a trap-door. During the day, the large room in the first storey, in which the *gadi* was formerly kept and from which the *devghar* of the Gaekwads, with its thousands of little gods, could dimly be seen. Above were of old the jewel-room and dark laboratory. In the highest storey were the royal apartments with their gold and silver beds, their mirrors, and cheap German prints of ladies representing the seasons, and, in Malharrao's time, other subjects which necessitated their prompt destruction when the palace was purified. Round the flat roofs, where the atmosphere is clear and freer of a thousand horrid smells, circled the pigeons, of which the past Gaekwads had always been so proud. But who can describe this curious building with its labyrinth of little rooms, dark passages and deep yards? It is a fit scene of much that has passed in the Baroda State.

Opposite the old Palace, on the other side of the road, is situated the Bank of Baroda Ltd. which was started on the 19th July 1908, with a capital of 20 lakhs and has since then been prosperous and progressive.\*

In addition to the State Library in the Kothi, there is a fine library called the Central Library † opposite the Baroda Bank in the old palace or *sarkar-wada*. It was formed by converting the Lakshmi Vilas Palace Library into a Central Library for the whole State. It has a large stock of rare and valuable books on all subjects and is free and open to the public.

Immediately behind the old palace, storey upon storey rises far above surrounding buildings, the white stucco Nazar Bag Palace built by Maharaja Malhar-

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\* See page 334, Vol. I.

† See page 323.

rao and much enlarged and improved in the time of the present Maharaja.

The State jewels are kept in the Nazar Bag Palace. They were valued recently by a Commission of experts at over 3 crores of rupees. The chief diamond necklace, worn by the Maharaja on State occasions, is alone valued at 40 lakhs, the biggest diamond being estimated at 9 lakhs. This is the Brazilian diamond known as the "Star of the South," a brilliant of perfect water, weighing 125 carats. It was discovered in 1853, in the mines of Mina Geraes, Brazil. His Highness Khanderao paid £80,000 for it. A curious and costly article is a cloth embroidered with precious stones and seed pearls which was designed to cover the Prophet's tomb at Mecca, a strange gift indeed from a Hindu Prince to a Mahomedan Saint; but Khanderao Maharaja was always very partial to Islam. It was because he died before the article could be finished that it remains in the Gaekwad's possession.

The Nazar Bag adjoins the road which is in reality a continuation of the Leheripura street, and which terminates in the eastern or Pani (water) Gate. On the right is the Jamnabai Dispensary, which was erected for the convenience of the population in the City, at a cost of rupees one lakh and named after His Highness's adoptive mother.

Further to the east, on the same side of the road, is the Civil Veterinary Hospital and, a little further on, the *paga*, where the gold and silver guns are kept. Two silver cannons were made by His Highness Khanderao, but when his brother Malharrao came into power, he put his own name on them and also made a pair of gold guns out of rivalry. These were the prettiest and most expensive toys the Gaekwad had ever made. His Highness the present Maharaja, considering them to be useless waste of money, got one silver and one gold gun melted, and has preserved a pair simply as an object of curiosity. The gold gun has a silver carriage and the silver gun has a brass one. The big Kankrej oxen which draw them are clothed in brocade and their horns cased in gold.

Just beyond the Pani Gate is the *Agad* or arena, where public sports are held on festive occasions, or when distinguished guests are to be entertained.

These are worth looking at. Twenty couples of wrestlers open the games; fighting rams rush on each other's horns till the loser, fairly struck, falls on his back, every limb shivering with pain; buffaloes attack one another with incredible fury; the unwieldy rhinoceros with his blunted nose-horn enters more sluggishly into a contest with his brother; and his wicked little red eye belies his character; when one elephant has turned his back, his vast opponent butts ponderously into his side and has to be frightened off with rockets. The game, however, no longer contains any great element of danger or cruelty. Horse no longer fights against horse, the rider no longer in reality excites and then evades the enraged elephant; man no longer wounds man with hands armed with sharp steel claws. Not only cruelty but sport is on the wane in Baroda. Cock fighting has been abandoned, the hogs and hunting leopards or *chitahs* are fewer and less well trained than they were, the deer preserves are less well stocked, wild pig are more seldom met with, the breeds of dogs and pigeons are degenerating, and the wrestlers are not incited to super-human efforts by princely rewards.

The half ruined Bhaddar Kot is of interest only to such as care for the time when Marathas supplanted Musalmans. The mean huts of soldiers are propped up against the old walls with their traces of Musalman architecture. Here the two first Gaekwads, Pilajirao and Damajirao, sometimes lived, and here is an old temple of Kalka Devi who came to reside in it from distant Pavagadh. The Bhaddar which dominates the Agad or arena contains a solid old palace of the Musalmans with a marble bow-window of singular beauty. It is now used for holding the district and taluka revenue offices. In this palace once lived the sons of Damajirao and His Highness Anandrao, and opposite it is a large modern building where in old times the restless Takhtabai plotted for her sons. The back of the palace looks out on to the arena, and beyond it is the first weaving mill constructed by the State.

About 13 miles from the Pani Gate and connected with it by a good metalled road is the Sayaji Sarovar, which supplies the capital as well as the cantonment with good potable water. (For full description see page 334.)

Passing through the Champaner Gate, we come to the suburb called Fatehpura. It is a long wide street on both sides of which the principal grain merchants have their godowns and stores. It is in this street that the weekly market called *shukarwar* (Friday Market) is held every Friday, for the sale of vegetables, cloth, utensils, old ware, cattle etc. A visit to it may be the means of securing for only a nominal price old arms, china, &c., which are so much prized by lovers of the curious and the antique.

#### Friday Market.

Along the northern walls of the city and to the left of the Champaner Gate is the Nava (new) Bazar, where the Marwadi merchants have their cloth shops.

#### Nava Bazar.

Among the places of interest in Fatehpura are the *pilkhana*, Elephant Stables. Formerly the stables possessed 55 elephants on which were spent annually about a lakh and a half of rupees. But the number has been much reduced by the present Maharaja and the money saved diverted to useful purposes.

#### Elephant Stables.

To the west of these stables, is situated the old parade ground with the barracks of the 2nd Regiment. Both the Champaner road and the road to the old parade ground are bridged, for there runs through the suburb a small *nala* leading into a larger *nala* or stream, the Pahadi Nadi, which flows into the Vishvamitri and forms the northern boundary of the capital. In calling the parade ground the "Old Parade" mention should be made of another ground beyond the east city-wall and north of the Ajab tank, which is older, but it may be called old in contradistinction with the Warashia or new parade ground made at great expense by Khanderao Maharaja. This is a wide expanse artificially levelled and raised above the surrounding country and supported by a wall often of some height and great strength in buttresses. Along one side of it are the barracks of the 3rd Regiment rebuilt on a very commodious scale and on another side is the old Military Hospital which is now used as the Medical Store.

#### Parade Grounds.

Maharaja Khanderao by carrying on this work not only provided his soldiers with a free space to exercise in, but thrust back from the



city the low level country. It has already been stated that the north boundary of the city is the Pahadi Nadi, and that the west boundary is the Vishvamitri which, when it overflowed, used to flood the Babajipura suburb till the drainage works carried out by Sir T. Madhavrao gave the waters a way to escape. It remains to tell how the Pahadi Nadi to the north is joined by a *nala*, full all the rains, which skirts the parade ground and touches first the Vadi Vadi Tank and the Sarashia tank and then the Marda tank, and finally the Ajab and Raje tanks near the gate fitly called the Pani Gate. In truth the whole of the country to the west of Baroda is much under water during the monsoon and is wholly taken up by rice fields, so that, as a matter of fact, the town lies very low except where it has been raised above the surrounding level by long years of building. With the exception of the Mahmud tank in the south-east corner of the capital there is but one tank mentioned above called Sur Sagar worthy of special notice.

Returning to Mandvi *via* Champaner Gate and proceeding straight towards the south, one arrives at the Gendi Gate so called because a *gendi* (rhinoceros) had her stable near it.

On the way to Gendi Gate on the right side is situated the Jumma Masjid built during Mahomedan rule. It has recently been renovated by the city Mahomedans with liberal help from the Government of His Highness.

Beyond this south end of the *shaher* or City proper is Burhanpura, and to the east of it is the Muhamad Wadi, walled in a square. Several well-known families in the history of the State have their mansions in this quarter. The principal among these are the Fadnis, the chief record keeper of old, Gopalrao Mairal, the well known banker, and Sardar Pandhare.

Further on, near the Goyagate station are situated the workshops and offices of the State Railway Department.

The south road is continued for some four miles out of the city to the village of Makarpura, where Maharaja Khanderao built a palace in which he delighted

to live. From Makarpura, he daily issued forth to hunt in the magnificent deer-preserves which adjoin it. The money accumulated to supply Baroda with drinking water went to the raising of this palace. His Highness Malharrao hated his brother and because the latter had built the lofty Makarpura, he erected the still higher Nazar Bag. Unfortunately his spite made him dismantle the Makarpura Palace and pull down the outhouses and the residence of Her Highness Jamnabai, and as he himself, unlike his brother, cared nothing for hunting, he suffered the garden and palace to fall in ruin. The traces of the desolation that had been wrought around have been removed by the present Maharaja who has not only renovated the old Makarpura palace, but built a new one by its side.

Cavalry lines and parade grounds together with the bungalows of officers, are situated on the left side of the Makarpura road. On the right are mango groves and betel leaf gardens.

Near the cavalry lines, on the left, is a tomb raised to Akbar's foster mother, under which is a labyrinth. The popular belief is that no man has entered and explored it without paying his life for his curiosity.

In the triangle between the two Makarpura roads and on the south of the Dabhoi railway line is situated the Prince's palace which is also known as Lal Bag Palace.

The south road passes by the temple of Khandoba, the family god of the Gaekwad, where is yearly commemorated the capture of Baroda from the Babis. There are two temples, of which the larger was built by H.H. Govindrao. Round it are cells constructed for the Gosavis by H.H. Khanderab. The Gosavis had been of great use to the Gaekwads in their warfares. Their ascetic character made them the most suitable channel through which to communicate news.

The road then passes by the theatres, of which there are three in the City. The first is the Vankaner Company's theatre and the second which is

quite close by belongs to the Morbi Company. The third theatre is in Golvad near the Chimnabai Clock Tower. The plays performed are in Gujarati or Marathi. The theatres are open on Mondays, Wednesdays and Saturdays from 9 p.m. to 1 a.m.

Proceeding further towards the west from the Morbi theatre,  
**Stables.** we come to the Royal Stables, built on modern and scientific principles.

On the opposite side of the road is a Furniture Factory opened  
**Furniture Factory.** under the patronage of H.H. the Maharaja.

The road then opens out into another larger, and better, running from north to south, the north end of which  
**Laxmi Vilas Palace.** meets the Kothi road, and the south end, after crossing the Gaekwad's Dabhoi Railway line and passing by the side of Lal Bag Palace, takes a curve and meets the Makarpura Road. The Laxmi Vilas, the Home of Pleasures, Palace was built for the present Maharaja at a cost of about sixty lakhs.\* Its grounds include the Vishram Bag, the Moti Bag, the Mastu Bag, and the Chiman Bag built in the times of the past Maharajas. Moti Bag was built by Maharaja Ganpatrao after a visit to Bombay. South of it is the Mastu Bag, once the residence of Sir T. Madhavrao and the Vishram Bag and Hira Bag.

In the grounds of the L.V. Palace are to be seen two of the oldest and most picturesque of the antiquities of Baroda—the tomb of Amin Saheb built out of  
**Navlakhi Vavdi.** an ancient Hindu edifice, and the Navlakhi Vavdi, a well with steps, which is said to have cost nine lakhs of rupees in its construction. Over the portal of this well, there is a Persian inscription which is translated by Mr. Forbes as under :—

“ In the name of Allah !

The God of Mercy and Beneficence !

God is one !

And the God who sent Mahomet into the world !

“ Jaffier Khan Ben Vazalmool, Viceroy of Gujarat, was great, successful, and mighty in battle. Brodera was under his command ;

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\* See page 348.

he was an officer high in rank above all officers, and dignified, by the king, his master, with the most honourable titles. By his favour Soliman, his chief minister, was appointed Governor of Brodera, where, by the blessing of Allah, he accumulated great riches, and employed them in works of charity and beneficence. By him this work of beauty, strength, and admiration, was, by the Divine permission, completed on the first day of the month of Razez, in the 807th year of the Hejira."

Near the principal entrance to the Laxmi Vilas Palace, on the east side of the road there is a beautiful structure of recent construction, called the **Indumati Mahal.** Indumati Mahal, named after the eldest daughter of Prince Fatesing-rao. It is used as a temple for the royal household gods.

Near the Navalakhi Vavdi in the Palace compound is situated the Electric Power House which is shortly to be removed to the railway premises near Gayagate. **Electric Installation.**

Close to the Indumati Mahal and on the same side of the road is the Kala Bhavan or Temple of Arts. A new building for the Kala Bhavan has been constructed in the north-east corner of the open ground in front of the Palace compound. **Kala Bhavan.**

The road connecting Laxmi Vilas Palace with Leheripura Gate is called 'Cham Rajendra Road', in honour of the visit of H.H. the late Maharaja Cham Rajendra Wadiar Bahadur of Mysore on the 7th February 1888. **Cham Rajendra Road.**

Between Leheripura gate and the L. V. Palace is situated on the Cham Rajendra road, the fine building built by the officers of the State for their club. **Officers Club.**

Near the officers' club is situated the Khanderao Market. On the occasion of the celebration of the Silver Jubilee of his administration the Maharaja gave this building to the City Municipality as a gift. The Market was built in 1906-07 at a cost of about 3 lakhs. It consists of two bays joined by a covered passage on which stands the principal dome which rises 86 feet high. Each bay is 70 feet long and 34 feet wide. **Khanderao Market.**

including an arcade all round the building. The main entrance resembles in architecture that of the gate of Dabhoi Fort and the domes recall to the mind those of a Hindu temple. In fact, the building is purely Hindu in style, except the arches which are Mahomedan. It is double storied and built of brick-in-mortar, faced with Dhrangadra stone. The floors are fire-proof and the perforated stone parapets are after the style of the Agra screens.

Proceeding towards the Nyaya Mandir and turning into a new road near the Female Training College, one comes to the Dandia Bazar inhabited mainly by Deccani Brahmans and Prabhus. Here are situated the *wadas* of some of the principal Sardars of the State, the most conspicuous of them being Shirke's Wada behind the Sursagar, and Bhaskarrao Vithal's Wada.

Returning to the Palace Road from the Dandia Bazar and turning towards the Kothi, the visitor will find the Khangi Offices. Khangi Offices to his left and a little further on, the Police Head Quarters on the right. From here another road, Indira Avenue mentioned above, branches out and meets the main Raopura Road near the Vishvamitri bridge.

By Huzur Order No. 68/22-6-1904, a Committee, called "Improvement Committee", was appointed to prepare a comprehensive scheme of City improvements and frame a set of rules for guidance. This Committee submitted its report in September 1906. It was proposed that new roads should be made and old ones widened, old narrow and zigzag lanes should be widened, blind lanes should be opened for free communication, free air and light, and squares in congested areas should be layed out so as to act as the lungs of the city. With these objects in view the formation of the City Improvement Trust was sanctioned by Huzur Order, dated 6th March 1910. The City Improvement Trust Act was subsequently passed and the Trust was formed of 5 members consisting of an ex-officio Chairman and two members nominated by Government and two elected by the City Municipality. The maintenance and the improvement charges which amount annually to Rs. 3 lakhs are borne by the Government and the City Municipality in the proportion of 4 to

1. The work done by the Improvement Trust has modernised Baroda, and made it a beautiful city.

Baroda of old was a city of mud hovels, nestling cheek by jowl with huge *vadas* and *pagas* belonging to **Baroda old and new.** Sardars and *darakh-dars*. In place of the wide thoroughfares which now traverse the town there were but a few narrow streets, blind lanes and alleys, dusty in summer, muddy during the rains and filthy at all times. There were no markets or slaughter houses and no arrangements whatever for regulating and inspecting the food supply. There was no registration of deaths and births and no proper *bandobast* for the disposal of the dead. There were no drains for the removal of superfluous storm-water and no sprinklers to lay the dust. There were no scientific water-works, and no scheme of underground drainage for the disposal of superfluous water. There were no parks, or "breathing lungs" and no places for recreation for the masses. There were no museums and no libraries and no arrangements for street lighting. For these things, which are accepted by the citizen of to-day as common place, he owes gratitude to His Highness Maharaja Sayajirao III.

The land of the city is divided into two parts, *ganthan* and culturable. The City Municipality manages the **Land.** *ganthan* lands and gives to the Government the revenues derived therefrom, deducting Rs. 1,600 as management charges. Culturable land is under the control of the *mahal vakivatdar*.

The chief sources of revenue are Octroi and Income-tax. Octroi **Revenue.** duty, water, conservancy and such other rates which produce annually about 7 lakhs are received by the Municipality and the Income-Tax which amounts to about Rs. 80,000 is credited to Government.

There is no characteristic industry in Baroda, deserving of special mention. A few artisans are proficient in **Industry.** wood-carving, some in lacquer-work, and some in iron-grille work, suitable for balcony railings; calico-printing is carried on to meet the demand for cheap cotton *saris*. Embroidery with gold and silver and silk thread of a superior description is also produced to a small extent. There are five spinning and weaving

mills in Baroda. Two are situated, as mentioned above, on the Padra Road, the third is near the goods yard of the railway station, the fourth which is the oldest, is near the Bhaddar in the city and the fifth is near the Goya Gate station. Besides these spinning and weaving mills there is a brick and tile factory in which Mangalore tiles and pipes are manufactured, a dyehouse, an oil mill, Alembic Chemical works, a brush factory, an ice factory, soda water factories, a glass factory, coach factories, printing presses, tanneries and flour mills.

According to the census of live-stock taken in October 1920, there were in Baroda city 914 cows, 1,449 bullocks, 1,119 buffaloes, 189 sheep, 1,571 goats, 1,218 horses, 321 donkeys, 176 ploughs, 837 conveyances and 629 carts.

The city of Baroda is divided into the City, Raopura, and Sayaji Ganj divisions for police purposes. There are, an Assistant Police Naebsuba, 7 Fozdars, 19 Naeb Fozdars, 136 Havaldars, 8 Jamadars, 765 sepoy, and 27 mounted police, totalling 962 men.

In addition to the Head Post Office at Raopura there are sub-offices at Sayaji Ganj, City, Fatehpura, Wadi and Cantonment.

There are Government telegraph offices at Raopura, Sayaji Ganj and Cantonment.

In addition to being a station of the B. B. & C. I. Railway, Baroda is a terminus station of the Godhra Chord line, connecting it with Rutlam, etc. Vishva-mitri, named after the river on which the capital is situated, is another station on the B. B. & C. I. Railway at the distance of a mile from the main station of Baroda. It connects the main line with the Gaekwad's Dabhoi Railway which here crosses the main line and passes on to Padra. Goya Gate is another station on the Dabhoi line on the south-west extremity of the capital.

There is a Metereological Observatoy at the Baroda College. The results of the readings taken in this Observatoy show that barometer average monthly records are the highest (29.919) in December

and lowest (29·466) in July. The lowest temperature of air was 41°·9, while the highest point was 112°·1. The prevailing winds during the greater part of the year have a decidedly westerly component blowing from the sea.

In addition to the temples which mark the spot where each of the Gaekwads was burned, and others of which mention has been made, the chief ones of importance are *Vitthal Bande's* temple, *Sidhnath* temple, *Lakshman Bava's mandir*, *Kalika's* temple and *Bholai's* temple, all of which are supported by the State. Like the Becharaji, the Bhimnath temple is maintained by the State. In the Becharaji temple Brahmans are employed in undergoing penance for the spiritual benefit of the Gaekwad house. Four sets of Brahmans succeed one another every quarter of the year in reading the *saptashati* prayer to Mahakali for the confusion of the Gaekwad's enemies, and for his holy pains each priest is paid Rs. 300 a year. *Ganpati's mandir* and the temple to *Kashi Vishveshvar* mark the liberality and holy aspirations of Gopalrao Mairal, banker, financier, and state Minister. The chief Gujarati temples are those of *Narsinhji*, *Gordhan Nathji* and *Baldevji*. High above all other buildings in the city, except the Nazar Bag alone, towers the temple of the modern spiritual sect which worships Swami Narayan.

The *Varshapratipada* is the new year's day in *Chaitra* or March.

The people rise early, anoint themselves with oil and bathe, the family gods are worshipped, the leaf of the sacred *nimb* eaten with jagri, and a banner placed before the house and worshipped. A Darbar is held in the morning at the Palace where the Maharaja and the Maharani accept new year's *nazarana*, offerings, from the chief nobles and officers of the State. In the month of Chaitra the birthday of the god Rama is celebrated on the *Ramnavmi*, and at the temple of Rama the birth of the child is represented amid rejoicings. The Maharaja himself attends, and pays visits at the houses of certain leading men who, on the occasion, present him with a dress of honour. In *Vaishakh*, or April, the *Akshayatri* takes place: the *shradha* ceremony is performed, a pot full of cold water and a fan with a *dakshina* or gift of money are presented to a Brahman, the Maharaja himself giving a *dakshina*. In May or June falls the *Jeshta Sud Purnima*, which celebrates the



death from snake bite of Satyavan, the husband of Savitri, and his subsequent rescue and recovery by his spouse. In *Ashadha* or June the *Ekadashi* marks the time when the gods all go to sleep for four months : the people fast, and, in accordance with a custom initiated by His Highness Govindrao, the Maharaja goes in procession to the temple of Bhimnath. The expenses of the visit are voluntarily defrayed by the people. The *Ashadha Sudi Purnima*, the day on which the sage Vyas completed reading of the Maha Bharata and on which the family preceptor or *guru* is worshipped, takes place early in July. The lamp is worshipped in July in the *Ashadha Vad*. A great holiday is the *Nagpan ham*, when many people and all Dakshinis worship the image or picture of a snake or, the live cobra itself. The Maharani and the principal ladies of the royal household go out in procession and worship a mound of earth which is held to be the abode of the serpent. It is related that once Tarabai, a princess of the Gaekwad house, was miraculously guarded during her sleep from assassins whom a cobra kept at bay. The *Shravan Sudi* or *Rakhi Purnima* takes place in August, when the Brahman renews his *janoi* or sacred thread and other Hindus tie a *rakhadi* or yellow cotton thread to the right elbow. In August, likewise, is the *Gokalashtami*, the birth of Krishna being celebrated at midnight. In September at the *Puthori Darsh* the bullocks get their holiday and are adorned with garlands. When, in *Bhadrapad* or September, the *Ganeshchaturthi* comes round, images of Ganpati are made and worshipped. A large clay image of the god is set up for ten days in one of the halls in the Indumati Mahel, which is decorated. Thousands of people crowd to the Palace to see the sight and make obeisance to the god. On the *Anant Chaturdashi*, a great procession issues from the Palace conveying the image of Ganpati and proceeds to the Warashia tank, where the image is immersed in water. During the sixteen days called *putrupaksha* of *Bhadrapada*, that is in September and October, *shradha* ceremonies are performed on the anniversaries on which deaths have taken place. During nine days in *Ashwin sudi* or October the great goddess is worshipped. The tenth of *Ashwin sudi* is the *Dussera* day. It generally occurs in October. On that day, the people of the city going into the country, worship the *shami* tree. The Maharaja also goes out in procession accompanied by the Resident, and receives a salute from a detachment

of the Indian Army stationed at a convenient spot for the purpose on the road through which the *swari* is to pass. On his return to the palace, the Maharaja receives *nazarana* from his nobles and officers of the State. On the first day of *Kartik* New Year also (*Kartik sudi 1st*) the Maharaja holds a *Darbar* at the Palace. In December is the *Champa shasthi*: the day is holy to the Gaekwad family god *Khandoba*, and His Highness visits the temple of the equestrian god outside the city. On the *Makar-sankranta* (12th January), a *Darbar* is held at the Palace. *Falgun vadi 6th*, just after, and in continuation of the *Holi* holidays, is the birthday of the present Maharaja and May 27th is the day on which His Highness ascended the *gadi*. Both of these days are observed as holidays and congratulatory *Darbars* are held in the *Darbar Hall*.

The Mahomedan festival of the *Mohoram* is also patronised by the State and the Maharaja goes out in procession for the immersion of the *taboots*.

The *swari* is headed by a Cavalry, followed by the silver and gold guns. The trumpets and drums of the *khas* *paga* precede the elephant which bears the *jari patka* or State banner, behind which come the other *paga*, flags and banners protected in the rear by the *shilledars* of the *paga* and *swars* of the *huzurat paga*. The principal state officers and members of the Gaekwad family follow mounted on elephants. After these come the Regiments of Infantry headed by the Officer Commanding the Army the Delhi banner on an elephant, chargers of His Highness caparisoned in gold and crimson trapping, the camel *swars*, the *jalib* or spearsmen, and the regimental bands. The excitement reaches its height, when the Maharaja appears seated on a lofty and gorgeously painted elephant, covered with silk trappings and surmounted by one of the most valuable possessions of the State, the golden *ambari* (howdah). Behind the Maharaja sits the Minister. Then follow the *sardars* and *darakh-dars* on horseback, then the elephant bearing the State drum and then the *Pandhars* who with their followers form the rear.

## 2. BARODA TALUKA.

To the north the Baroda taluka is bounded by Anaghad of the British district of Kaira and by the villages

**Boundaries.** to the Savli taluka; to the west by the Mahi

river and the villages of Padra taluka ; to the south by the villages of Karjan and Dabhoi talukas ; and to the east by the villages of Vaghodia and Dabhoi talukas.

It covers an area of about 222 square miles. The greatest length from south to north is 24 miles, while the greatest width from east to west is 20 miles.

**Area.**

The total land is 241,906-13 *bighas*, out of which 42,052-10 are waste and 199,854-3 culturable. Of the total culturable land 50,389-15 *bighas* are alienated and 149,464-8 *sarkari*. In the *sarkari* land 144,271-9 are occupied and only 5,192-19 unoccupied.

**Land.**

It is a level plain. The northern, southern and western portion is well wooded, with *mahuda*, mango, *rayan* and nimb trees. The eastern portion looks barren with a few babul trees here and there.

**Aspect.**

The climate of the taluka is good. The highest temperature in summer is 110° and the lowest in winter is 44 degrees. Average rainfall is 34 inches.

**Climate.**

The Mahi, Dhādhār, Jambuva, Vishvamitri, Mini and Surya pass through this taluka. They contain very little water except in the rainy season.

**Rivers.**

The total population of the taluka was 66,202 in the Census of 1911 and 66,714 in that of 1921. Of these 34,810 were males and 31,904 females, living in 17,223 houses. 62,071 of the population were Hindus, 7,251 Mahomedans, 728 Jains, 501 Christians and the remaining few of other religious beliefs. The Hindus are for the most part Patidars, Brahmans, Vantias, Rajputs and Barias. Brahmans are mostly priests or agriculturists. Vantias follow money lending business and trade in cotton and other agricultural produce. Patidars, Barias and Rajputs, follow agriculture as their profession. Mahomedans are either servants or agriculturists.

**Population.**

There are 111 villages of which 97 are *sarkari*, 4 *ankdabandhi* and the rest alienated. There are eight villages with a population of 1,000 or more.

**Villages.**

CHHANI, with a population of 3,228 souls, is a comfortable village about three miles to the north-west of the Baroda cantonment, and is on the old Ahmedabad road. It is now a flag station on the Godhra Rutlam railway and as such is called Chhayapuri. Chhani is a fair type of a well-to-do Gujarat village. Great trees, chiefly the tamarind, conceal and protect it on every side; a multitude of sandy roads deep-sunk and lined with high straggling hedges lead to the neighbouring villages and rich fields of sugarcane and garden produce; round the clustered houses runs a brick wall, now half in ruins, but not very long ago most necessary to protect the lives, the goods, and the cattle, of the villagers. Large brick gateways give admission to Chhani; the chief street is lined with tiny rickety shops. Behind them the mud-plastered walls of far more solid buildings unrelieved by windows seem to avoid the notice of the passer-by. But the doorway of each discloses a yard, at night occupied by the cattle, which with the open verandah round it forms a small square where many people may live together. At one time it must have been necessary for the villagers to protect themselves and their cattle from marauders and thieves, perhaps from Government. We need not perhaps on all grounds regret that the village system is disappearing, for the state of society of which it was a resultant must have been a very unsatisfactory one. There is an old Jain temple and a library of old Jain manuscripts well worth a visit.

BHAILI, according to the Census of 1921, has a population of 4,176 souls including that of Chhapariapura, Ranpura, and Rayapura. It has two *dharamshalas* and a Gujarati school.

KELANPUR, with a population of a little over 700 individuals, has a railway station on the State line. His Highness Khanderao built a sort of *dharamshala* and a hunting lodge there. The Makarpura deer preserves are only a few miles distant from the place, while in the cold season the whole line of country east of Baroda along the *bids* or grass country between Kelanpur and Savli affords excellent small game shooting, as snipe and quail abound.

ITOLA, a village with a population of 1,518 souls (Census of 1921), has a railway station on the B. B. & C. I. line south of Baroda. It possesses a *dharamshala*, a Gujarati school, three ginning factories and two cotton presses.

The other important villages are Koyali (2,805), Gorva (2,531), Varnama (2,290), Majalpur (1,691), Serakhi (2,146), Sevasi (1,463), Dasrath (1,610), Bil (1,032), Sarar (1,182), Gotri (1,060), Makarpura (1,085), Tarsali (1,122), Karachia (1,024), Por (1,032), Dumad (1,175) and Sindhrot (1,919). They have each a Gujarati school and some have a Girls' school also. There are ginning factories and cotton presses in Itola and Varnama. There is an ancient step-well in Varnama while in Dumad there is a large tank and the grazing ground for the State elephants. In Sevasi also there is an ancient step-well. Makarpura has a very beautiful garden in connection with the Palace. Por has a temple sacred to the small-pox god which is visited by numbers of people every Sunday, Tuesday and Friday.

Except in the neighbourhood of Baroda, the water is ample, sweet, and healthy; but in Harni and the *chorasi* villages water is scarce, especially in the summer months. The river water is invariably sweet. In the year 1921-22 there were 1,592 wells of which 972 were used for agricultural purposes and 620 for drinking purposes. There are 14 wells with steps of which those at Varnama and Sevasi are very ancient and contain an inexhaustible supply of water. Most of the others are now out of repair.

The prevailing soil is black, though the other two soils, *gorat* and *besar* are found interspersed with it. Occasionally, but infrequently, it is found mixed with *kankari*. The geological strata are in the following order: 1, black soil at the surface and reaching to a depth of about  $5\frac{1}{2}$  feet; 2, beneath the black, yellow or *gorat* soil is found, which generally reaches the water-bearing strata.

The number of holdings in 1921-22 was 14,152. 8,797 *khatedars* cultivate their own land, while 5,355 rent it to others. Those who cultivate their own land hold 108,598-8 *bighas*, and those who rent it to others have 86,062-16 *bighas*. Of those who cultivate their own land, the holdings of 5,398 are upto 5 *bighas*, of 8,431 above 5 but upto 100 *bighas*, and of 316 above 100 but upto 500 *bighas*. The holdings of 7 *khatedars* exceed 500 *bighas*. 3,487 pay land assessment upto Rs. 5; 5,432 above Rs. 5 but upto Rs. 20; 4,091 above Rs. 20 but upto Rs. 100; 1,077 above

Rs. 100 but upto Rs. 500; and 65 pay above Rs. 500. 13,704 *khatedars* are Hindus of the Patidar, Rajput, Brahman, Baria, and other castes, while the rest are Mahomedans.

The Original Survey Settlement of the taluka was made in Samvat 1948 for 15 years and the Revision Settlement in Samvat 1971 for 30 years. The groups into which the taluka is divided and the rates fixed for each group are as under :—

Group No.	Name and number of Villages.	Rate of assessment.
		Rs. a. p.
I	Varnama, Itola and 35 other villages .. .. .	4 12 0
II	Jetalpur, Gorva and 34 other villages .. .. .	4 4 0
III	Harni and 20 other villages .. .. .	3 0 0

The entire revenue realised in 1921-22 was Rs. 8,22,569-2-6, of which Rs. 5,11,957-13-0 were from land revenue; Rs. 39,063-1-10 were from local cess; Rs. 2,986-12-8 from income tax; Rs. 676-14-9 from stamps; Rs. 6,332 from registration and the rest from miscellaneous sources.

The average *bighas* under different kinds of crops come to *kapas* 76,985, *dangar* 29,045, *juwar* 10,545, *kodra* 8,972, *bajri* 18,690, *tuver* 4,972, and tobacco 4,022 *bighas*. Gram, sugarcane and castor-seed are also grown in a small area.

According to the special census of live-stock taken in October 1920, there were 2,507 cows, 12,649 bullocks, 9,522 buffaloes, 786 sheep, 5,956 goats, 508 horses, 475 donkeys, 6,537 ploughs and 2,762 carts.

The chief market is Baroda and next to it is Chhani. The chief articles of trade are cotton, grain and agricultural produce. The cotton ginned and pressed at Itola is exported to Bombay. Villagers come to the city of Baroda with cart loads of *ajri*, *ruve* and other pulses and fodder, which they sell to the grain dealers and purchase cloth, grocery and

other articles for household use. Kolis, Dheds and other labouring classes from the neighbouring villages come to the city with head loads of fuel, grass, and other articles from the proceeds of which they purchase rice, oil and other articles for domestic use.

The taluka *fozdar kutchery* is held in the Bhadar Office at Baroda.

**Police.** There are *thanas* at Varnama, Koyali, Bhaili, Makarpura, Jaspur, and Chhani. The taluka police consists of 2 *fozdars*, 6 *naeb-fozdars*, 9 *havalgars*, 51 foot constables, 1 mounted constable, and 1 clerk, totalling 70.

**Abkari.** There are 8 country liquor shops and 17 opium shops.

There are 98 schools and 24 libraries in the taluka. Bhaili has a Gujarati, English and *antyaaja* school. Itola, Karachia, Chhani, Tarsali, Dasarath, Bil, Makarpura, Varnama, Sarar, Gorva, Gotri, and Dumad have each a Gujarati school and an *antyaaja* school; Alahdpur, Amliara, Atladra, Por, Kashipura have each a Gujarati school. Itola, Varnama, Chhani, Sarar, Bhaili, Dasarath, Gorva, Makarpura, Por, Koyali, Tarsali, Ruwad, Sewasi, Nizampura, Majalpur, Karachia, Bil, Ankodia, Samiala, Kashipura, Vadsala, Gotri, and Chapad, have libraries.

There are Post Offices at Chhani, Varnama, Itola, Gorva, Por, Bajwa, Ruwad, Sarar, Makarpura, Koyali, and Bhaili; and letter boxes at Akota, Anakhi, Ankodia, Undera, Karachia, Kalali, Kashipura, Kelanpur, Gotri, Chapad, Chikhodra, Tarsali, Dasarath, Danteshar, Dhaniavi, Bil, Meghakui, Vadsala, Vadsar, Salad, Samiala, Sevasi and a few other places.

Itola, Makarpura, Bajwa, and Kelanpur have telegraph offices in connection with the railway.

**Telegraph Offices.**

Kashipura, Varnama, Itola, Makarpura, Vishvamitri and Bajwa are stations on the B. B. & C. I. Railway.

**Railway Stations.** Chhani and Samiala on the Godhra Rutlam Branch; and Kelanpur, Samiala and Atladra on the Dabhoi Padra Branch railway.

There is a Hanuman temple at Harni where a large fair is held on every Saturday in the month of Shravan.

**Places of Interest.**

At Por near Itola, there is a temple of Balia Kaka, the small-pox god, at whose shrine on every Sunday, Tuesday and Friday hundreds of stricken children are brought to make obeisance to the god through whose favour they are believed to have been cured. Thousands of people flock at Sindhgrot and Jaspur on the full-moon day in the month of Chaitra, to have a bath in the Mahi river.

**3. DABHOI TALUKA.**

The Dabhoi taluka is bounded on the east by Sankheda Mehvas, Tilakwada and Sankheda ; on the west by

**Boundaries.**

Karjan and Baroda ; on the north by Baroda, Vaghodia, and the Panchmahals ; and on the south by Sinor and Sankheda Mehvas. The river Orsang forms the eastern boundary of a portion of the taluka.

The taluka has an area of 216 square miles. Its greatest

**Area.**

length from south to north is 20 miles and greatest width from east to west is 16 miles.

The total land is 235,436-17 *bighas*, of which 29,798-5 are waste and 205,638-12 are culturable. Of the total

**Land.**

culturable land 67,536-18 *bighas* are alienated and 1,38,101-14 are *sarkari*. In the *sarkari* land only 2,837-10 *bighas* are unoccupied. Of the occupied land 6,221 *bighas* are *padrar* and 129,043-4 are cultivated.

The aspect consists of one monotonous plain. There are neither jungles, lakes, nor hills ; but when *kapas* is

**Aspect.**

grown in the black soil of the larger fields of the taluka, the scene is pleasant enough.

Three rivers, the Orsang, the Dhadhar and the Dev water the taluka. To the north, the taluka is inter-

**Rivers.**

sected by the Dhadhar which is joined by the Tamasi and Deb as it approaches the east of the taluka.

The climate is healthy, very hot in summer and cool in winter.

**Climate.**

The highest temperature is 114° and the lowest 40°.



The total population according to the Census of 1921 is 62,950 persons (33,034 males, 29,916 females) of whom the great majority are Hindus, there being only 6,089 Musalmans, and 764 Jains.

**Population.**

The total number of villages is 96, of which 87 are *sarkari*, and 9 are alienated. There are 10 villages with a population of 1,000 or more.

**Villages.**

DABHOI, in latitude 20°-8' north, longitude 73°-28' east with a population of 15,870 souls (8,500 males, 7,370 females) according to the Census of 1921 is one of the most interesting towns in His Highness the Gaekwad's Dominion. It is about twenty miles to the south-east of the capital city of Baroda with which it is connected by a narrow gauge railway. It lies on the route from the old cities of Northern Gujarat to Chandod, a celebrated place of Hindu pilgrimage on the river Narbada, ten miles to the south of it. This position made it a last halting place for the pilgrims from the north on their way to Chandod, and the first stage on their return journey. Dabhoi must thus have been a well known place from very early times; and there a shrine of Kalika, a form of the goddess Durga, and one of the divine mothers \* *matris*,—closely connected with the worship of Shiva,—was early established, and the dark rites of the black *devi* celebrated. It was also a frontier city of Gujarat, and must have been fortified under the Solanki kings against the predatory mountain tribes lying all round it from the north-east to the south, and garrisoned for defence. The *Romaka Siddhanta*, one of the five principal astronomical treatises in use in the sixth century of the

**History.**

Christian era, speaks of it as "*Darbhavati*", a Sanskrit word derived from *darbha*, the sacrificial grass. We find few, if any, other references to Dabhoi in connection with the early history of Gujarat so far as it has been extracted from inscriptions and the ancient Jain chronicles. When these latter, however, have been adequately edited and published, we may expect to find in them additional materials for its history as well as for that of the whole of Gujarat.

Among the many sumptuous edifices ascribed to Jayasinha are the splendid gateways and fortifications of Jhinjhuwada and Dabhoi—

\* Dr. James Burgess, "The Antiquities of the Town of Dabhoi", pages 1-3.

the former, on the north-east of Gujarat, near the Lesser Ran of Cutch, has been more exposed to attack and less repaired, but the style of its ruined gateways differs but little from those better preserved, of Dabhoi. There is some doubt, however, as we shall see, whether the latter do not belong to a later sovereign ; but, in Jayasinha's time, Dabhoi must have been an important fortress, and he was not one to neglect its defences, any more than those of neighbouring Champaner or the more remote Achalgadh and Chandravati. Probably he built the gates, and possibly the temple of Siva-Vidyanatha also, which were restored or completed at a later date.

Viradhavala, the Vaghela chief of Dholka, whose father, Lavana-prasad, had been a minister under Bhimdeva, died in 1239. His family claimed descent from the Chalukyas, through Kumarpala's mother's sister ; and now, Vishaldeva, the son of Viradhavala, secured the throne and ruled from 1244 to 1261. He is said to have been born at Dabhoi ; and after his accession he there performed a *yajna* or sacrifice. Having united Gujarat under his sole rule, he was able to defend it successfully against the neighbouring kings of Devagiri, Malwa and Mewad. It is to him that tradition correctly ascribed the restoration, if not the entire erection, of the Hira gate and adjoining temple—if not of the fortification also—of Dabhoi. Vishaldeva and his father appear to have patronised or were perhaps largely supported by two wealthy Jain brothers, Vastupala and Tejapala, who were famous in their days as builders of temples, and of whom Vastupala was Viradhavala's minister. In the different inscriptions on their temple at Girnar, completed in 1231, it is stated that before that, Vastupala had built or repaired temples in most of the principal cities of Gujarat such as Dholka, Khambayat (Cambay), Darbhavati (Dabhoi), Bharoch and Anahilapura. It is not at all improbable also, that Vishaldeva was encouraged by his sagacious minister to repair or rebuilt, in richer style, the old temple of Kalika, and for political reasons, at the time that he was refortifying the city. In this he may have felt that he needed the favourable opinion of his Brahmanical subjects, as well as to provide for their defence against the enemy from without.

The *Vastupalacharitra*, written in Samvat 1365 (A.D. 1308) tells that king Viradhavala received from Gugul, the chief of Godhra, an insulting present of a parcel of women's clothing. Infuriated

at this the king sent his army to attack Gugul. Tejjapala, his general, defeated and made the chief of Godhra a prisoner, and directed his course towards Darabhavati (Dabhoi). At this time the people of the town were in constant dread of the predatory tribes, who were in the habit of making sudden raids upon them, and business was well-nigh suspended. The king was actively engaged in the suppression of these robbers, with whom Gugul had identified himself. To protect the town Tejjapala at once ordered the construction of the fort walls. In the fort he set up images of his father and ancestors. Around it he erected a hundred and seventy small shrines, and before all placed an elephant, seated upon which was a figure of his own mother, Kumaradevi, with a *mala* or rosary in her hand. He repaired the temple of Vaidyanatha, and in front of it he built a Jain temple, before which he put the images of the King and Queen, his brother Vastupala, and himself. It is further stated that he set up inscriptions in the northern and western gateways, in which he narrated the events of Vishaldeva's reign. He constructed the *wav* named *svayambara* and erected a *kirtistambh* or *toran* before the temple of Vaidyanatha.

On each side of the Hira gateway are marble tablets, one of which is entirely obliterated by time and ill-usage, but of the other sufficient is left to enable us to decipher it. It is dated Samvat 1311 (A.D. 1254-55), and corroborates the above statements respecting the temple of Vaidyanatha.

The first persistent attempt to gain a footing in Gujarat was made by Pilajirao soon after his occupation of Songadh in 1719 and his successors in the Rajpipla hilly country. In about 1725 the Gaekwad's commanding officer, the Senapati Dabhade, fixed his head-quarter at Dabhoi. Reverses forced the Marathas to fly, and Pawar, the protegee of the Peshwa, then occupied the town. But in 1727 Pilajirao retook it, nor was his son Damajirao driven out in 1723 when Pilajirao himself was murdered and Baroda temporarily lost.

In 1775 when Colonel Keating, the Peshwa Raghunathrao and Govindrao were prosecuting a campaign against the ministerial army and Fatesingrao, the rains put an abrupt end to all hostilities. The British troops with great difficulty reached Dabhoi and found refuge from the elements inside its walls. From Dabhoi Colonel Keating

issued out occasionally to meet Fatesingrao and finally accepted his alliance to the rejection of his brother. In 1779 Colonel Goddard took Dabhoi without difficulty. In 1780 Sindhia made a demonstration before its walls, but was met with so brave a front by Mr. Forbes of the Company's service that he passed on towards Baroda.

Forbes lived in and loved Dabhoi. He thus describes the city :—

“The remains of its fortifications, gates, and temples indicate great magnificence. The temple near the east gate, called the Gate of Diamonds, a work of immense labour and expense, must have employed a number of artificers many years. The city is nearly quadrangular, exceeding two miles in circumference; such parts of the fortifications as remain entire are of large hewn stones, and the interior colonade is a beautiful and useful work; within the walls is a large tank, surrounded by strong masonry, with a grand flight of steps, the whole extent descending to the water, from the Hindu temples, *chaultris* and solemn groves which border this beautiful reservoir.

“It is now chiefly inhabited by Hindus; a few Muhomedan families are permitted to reside there, on condition of not eating beef. The Pandit or governor, appointed by the Minister at Poona, submitted to Raghoba, and on our approach acknowledged him as Peshwa of the Maratha empire; he immediately levied a contribution of three lakhs of rupees from the inhabitants, which they were unwilling and almost unable to pay; for, although some cotton manufactures are carried on there, Dabhoi and its dependencies are poor.”

“The *darbar* and a few of the principal houses were well built, and the streets generally broad and airy; many acres within the walls were cultivated, and produced abundant crops of corn and vegetables; the city contained about forty thousand inhabitants, and nearly as many monkeys, which occupied the roofs of the houses, or enjoyed the shade of the mango and tamarind trees with the peacocks, squirrels, and green-pigeons, that lived there as unmolested by the Hindus as if in the midst of a forest. Pelicans, wild-ducks, adjutant-birds, and a variety of water-fowl, animate the beautiful lake, adorned by the nymphaea, and many aquatic plants.”

Forbes says he put the fortifications and public buildings at Dabhoi in the best possible repair. He resided there for three years,

leaving it when in 1783, Broach, Dabhoi, Sinor, and other districts were restored to the Marathas. He embodied his feelings in about 120 lines of extempore verse,\* beginning:—

“Dabhoi, farewell! farewell! ye ancient towers,  
Ye peaceful lakes, ye consecrated bowers!  
Where studious Brahmins, skill'd in mystic lore  
*Avatars, Vedas*, Manu's laws explore;  
Where pious priests attend on Vishnu's shrine  
And ruthless Siva claims the rite divine.”

The city is four-sided, but can hardly be said to form a square,  
as two contiguous sides measure only about

**Antiquities.** 800 yards each, while the other two are each about a thousand yards in length, and meet in a sharp angle†. It had a double gate in the middle of each face,—an outer at right angles to an inner one, with an open square court between,—the inner gate being the most highly sculptured. They are named the Hira gate on the east, the Champaner or Mori gate on the north, the Baroda gate to the west, and the Nandod or Chandod gate on the south. All of them have suffered so severely in wars and at the hand of the iconoclast Muslim as to destroy the magnificence of their original appearance, and have been repaired by the insertion of Muhomedan pointed arches. That which has been the least injured and is still the most imposing is the Baroda gate on the west. Next to it the best preserved is the Nandod gate.

The gate that has suffered most is the Hira gate on the east which, from the vernacular meaning of *hira*, Forbes has called the “Gate of Diamonds.” It has been almost entirely rebuilt, but from the fragments which remain we learn that it must have been more elaborate in design than the others, though slightly inferior in size. The gateway is about 37 feet deep, and the clear roadway between the pilasters was 12 feet wide. These pilasters were originally six on each side—three near each end which supported the elaborate corbelled brackets that sustained the roof, and the middle pair were about  $9\frac{1}{2}$  ft. apart giving

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\*Oriental Memoirs, 2nd ed., vol. II, p. 349 ff.

† Dr. Burgess' “The Antiquities of the Town of Dabhoi,” pages 4-13.

room for the massive doors which were hung behind the third outer one on each side, to fall back to the side walls. In this gate the original outer pairs or pilasters on each side have been removed, and a Muhomedan arch inserted in the front, to the jambs of which the doors are now attached. The whole front has been rebuilt by the Musalmans, though with old materials, among which are to be seen portions of the old string courses, and cornice, and a balcony window inserted above the Saracenic arch, which does not reach to near the height of the inner corbelled supports.

The inner side has not been so much destroyed; still the central portion has been largely renewed, and a low archway inserted, with an apartment over it for a guard, and to provide for defence. The sides seem to be to a large extent, the original structures, each containing a bold and highly sculptured overhanging balcony. One of these on the inner face has been entirely rebuilt, but the other, on the north side, is but little altered. The two on the north side also remain. On the base of the gateway are two niches containing inscriptions—now much obliterated—these have been surrounded by masonry as buttresses to the walls.

From the great height of the pilasters which supported the original bracketing this *Hira Bhagola* gate must have been far loftier than the others, and judging from the part of the north wing still left, it must have been a much finer work in every respect. It appears to have been provided with rooms in the wings, with balconied windows on each of the four sides.

The four richly carved string courses of different patterns crossed the side walls of the gates, in which were two projecting niches about 4 feet square within the jambs, each measuring, in the inner walls facing the city, a marble slab, 3 feet square, carved with a long *Prasasti* or eulogy by Someshvara, the *purohita* and court poet of Vishaldeva. Over the fourth string course was, and is still preserved, a projecting frieze, in three principal members, the lower carved with half rosettes, the second with *chakras*, and the third with a procession of elephants, men, and camels. Above this was a thin cornice and over it the whole was carved in the richest style, the surface being literally overlaid with ornament, out of which sprung in front from the outer ends of

the gateway four balcony windows boldly thrown out on richly carved brackets, and with projecting and sloping roofs. Between the brackets supporting the sill was carved in high relief an elephant with its rider, probably representing the King, and surrounded by horsemen. On the brackets and sides were figures from the Hindu pantheon. In each side of the gateway at the inner end are two small rooms which served for the porters, and through each of them a stair leads up to the rooms above the gate.

The outer gateways, very much less ornate than the inner, still exist on the north, east and south of the town.

To the right of the Hira gate is the richly sculptured temple of Kalika Mata, which stands on the site of one far more ancient of which no trace remains. It was built, probably with the temple on the other side of the gate, in 1255, by Vishaldeva, who styled himself in his grants "the new Siddharaja" and who was born here. James Forbes gives the following legend of its origin, in which, if we substitute Virbhavala's name for Siddharaja's we shall probably have what was meant. "Many centuries ago a Hindu Raja named Siddharaja Jaysing, the 'Lion of Victory', reigned in Patan....., he had seven wives and many concubines; the first in rank and his greatest favourite was called Ratnali, the 'Luster of Jewels,' an additional name conferred upon her, expressive of transcendent worth and superior beauty, in which and every elegant accomplishment she excelled all the ladies in the harem. She thus preserved an ascendancy over the Raja, notwithstanding she had no child, and several of the rest had presented him with princes. The intrigues and jealousies among the secluded females in the Eastern harem are well known, they prevailed powerfully at Patan, where the ladies were all jealous of Ratnali, and used every means to alienate the Raja's affection from his favourite; but when they found that she also was in a state of pregnancy, their hatred knew no bounds. According to the superstitious customs of the Hindu, they employed charms and talismans to prevent the birth of the child; and the beloved Sultana, superstitious and credulous as themselves, imagined their spells had taken effect, and that while she remained in the palace, her infant would never see the light.

"Impressed with these ideas, she departed with a splendid retinue to sacrifice at a celebrated temple on the banks of the Narmada, and

after a long journey arrived late in the evening at a sacred grove and lake, about ten miles from the river, on the very spot where Dabhoi now stands; there the princess pitched her tents intending to conclude her journey next morning. In this grove dwelt a Gosain who had renounced the world, and passed his life in religious retirement. On hearing of Ratnali's arrival, he requested to be admitted into her presence, a request which is seldom refused to those holy men. He desired her not to proceed any further, as that grove was sacred, and there in a few days she would be delivered of a son. The princess followed the advice, and continued in her encampment until the birth of her child, who at the Gosain's desire, was named Visaldeva, or a child of 'twenty months.'

"The pleasing news was soon conveyed to the Raja, who declared young Visaldeva heir to his throne, and finding his mother delighted with the spot where she had obtained the blessing, and fearful of returning among the ladies of the harem, he ordered the lake to be enlarged, the groves extended, and a city erected, surrounded by a strong fortification, and beautiful with every costly decoration. The most eminent artists were engaged to build the famous city, and over them was placed a man of superior abilities, who lived to complete the immense work thirty two years after its commencement. At this time Visaldeva had succeeded his father on the throne of Patan, but generally resided at the place of his nativity where on dismissing the several artists he made them suitable presents; but desirous of more amply gratifying the man to whose superior taste he was indebted for such extraordinary beauty, he desired him to name a reward for his services. The architect respectfully replied that being happy in the prince's favour he wanted neither money nor jewels, but as the place had not yet received any particular name, he entreated it might be called after his own, Dabhove, which was immediately granted, and with a slight alteration is the name it still retains."\*

Quite another legend is told as to the reward of the architect; jealous lest he should build for some one else a temple or gate to rival what he had made at Dabhoi, the King, it is said, had him immured

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\*Oriental Memoirs, 2nd ed., Vol. 1, pp. 543 f. Of course the etymology of Visaldeva's name and the origin of that of Dabhoi are quite imaginary; the place was old long before the thirteenth century.



below the Kalika Mata shrine. His wife, however, managed to convey food to him, and to keep him alive for six years, after which period the king wanted his services, and regretted his loss. He was accordingly produced from the cellar to carry out the King's orders.

The temple of Kalika, though altered, defaced, and clumsily repaired, is a most striking shrine. Its dimensions are but small: the principal *mandapa* or hall only measures about 25 feet over all, and the extreme length including the projecting balconies, is only twice this; but the whole outer face has been so broken by mouldings, and ornamented by sculptures, large and small, as to render it typical of the rich thirteenth century style in Gujarāt. It is of three storeys; the shrine is on the first floor, and is reached from the north by a stair leading up to the terrace on the inner face of the city wall, about 16 yards in front of the entrance to the *mandapa*. The west face of the temple is thus within the town, whilst the eastern looks into the square court between the Hira Gate and its outer and projecting entrance. In this east side of the temple—containing the shrine—no entrance windows or openings of any kind could be permitted.

The *mandapa* or hall is about 21 feet square inside with extensions on each of the four sides. The shrine occupies the area of the projecting balcony on the east side, there being an open balcony window facing it in a corresponding position opposite to it on the west side of the main hall. A passage passes through the whole length of the temple from the main entrance, and communicates by a stair with the upper storey of the gateway, and over the temple.

In the shrine the walls and floor are lined with white and a low altar or seat of the same material is built across the inner end. On this stands a figure of Kalika Mata, about two feet high clothed and adorned with her jewels. She wears a *sari*, a red silk and a *choli*, a green silk, both fringed with lace. She has a nose-ring, bangals and necklaces. The arms of the image are covered by her clothes, but attached to the latter at the back, where the hands come, and as if in them, are her usual emblems. These are—on the upper right hand a silver sword; in the left upper, a silver shield; in the right lower, a *mala* or rosary; and in the left lower, a *shankha*. The attendant *pujari* says that in the left upper hand behind the clothes is a *trishula*. Before the entrance of the shrine are hung curtains. On the block

over the door-way at the main entrance on the north side is a figure of Ganesh. A late inscription on white marble is attached to this temple of the time of Damajirao Gaekwad. There is nothing of note inside the temple beyond the shrine; the walls and ceilings are bare.

Externally the walls of the temple are adorned with the most extravagant profusion of ornament. Bands upon bands of mouldings and bas-reliefs cover the walls from basement to summit with figures. The taste of the builders or architects who could cover these walls with such lavish extravagance may be regarded as questionable. It seems impossible to feel the same satisfaction with the distribution—or rather the overlaying—of the ornament in the temples of this period, as with that of the works of an earlier date. Here it is packed together and covers the whole walls, producing a feeling of exuberant wealth and elaboration rather than of any refinement of taste. In the older temples the ornament is used more sparingly and much more effectively. The greater and more reckless use of it marks a falling off in the original purity of the style.

High up on the walls, one on the western and one on the eastern, are two representations of scenes in bas-reliefs. That on the inner or western side represents the well-known story of the churning of the ocean by the gods and demons. In this case the ocean, strangely enough, seems contained within an ornamental water-pot. Above the shoulders of the three churners on the one side are three of the products of the churning. First is Sri or Lakshmi, the goddess of fortune and beauty, upon whose appearance the gods were enraptured, and Siva especially desired to possess her. She, however, quickly settled all disputes upon this head by casting herself upon the breast of Hari or Vishnu. Then there is the celebrated elephant, *airavat*, possessed of four tusks: this was appropriated by Indra. The third product represented is the white coloured model horse called *Uchchaihshravas*. Standing beside Siva, the *Dhanvantari* is the gods' physician, who was also produced at the churning. His right hand is damaged, but probably held the pot full of *amrita*. Next stands *Visvakarma*. Siva seated with his Nandi below him is here called *Sri Vishvanatha* or "Lord of the Universe", the name by which he is best known at Benares. The names under the next three figures are not very intelligible, but as far as may be made out might be *Sri Devi*, *Sri*

Arunadevi ( or Arupadevi) under the female figure. This is evidently Parvati in some form, for in one hand there is a miniature *linga*, and in the other a figure of Ganpati. The next name reads like Sushena, a Raja descended from the Pandavas.

The other bas-relief upon the outer wall of the temple portrays a very different scene. It is taken from *Mahabharata*, *Adiparva* ( 40-44 ). The identification of the scene, or rather a part of it, is made certain, by the name of the king Parikshit being engraved under him. We are told, that, being fond of the chase, like his great grandfather Pandu, he was once out hunting, and having wounded a deer, followed it up far into the depths of the forest. Meeting a Brahman he declared who he was, and asked him if he had seen the stag go that way. The Brahman being under a vow of silence, did not answer him, whereupon the angry king, took up the dead body of a snake which was lying on the ground with the end of his bow, and tossed it to the Brahman's shoulder. The Brahman, knowing the king to be good and generous to his subjects, and being also aware that the king did it in ignorance of his vow of silence, forgave him. The Brahman's son Sringi, a hot-tempered youth, hearing of the insult to his father, cursed king Parikshit—"the wicked king who put the carcase of the snake on my father's shoulder, shall be sent to the abode of Yama within seven days by Takshaka." The old father was angry with the son, and was much grieved; but the curse having been pronounced with all due ritual was irrevocable. The old Brahman sent off word to the king and warned him of his danger, telling him to do some meritorious act before he died, so as to gain access to heaven. The king was overwhelmed with sorrow, not so much on account of the curse, as that he had unwittingly insulted a holy *rishi*. He and his ministers tried to devise means of protection against Takshaka, and Parikshita ordered a room to be built over the middle of a lake supported by one pillar. Here he took up his abode. No one was allowed access to the king, even the wind could hardly reach him, so effectually did he isolate himself.

On the seventh day Takshaka sent serpents disguised as Brahmans with a present of fruit which the king accepted. Eating it, he came upon a red worm with black eyes. The sun was setting and the time for the curse to take effect nigh gone; taking the worm he put

it on his neck, laughed and said : ' let it be Takshaka, and let him now bite me ere the day is gone.' And Takshaka assumed his own shape, bit him, and disappeared. Great was the consternation of the ministers and attendants when they saw the king of Hastinapura thus poisoned.

In the sculpture we see the tree that Takshaka destroyed and Kasyapa restored, with a serpent coiled at his foot; and at the one end Parikshit sits in his palace in the lake that was built upon a single pillar. The disguised serpents are presenting the fruit. They have come across from the shore in boats which are shewn below. What the scene at the other end of the panel represents is not very clear.

All the other figure sculpture is distributed over the walls of the building in niches as single figures or in pairs, and in one case as a group of three. This group is on the face of the overhanging closed balcony, the inside of which forms the shrine. In the middle stands a many-armed female figure, which from the trident and club besides her, may be taken as Parvati. The figures on either side of her are attendants or *chauri* bearers. On the north side of this balcony is a pair of figures under a tree, on the leaves of which are small figures. It may be a representation of Durga slaying the giant Mahisha. The hands of all the figures are so mutilated that it is almost impossible to identify them, for the symbols by which they are known are generally held in the hands. Lower down on this side of the temple, and nearer the gateway is a very pretty little projecting niche, holding a mutilated figure of Mahakali. There is never much doubt about this goddess, as she is almost invariably shewn as a skeleton with long pendent shrivelled breasts. Among the larger figures on the west face of the temple are Brahma with his long beard, and Ganapati with his elephant head and pot belly. All these figures were built into the wall in their respective niches, but all around the basement of the temple are larger niches which contained loose figures. The latter are gone, and the niches are now empty. In one of these niches on the west face has been inserted the inscription in white marble, of the time of Damajirao Gaekwad (1730), already alluded to.

The temple and gate were built in one block, up to about the level of the brackets supporting the balcony windows of the gate, where the

two buildings separated, the temple receding and allowing the balconies of the gate to hang out free. The gap thus left, though high up, presents a possible means of entry into the town for an enemy that had forced the outer gate and it was accordingly walled up with good ashlar ; but half or more of the balconies on this end are built into this walling.

On the south side of the Hira Bhagola gate are the ruins of another but small temple—possibly that of Siva Vaidyanatha—which was as profusely decorated as that of Kalika. It has fallen in, leaving very little of the walls standing.

The Baroda or west gateway is now the most entire and consequently the finest. Like the others, it had six bracketed supports instead of arches, springing from pilasters ; but now the third from the outside has been cut away to make room for a Muhammadan arch. The brackets and this arch support six architraves over which the slabs of the roof are laid. It will be seen that the front, as well as the back, of this gateway had a very deep overhanging cornice, a portion only of which now remains. The appearance of the gateway must have been vastly improved by this feature, which was to it what the eyebrow is to the eye. The little pedestal on the end of the remaining bit of cornice supported a small elephant, which was repeated at the other end. These occur complete over the balconies at the temple of the Hira gate.

The Chandod gateway has had on its inner face above the cornice three seated figures larger than life size. One has fallen, carrying a portion of the cornice away with it ; the remaining two, though mutilated are easily identified. Siva, Vishnu and Brahma, in Hindu sculpture are very frequently found in company. The triad are represented in Kailasa at Elura, and over and over again on the architraves over the entrances to the shrines of Chalukyan temples in Kanara. Here, though decapitated, Siva holds his position in the centre with his distinguishing vehicle, the Nandi below him, and on his right sits Brahma. The missing figure was doubtless Vishnu. Between them are smaller figures of attendants.

The Chandod and Champaner gates have each of them one course less in the bracketing, and are consequently not so high as the Baroda gate. Among the numerous mythological figures that adorn these

gateways are Siva, in his various guises; Vishnu, with his *shankha*, *damru*, and Garuda vehicle; Narsinha, the lion *avatara*; Daksha, with his ram's head, female figures with lions' horses' and boars' heads, Sarasvati, with her *ankush* and peacock; Kali, the grim skeleton, and a host of others.

The walls on the north-east and south of the city are now very much ruined, and in many places are mere heaps. The colonnade, on the inner side of the walls, that gave shelter during the monsoon of 1775 to Colonel Keating's troops, has mostly disappeared. The west and part of the north faces are the least injured and show parts of the original structure with after additions and repairs by Muhammadans, Marathas, and English, as each in turn had occasion to defend themselves when in possession of the town. Breaches rapidly patched up are everywhere apparent by the heterogeneous masses of bricks, mortar, and stone rammed into them, and testify to the rough treatment these walls have had at the hands of invaders. Now, battle-stained and dismantled, they are for the most part over-run with rank vegetation, and many a short cut leads over the debris into the fields outside.

The fortification of the walls was very simple. Each of the four sides is relieved at intervals by shallow rectangular bastions, originally fifty-two in number on the four walls—at distances of about 64 yards apart by the centre gateway with its outer gate, and by large round corner bastions. Running along the top of the walls are the *kangras* or merlons with embrasures or narrow spaces between them. High up upon the inner side and behind these *kangras* is a terrace or terreplein, about 8 feet wide, along which the troops of the garrison could move from one part of the walls to another. On the introduction of musketry the embrasures were found to be rather dangerously large, so leaving a few loopholes at intervals; each of these spaces was filled in with masonry. The *kangras* upon the walls are a decided improvement in appearance upon the square cut merlons of western nations, but do not give such an idea of strength and massiveness so necessary in fortifications. Long colonnades beneath the terreplein formed quarters for the soldiers, and there were larger spaces running into the body of the shallow bastions. In each of the four corner bastions is a large circular room, its roof being supported by two concentric rings of pillars. Above this is the bastion platform. The plan of

these corner bastions is peculiar. Eight small segments of a large circle are separated from one another by two angles set back into the circle with their points on its circumference ; or, in other words, a circle is interrupted at eight different points by pairs of angles inserted with their vertices on the circumference. The bastion is carried up its full height on this plan. This was subsequently found a weak arrangement when cannon were brought to bear upon it, all these angles and projections being very easily knocked away, and the spaces between the angles were built up, bringing the plan of the bastion to a circle. Upon these bastions have afterwards been raised twelve sided brick towers with splayed embrasures for cannon.

In the middle of the town is a large irregular artificial tank surrounded with tiers of stone steps. This is a fine sheet of water, and is the principal supply for the town. Forbes says this tank was supplied "not only by the periodical rains, but also from receptacles without the walls, by means of a stone aqueduct communicating with the tank ; which it enters under a small temple in the hollowed groves of the Brahmans, forming a cascade with a picturesque effect. On the opposite side of the tank, the people still point out a place beneath which all flood or excess waters escape through a channel to the open country without the walls."

A large plot of ground whether natural or artificial it is impossible to decide, projects out into the tank on its south side and is almost surrounded by water ; on the west side of this is a small Saiva shrine built out into the water. The floor of the shrine is now several feet below the surface of the water. If the water was originally kept at a lower level, so that the floor might be above it, it must have been very low indeed. It is more probable that this shrine or canopy contained a *linga* in the middle of the floor, mounted on a *vedi*, the top only of the *linga* would rise above the water, as is the case in one of the caves on Harischandragadh and again in the tank at Mahakutesvara near Badami. The building is in the style of the temple of Kalika Mata, and is no doubt of about the same period. It consists of a central shrine or small hall with porches on the north and south sides. The east side adjoins the tank from which the shrine is approached through a third entrance. On the west side is a roomy balconied window and seat overlooking the tank. On the other side of this promontory is

a small ruined gateway, looking as if it had been an entrance to a temple courtyard. It is not at all unlikely that the whole of this ground is artificial, and that upon it was a temple or group of temples. It had for over a hundred and fifty years held the old Residency and officers, and, the two-storeyed house overlooking the tank, in which Mr. Forbes lived, still stands there, an interesting building, though now frail and shaky. He says of this place: "The *darbar* or governor's mansion at Dabhoi, where I resided, with its courts and gardens, occupied seven acres; it was almost surrounded by the lake except near the principal gate, communicating with the town; a pavement of large flat stones admirably united, formed a dry walk at all seasons, above the steps of the tank, shaded in most parts by lofty trees, and adorned with fragment shrubs; through which only a few houses and towers on the walls were visible; so that from the windows of the *darbar*, overlooking the lake, everything had more the appearance of a rural village than a fortified city.....To finish this picturesque scene a ruined Hindu temple, nearly covered with moss, and the clematis in great variety, terminated the terrace walk in the garden, where the animal creation had hitherto been so unmclested, that my orange and lime trees were filled by peacocks, doves and bulbuls; monkeys and squirrels feasted on my pomegranates and custard apples; while pelicans, spoonbills, and other aquatic birds occupied the lake."

"The upper terrace of the *darbar* overlooked the garden, the lake and all its surrounding embellishments; consisting of rich groves, embowering Hindu temples, Muhammadan mosques, and costly tombs of the principal Musalmans. Beyond the city walls was seen a landscape replete with populous villages, luxuriant cornfields, herds of oxen, flocks of sheep and goats and a numerous peasantry employed in agriculture; this charming plain was terminated on the north-east by the mountain of Pavagadh, one of the strongholds of Maratha empire; of a stupendous height, difficult of ascent, and completely fortified at the summit."

"In the inner court of the *darbar* at Dabhoi, into which my front verandah opened, an altar had been erected under a shady *pipal* tree (*ficus religiosa*), which I carefully preserved; a hollow cavity on the top contained the *tulsi* (*ocymum*), a sacred plant of the Hindus, to which they frequently resorted; as also to a few of their *dii penates*,



which were left in the surrounding niches ; it was a scene nearly resembling that of Priam's palace in Troy."

Forbes relates a legend in connection with this tank of a tragic event which eventually brought down

**Mama Dukri.**

Muhammadian vengeance upon the town. It is best related in his own words :—" Dabhoi for a long time was inhabited only by Hindus, no Musalman being permitted to reside within its walls, nor under any pretence to bathe or wash in the tank ; but a young Muhammadian stranger, named Sayyid Ballah, on a pilgrimage with his mother Mama Dukri, on their way to Makka, alighted at a caravansarai without the gates of Dabhoi ; and Sayyid Ballah having heard much of its magnificence walked in to gratify his curiosity. After viewing the curious gates and temples on the borders of the tank, and ignorant of any prohibition to the contrary, he rashly ventured to bathe in the sacred lake ; the Brahmans deeming the water polluted, prevailed on the raja to punish the delinquent by cutting off his hands to deter others from following his example ; he was then turned out of the city with disgrace ; and thus covered with shame, and with the loss of blood, he could but just reach his mother at the caravansarai and there expired."

" The strangers were Muhammadans of distinction, then on their way to Surat to embark for the Red Sea from the interior parts of Hindustan. Mama Dukri, after the first paroxysm of grief, laid aside her pilgrimage, and vowed revenge. She immediately returned to her own country, and sued to her sovereign to redress this disgrace and cruelty to her family ; he immediately ordered a large army to march under the command of his vazir against Dabhoi. The siege continued for several years ; at length famine raging in the city, the garrison having no hopes of foreign assistanee, made a sally, and fought with enthusiasm ; a dreadful slaughter ensued, but the besiegers were at length victorious ; the principal Hindus fled to a distant country, and the Muhammadans entered the city. On viewing the strength of the works, the vazir determined to destroy them—three sides of the fortress were immediately raised to the ground ; the beauty and elegance of the west face and the magnificence of the four double gates preserved them from his fury ; they remain to this day splendid monuments of the architectural taste of the ancient Hindus.

“ After the destruction of Dabhoi, the Muhammadans returned to their own country, and the city remained for some years in a state of desolation. Mama Dukri, the lady on whose account the expedition had been undertaken, came with the army against Dabhoi, and dying during the siege, was revered as a saint, and buried in a grave near the Gate of Diamonds, where her tomb still remains.” It need hardly be said that this story is a sheer fabrication made to consecrate a tomb.

Mama Dukri's tomb is a very plain small building outside the town on the east. By it is an upright slab with a well-worn hole through it. This was used for trial by ordeal. If the accused passed his or her body through it their innocence was established, if not they were guilty. But it is a sheer impossibility for any stout individual to do this, unless as they say, the fact of their innocence mysteriously contracted the body to allow it to pass. The polished edges attest to the vigorous exertions made by unlucky ones.

Of the walls the western and a part of the northern side alone show what the original fortifications were like.

#### **Present condition.**

The neglect of the present inhabitants, the manufacture of grind stones and door posts, and the general pilfering has done the walls more harm than the much abused Musalmans. Not being deemed necessary in the present peaceful times, what remained of them has been permitted to be demolished by contractors and others who are allowed to remove its stone work at a price fixed by Government. The north-west bastion and the south-west tower are in fairly good preservation and were repaired in the time of Sir T. Madhav-rao's administration. Naturally the people have a legend that these massive walls and elaborate gates were the work of a *bhut* or demon, who erected them in a night after bringing the materials all the way from Malwa. In reality the stone came from the long abandoned quarries of Kokari and Vizara. The tank in the centre of the town retains much of the old beauty for which it was famous, but its magnificence is gone. The Bund tank with masonry walls is an old piece of work, beyond the walls. Just outside the town and in the neighbourhood of the station is a not ungraceful temple which commemorates the name of the great banker Hari Bhakti. Here live or lived two very holy Sanyasis ; one has been underground for years except on the solitary occasion of a trip to Benares, the other fears not to eat any

kind of meat or to drink spirit, for at night he can take out his entrails and clean them.

The town of Dabhoi is very densely populated. The sanitary condition of the place is very unsatisfactory, but it may be expected the railway will tend to its improvement in this as in other respects. It is the head quarter of the taluka and a junction station of the Baroda State Railways. There is a *vahivatdar's* court, a *munsiff's* court, a High School, a Gujarati school, a girls' school, a *fozdar's* office, and an office of the Abkari Inspector and Naeb Suba's *kachery*. There is a civil hospital and a municipality also. *Kapas* being the chief agricultural produce, there are about 20 ginning factories and 5 cotton presses at Dabhoi. Dabhoi is also famous for its brass and copper utensils which are exported in large numbers.

One-fifth of the present population is composed of Musalmans who make a living by weaving. The cloths woven in Dabhoi are durable and cheap, the calico printing fair and tasteful. The wood carving is good. There is a sale of grind-stones and such other common articles in stone. The market is the centre of a large number of villages. The fruit of *mahuda*, cotton, and grain are the staples of a certain amount of commerce.

KARVAN, with a population of 3,360 souls according to the Census of 1921, and 3,746 according to the Census

**Karvan.**

of 1911, is about five miles to the east of Karjan and seven to the west of Dabhoi. Perched on a mound perhaps formed of a debries it is a mean looking place full of Audich Brahmans. It has a railway station on the narrow-gauge State Railway which connects Dabhoi with Miyagam on the B. B. & C. I. trunk line. The modern buildings and institutions are a police *thana*, a Gujarati school, four *dharamshalas* and a library.

As *Kaya-Virohan* it is one of the four oldest and most famous seats of worship of Mahadev god to be found in India. In each of the four *yugas* this holy place has been known by a different name : first it was Tehapuri, then Mayapuri, or Kanbhadra, then Meghavati, then Kaya-Virohan, whence its modern name. The Sanskrit religious book called the Karvan Mahatmya and other works say that it contains a Mahadev called Brahmeshvar, a Brahma Kund, 84 Sidhs, 8 Bhairavas,

11 Mahadevs, 12 Suryas, 6 Ganpatis, 24 Goddesses and a spot sacred to Vishnu. The cause of the great sanctity of the place is thus told : Before *Kali Yuga*, in the *Dvapara Yuga*, there lived at Ulkapuri, that is, Avakhal in the Sinor taluka, a holy Rishi named Sudarshan, whose chaste wife gave birth to a son at midnight on the fourteenth of *Bhad-arva Vad*. A few years passed and the Rishi departed from his home on a pilgrimage to Benares, there to bathe during an eclipse which was to take place in *Ashad*. While he was away his wife performed the fire worship, the *agnihotra*. One night she omitted her task, but the child took it on himself to supply her place. This she guessed and the next night sat up to see if he would repeat the marvel. Again it was repeated, and so again, till the Rishi returned, and both parents secretly watched the babe as it faultlessly went through the nightly ceremonial. Lovingly taxed with the act, the child suddenly expired, and when its body was taken to be bathed in the god's pool, it disappeared. So the spot was called *Kaya Virohan*. The Rishi wept and asked the vanished child who he was. He said, 'I am the essence of the five elements, and then they knew him to be Mahadev. And the god Shiva told them more, that to gladden their hearts and spread religion he had been born in Ulkapuri, which was seven generations old, and had disappeared in the *Kaya Virohan*, where he would abide that near Brahmeshvar there might be a Brahma birth.

Connected with this tale is the tradition that the Mahadev who condescended to be born in the house of the *Agnihotri* Brahman at Avakhal was named Nakleshvar. As a boy he went to Kaya Virohan and begged for a resting place in the town. But the whole area had been taken up by one or other gods, so Brahmeshvar seated him on his lap. The images of the two gods are, therefore, represented in one stone.

This is the story of the Purans ; but local traditions tell another tale. Vishvamitra Rishi and Vasistha Rishi had a dispute, and the former set to work to create a Benares in this village. He caused sheep and goats to exist in it, and fashioned *koti lings* or a thousand stone elements of Mahadev at the still existing village Lingthali, a mile from Karvan. For six miles round he established Shiv *lings*, the chief of which is Vishveshvar near the *Gaya kund* or tank whose waters are like those at Gaya and the tutelary god Koteshtar by its side. North,

south, east and west he placed the four goddesses Sindhvai Mata, Kalika Mata, Verai Mata, and Gulamba or Bhulavni Mata. Then the Rishi wrestled to bring the Ganga into the village, till Vishnu was weary of his importunities. The god was forced to make himself visible to the saint, who then ceased from vexing him, and in return for this the god said the village would be as holy as Benares. Another account is that the god in disguise kept importuning him with requests till he lost his temper and so, unawares, lost the value of all past mortifications.

The large tank once had most lofty banks, but these are utterly broken up. Many a *ling* lies here and there, and the temples are old and of undoubted holiness. Nakleshvar Mahadev is old, and Ramnath Mahadev and Vagh'nath Mahadev of which little remains above the surface; at the edge of the tank, the *Gaya kund*, into which Vishvamitra intended turning the Or river, is the temple of Panch Mahadev, now called Panchnath, near which are the temples of Bhimnath and Kashi Vishvanath. Opposite Pancheshvar is the chief temple, that to Koteshtar Mahadev. Inside the village is a temple of Mahadev on the mound called "Fulva Tekri," and many other temples there are too numerous to mention. In Samvat 1932 a cultivator had a dream which led to the discovery of a very ancient Mahadev which had been buried to lie out of sight that it might escape the iconoclasm of the Musalmans. The image was named that of Raji Rajeshram and the inaugural ceremony to restore the god to his place, which was filled by a mere copy, was performed near the *kund* of Bilkeshvar Mahadev. The image is that of Nakleshvar or the spotless Mahadev. The front portion of the ling is shaped into an image of Brahma with a small Vishnu on his head, and the sacred Triad are thus combined. The stone is a beautiful black marble.

Copper and silver coins and bracelets of small value are found at the foot of the hill, where in the *Gaya Kund* the name of Vishvanath Mahadev is written. The whole place is a broken and forgotten ruin.

Mandala (1,508), Sathod (1,461), Nada (1,335), Thuvavi (1,609), Vadaj (1,020), Vanadra (1,089), Kundhela (1,173) and Vyara (1,188) have each a Gujarati school. Sathod is the original birth-place of Sathodra Nagars. Bhilapur (559) has a ginning factory and a large *dharamshala*. Here, in the rains of 1775, the Maratha forces were stationed while

Colonel Keating took refuge in Dabhoi, and here was signed the treaty which detached Fatesingrao from the Poona minority. It is situated half way between Baroda and Dabhoi, and has a railway station on the narrow gauge state railway.

The water in the *kanham* and *chorashi* areas of this taluka is sweet while in Dabhoi town and some villages of *chorashi*, it is brackish. The sub-soil water is found at a depth of 90 feet in *kanham* and 30 feet in *chorashi*. There are 938 wells, of which 115 are used for agricultural purposes and 823 for drinking purposes. There are 207 village tanks.

The soil is of three kinds, *gorat* or light soil, *besar* or mixture of the two, and the black soil which in the tract called *kanham* is very fertile, and produces cotton and rice in abundance. The soil in the eastern part is *gorat* and *besar*, that in *chorashi* is black and *gorat*. There is some salt in the soil of Madheli, Mavli, Vanadra, Tarsana, Timbi, Akotadar, Vadhvana and other villages of *chorashi* tract.

The total number of holdings in 1921-22 was 11,791. 8,333 *khatedars* cultivate their own land and 3,458 rent it to others. Those who cultivate their own land hold 1,44,577-17 *bighas* and those who rent it to others have 54,321-18 *bighas*. Of those who cultivate their own land the holding of 3,641 is upto 5 *bighas*; 5,321 above 5 but upto 25 *bighas*; 2,641 above 25 but upto 100 *bighas*; 273 above 100 but upto 250 *bighas*; 16 above 250 but upto 500 *bighas*; and 5 above 500 *bighas*. 1,801 *khatedars* pay land assessment upto Rs. 5; 3,506 above Rs. 5 but upto Rs. 20; 5,155 above Rs. 20 but upto 100; 1,224 above Rs. 100 but upto Rs. 250; 92 above Rs. 250 but upto Rs. 500; and 13 above Rs. 500. Of the total number of *khatedars* 9,857 are Hindus, 392 Musalmans and the rest miscellaneous tribes.

The average *bighas* under chief crops come to *kapas* 68,640 *dangar* 38,350, *juwar* 19,036 and *tuver* 6,120. *Bagri*, pulses, sugarcane, castor seed, and sesamum are grown in some area. These crops are raised, even when monsoon fails, by well and river irrigation.

The Original Survey Settlement of the taluka was made in Samvat 1945 for 15 years and the Revision Settlement in Samvat 1966 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under:—

Group No.	Name and Number of villages	Rate of assessment.
		Rs. a. p.
I	Mandala and 31 other villages .. .. .	4 6 0
II	Anguthan and 12 other villages .. .. .	4 12 0
III	Vasai and 12 other villages .. .. .	3 8 0
IV	Seguvada and 8 other villages .. .. .	3 0 0
V	Dhameli and 17 other villages .. .. .	2 14 0
		2 10 0
		2 4 0
		1 10 0

The total revenue realised in 1921-22 was Rs. 8,51,512-12-1, of which Rs. 5,56,837-0-8 were from land revenue, Rs. 41,205-11-0 from local cess, Rs. 13,827-0-7 from income tax, Rs. 1,64,235-12-0 from abkari, Rs. 43,288-3-0 from stamps, Rs. 6,239-13-6 from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 2,453 cows, 12,309 bullocks, 5,066 buffaloes, 900 sheep, 5,460 goats, 268 horses, 351 donkeys, 6,147 ploughs and 2,066 carts.

There is a Fozdar's and a Sar Fozdar's *kutchery* at Dabhoi and police *thanas* at Sathod, Kundhela, Dholar and Karvan. There are three *chowkis* in Dabhoi town. The taluka police consists of 2 *fozdars*, 5 *naeb fozdars*, 1 *jamadar*, 11 *havalgars*, 58 foot-constables and a *swar* totalling 78 men.

There are 24 liquor shops and 11 opium shops.

There are 46 schools and 14 libraries. There is a High School, a Marathi school, 2 Urdu schools, 5 Gujarati schools for boys and girls and an *antynja*

school in Dabhoi town. •Habipura, Karvan, Kundhela, Chhatral, Thuvavi, Nada, Mandala, Vadaj, Sathod, Dholar, Dhameli, Puniyad, Lingathali, Vadhvana, Vanadra, Vyara, Amreshwar, Anguthan, Antoli, Kadhara, Karmal, Karali, Karalipura, Kukad, Khanpura, Kunvarvada, Kothara, Fofalia, Bhilapur and Madheli have each a Gujarati school. There are *antyaaja* schools in Karvan and Mandala.

Dabhoi, Karvan, Mandala, Sathod, Nada, Thuvavi, Vadaj, Kundhela, Vyara, Habipura, Lingathali, Fofalia, Karmal and Amreshwar have each a library. The library at Dabhoi has a large and beautiful building with a clock tower.

There are post offices at Dabhoi, Karvan, Mandala, Bhilapur, Thuvavi, Nada, and •Kundhela, and letter boxes in Chhatral, Sathod, Parikha, Vyara, Habipura, Vadaj, Rajali, Vanadra and Thuvavi.

There is a telegraph office in Dabhoi in connection with the post office and five other telegraph offices in connection with the Baroda State railway at Dabhoi, Karvan, Mandala, Bhilapur and Antoli.

There is a temple of Vaghnath Mahadev near Dabhoi station. Fairs are held here on every Monday of *Shravan* and the Maha Shivaratri holiday. A fair is held on *Vijaya Dashmi* holiday in honour of Kalika Mata. In Kukad, there is a big temple of Kamnath Mahadev where a fair is held on *Ashadhi Ekdashi*. At Akoti is a mosque of Devalsha Pir. There are ancient wells with steps in Vadaj, Sathod and Mandala villages of the taluka.

#### 4. SINOR TALUKA.

To the east, the taluka is bounded by some part of Rajpipla and Mandwa and the Narbada river; to the west by Karjan taluka; to the north by Dabhoi taluka and to the south by the river Narbada and part of Rajpipla.

It has an area of 123·4 square miles. The greatest length from east to west is 21 miles and the greatest width from south to north is 15 miles.



The total land in 1921-22 was 134,360-1-0 *bighas*, of which 19,124-13 are waste and 115,235-8 are culturable. Of the total culturable land 53,928-5-0 *bighas* are alienated and 61,307-3 are *sarkari*. In the *sarkari* land only 1,185-7 *bighas* are unoccupied and 60,121-16 are occupied of which 1,795-12 *bighas* are *padtar* and 58,326-4 are cultivated.

Destitute of any river except on its boundary, of any mountain of jungle, this taluka presents no variety of scenery. It is one plain, with here and there depressions of some depth and with one large tank of great extent and beauty, the *Tain talav*.

The Narbada forms the southern boundary of the taluka, most of the villages of which are situated on its banks.

The Or joins the Narbada near Karnali, a village which was formerly in this taluka, but is included in the Tilakwada *peta mahal* since 1921. The joining of these two rivers is called *Orsangam* and is considered holy by the Hindus.

The climate is on the whole temperate. The beginning of the rainy season is unhealthy, as are the months of September and October when cold and fevers prevail. The highest temperature is 105° and the lowest is 50°. The average rainfall is 43 inches and the highest is 65 inches.

The total population according to the Census of 1921 is 32,565 persons (17,037 males and 15,528 females). The number of occupied houses is 7,792 making an average of 4 to 5 persons per house. Of the total population 23,958 are Hindus, 4,518 are Musalmans, 457 are Jains, 3,566 are Animists and the rest of other religious denominations. The Hindus form the majority of the population. Then come the Musalmans and the Jains. Amongst Hindus, Vantias, Brahmans, Patidars, Sutars, Luhars, Kolis and Dheds are the chief castes. The Patidars are agriculturists while the Vantias are traders. The Musalmans are labourers and peons.

There are 44 villages\* in the taluka, of which 37 are *sarkari*, and 7 are alienated. There are 11 villages with a population of 1,000 or more.

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\*The village of Karnali was transferred to Tilakwada in 1921.

SINOR, situated on the Narbada about nineteen miles to the south-west of Chandod, has a population of 5,068 persons (2,542 male and 2,526 females) and is the headquarter of the taluka. Forbes wrote about 150 years ago which still holds good : " Sinor, a tolerable town, the capital of the district of 50 villages, was fifteen miles south from Dabhoi, and forty to the eastward of Broach. It is open, large and straggling ; situated on the steep banks of the river, the deep *gullies* which encompass it are its only defence. Neither the public nor private buildings were of much importance ; but it was delightfully situated on the Narbada, with a noble flight of a hundred stone steps from the houses to the water-side, which would have added to the grandeur of a much larger city. The Hindu temples, Brahmanical groves, and a few superior houses indicate its having been once a place of consequence. When I took possession of it from the Company (before 1783), it contained about ten thousand inhabitants ; generally weavers of coarse cotton cloth for the Persian and Arabian markets, with some finer *baftas* and *muslins* for home consumption. Very few of these cottons are dyed or printed at Dabhoi or Sinor. The art has attained a much greater perfection at Ahmedabad and Surat.\* The Hindu temples at Sinor, though smaller and less splendid than those at Chandod, are esteemed peculiarly sacred ; and some of the sculpture and paintings, as the works of modern times, are interesting and superior to those generally met with. There appear to be many illusions to Kamdev." As the chief town of the taluka Sinor contains the offices of the *vahivatdar*, *munsiff*, police *fozdar* and sub-registrar ; it has also a *vishishta panchayat* and a dispensary. There are four *dharamshalas*, a post office, an anglo-vernacular school, a girls' school and a Marathi school. The chief temple is dedicated to Bhandareswar Mahadev, and in the vicinity is one of Angareshwar Mahadev. The town has been provided with a water-works for supply of water. A well is dug in the river-bed and from there the water flows into a jack-well from which it is pumped up in a storage tank, whence it is distributed.

BARKAL, with a population of 1,195 persons (601 males and 594 females) has a temple dedicated to Vyas Muni which is a place of

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\*Oriental Memoirs, Vol. 2, Ch. 4.

pilgrimage and worship. Pilgrims of the two great fairs at Chandod and Karnali also visit Barkal, where a smaller and separate fair is held, on *Shivratri*.

The village of AMBALI, with a population of 485 persons, deserves more than a passing notice. The goddess Anusuya, whose shrine is there, was the mother of Dutta Muni, the incarnation of the sacred triad, Shiva, Vishnu and Brahma. If lepers apply to their sores the mud below the temple wall and *tirtha* or water in which the goddess is washed, their malady is assuaged if not entirely cured. Such being the belief there is to be found here a crowd of victims to this fearful disease, whose wretchedness has long been mitigated by the munificence of the Gaekwads who have erected an *annachhatra* here. In 1890, a Leper Asylum was opened in connection with the *annachhatra*. Here intravenous injections of the latest type are given to the patients. The Leper Asylum is in charge of a Sub-Assistant Surgeon. A Visiting Committee consisting of the Sinor Vahivatdar, District Executive Engineer, Naeb Suba, Dabhoi Medical Officer, and one or two non-officials, exercise supervision by periodical visits.

KUKAS is a village with a population of 792 souls according to the Census of 1921, being a decrease of 152 on the Census of 1911. The only noticeable object in the village is the tomb of Naya Kaka, which is the centre of an annual fair. This Naya Kaka was one of the disciples of Imamshah, whose tomb is at Pirana in the British Ahmedabad district, and who was the founder of a sect of Mounas. There is an Urdu school here.

TAIN has a railway station on the narrow-gauge line which connects Chandod with Dabhoi, a police *thana*, and a *dharamshala*. The population was 985 in 1921 and 1,048 in 1911. The one object of note is the celebrated Tain *talav* or tank, octagonal in shape and with stone steps descending to the water. Tradition connects its construction with the name of Visaldev and the architect who erected the Diamond Gate at Dabhoi ( see page 491).

Avakhal (1,179), Sadhali (1,583), Utaraj (1,138), Jhanjhad (941), Tirabarva (928), Malsar (1,131), Fofalia (1,242) and Mota Karala (998) have each a Gujarati school. In Malsar, there are temples of Angareshwar Mahadev, Satya Narayan Dev and big *dharamshalas*.

The water is invariably sweet. There are no wells of saltish water.

**Water.** Most of the villages of this taluka are situated on the banks of the Narbada, and the people use its water for all ordinary purposes. There are 2 wells with steps and 128 without steps. There are 43 large tanks, 4 of which contain water for the whole year and the rest only for a few months. Besides these, there are other small ponds to the number of 86 which hold water during the autumn only. Of the 128 wells, 28 are used for purposes of agriculture, and 100 are used for drinking purposes. Ponds and step-wells are also used by people for bathing and washing purposes. Sinor has water works for supply of water from the Narbada river.

There are three kinds of soil, the black, the *gorat*, and the *besar* or mixed. The geological strata are usually in the following order. At the surface is the black soil, below is *besar* and below that lime stones, and last of all the *gorat* soil. That on the banks of the Narbada is *gorat*.

The total number of holdings in 1921-22 was 7,105. 4,749 *khatedars* cultivate their own land and 2,356 rent it to others. Those who cultivate their own land hold 75,264-11 *bighas*, and those who rent it to others have 35,042-7 *bighas*. Of those who cultivate their own land, the holding of 5,860 is upto 25 *bighas*; of 1,074 above 25 but upto 100 *bighas*; of 166 above 100 *bighas* but upto 500 *bighas*; and of only 5 above 500 *bighas*. 649 *khatedars* pay land assessment upto Rs. 5; 2,193 above Rs. 5 but upto Rs. 20; 3,078 above Rs. 20 but upto Rs. 100; 1,159 above Rs. 100 but upto Rs. 500; and 26 above Rs. 500. Of these *khatedars* 6,469 are Hindus, 829 are Musalmans and the rest belong to other denominations. Amongst Hindus, Brahmans, Patidars, Kolis, Bhils, Veragis, Dheds and Garasias are the chief. Momnas form the majority among Musalmans.

The Original Survey Settlement of the taluka was made in Samvat 1946 for 15 years and the Revision Settlement in 1964 for 30 years. The groups

into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and Number of Villages.	Rate of Assessment	
		Jarayat.	Bhattha.
		Rs. a. p.	Rs. a. p.
I	Sinor and 29 other villages .. .. .	4 8 0	9 0 0
II	7 alienated villages .. .. .	4 4 0	....
III	8 other villages .. .. .	3 4 0	....
		2 4 0	....

The total revenue realised in 1921-22 was Rs. 393,082-0-2, of which Rs. 3,21,182-6-1 were from land revenue, Rs. 29,521-13-0 from local cess, Rs. 2,928-4-1 from income-tax, Rs. 3,359-6-5 from abkari, Rs. 20,242-6-0 from stamps, Rs. 15,847-12-7 were from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 1,071 cows, 5,856 bullocks, 2,948 buffaloes, 484 sheep, 3,542 goats, 191 horses, 158 donkeys, 3,003 ploughs and 1,435 carts.

The average *bighas* under chief crops come to *kapas* 39,282, *dangar* 19,858, *juwar* 11,211, *tuver* 4,624, millet 5,635 and *kodra* 1,322. Pulses are grown in some area.

There are several hand-looms in Sinor. Silken cloth is woven here and exported to Ahmedabad and other places. There are two ginning factories and one press at Sadhali. Barkal is famous for its hand-woven *khadi* which is exported to Baroda and Ahmedabad. The chief article of trade is cotton and other agricultural produce.

There is a police *kutchery* at Sinor. Tain and Sadhali have police *thanas* and a *chowki* at Chandod. The taluka police consists of a *fozdar*, 4 *naeb fozdars*, 8 head-constables, 57 foot-constables, 1 mounted constable and a clerk, totalling 72 men.

At Barkal there is an *abkari chowki*. There are 15 liquor shops, 10 opium shops and 4 *bhang ganja* shops.

**Abkari.**

There are 45 schools and 25 libraries. Sinor has an English school, 2 Urdu schools and 1 *antyaja* school.

**Schools and Libraries.**

Sinor, Avakhal, • Anadi, Utaraj, Ambali, Karnali, Kanajetha, Kukas, Chlanabhoi, Jhanjhad, Timbarva, Tinglod, Tain, Tarva, Damnagar, Damapura, Diver, Karala Nana, Habipura, Puniyad, Fofalia, Barkal, Bavalia, Bithali, Bhekha, Malsar, Malpur, Midhol, Molettha, Karala Mota, Manjrol, Varkhad, Vaniyad, Satisana, Sadhali, Sirola, Surasamal, Segava and Simli have each a Gujarati school. Fofalia, Malsar and Kukas have each an *antyaja* school.

Sadhali, Habipura, Tersa, Jhanjhad, Fofalia, Kukas, Avakhal, Timbarva, Varkhad, Motakarala, Diver, Puniyad, Utaraj, Simli, Chhanabhoi, Midhol, Surasamal, Anadi, Malsar, Barkal, Malettha, Satisna and Sinor have each a library.

There are post offices at Sinor, Sadhali, Barkal and Tain. Anadi, Kukas, Puniyad and other villages have each a letter box.

**Post Offices.**

There are telegraph offices at Sinor, Sadhali, Malsar and Tain in connection with railway.

**Telegraph Offices.**

Sinor, Malsar, Tain, Sadhali and Chandod are railway stations. Manjrol is a flag station.

**Stations.**

There is a tomb of Naya Kaka at Kukas, the village in the taluka. There is a temple of Anusuya at Ambali, of Vyas Narayan at Barkal, and of Angareshwar at Malsar. There are many other small temples. At Kukas, a fair is held on the second day of *Bhadrapad sud*. Malsar is a sort of sanitorium and people of a religious turn of mind visit the place throughout the year, especially on a pilgrimage to the *Mahant's* temple. A fair is held on the 7th day of *Aso sud* at Anusuya.

**Places of Interest.**

5. SANKHEDA TALUKA.

To the east, the taluka is bounded by Jabugam and Vasana Karali villages of Chhota Udepur and Sankheda Mehwas; to the north by Jambughoda

**Boundaries.**

Sansthan, Halol and villages of Sonipur Thakore and Panchmahals; to the west by Dabhoi taluka; and to the south by villages of Bhilodia, Vasna, Shevada and other Thakores of Sankheda Mehvas. Thus the taluka is bounded on its three sides by foreign powers.

The area of the taluka is 215 square miles. The greatest length

**Area.**

from east to west is 15 miles and the greatest width from south to north is  $14\frac{1}{2}$  miles.

There is a small portion of Sankheda Mehvas in the midst of the taluka.

The total land is 233,984-11 *bighas*, out of which 48,812-2 *bighas*

are waste and 185,172-9 *bighas* are culturable.

**Land.**

Of the total culturable land 7,257-10 *bighas* are alienated and 177,914-19 *bighas* are *sarkari*. In the *sarkari* land only 2,701-9 *bighas* are unoccupied and 175,213-10 are occupied, of which 2,465-15 are *padtar* and 172,747-15 *bighas* are cultivated.

**Aspect.**

The taluka is uneven, and abounds in small hills.

There are three rivers of which two contain a supply of water

**Rivers.**

during the whole year. The Or, the largest, comes from the north-east and flowing in a south-westerly direction joins the Narbada near Chandod and Karnali. It covers about forty miles in this taluka and the extreme breadth of its bed is half a mile at Sankheda. It is very shallow and is full of white and black sand and perhaps for this reason holds little or no water in the summer. Not a lump of earth nor a single pebble is to be found in the sand. The floods subside so rapidly that even when they are of exceptional magnitude the river becomes fordable in a few hours. During the flood the current is very violent, and even when fordable, a person can scarcely walk knee-deep in the water. The second river in importance is the Unchh. It enters the taluka on its eastern side and flowing in a south-westerly direction through the *inam* territories of the Sankheda *mehvas*, joins the river Or at Sankheda. It holds water the whole year round and supplies about twenty-five villages situated on its bank. Its extreme breadth is about 150 feet. The third river in rank is the Heran. It enters the taluka from the east flowing in a south-westerly direction, joins the Or at Gamadi. Its course in the taluka is of thirty miles.

The climate of the taluka is dry and agreeable to health. Malarial fevers prevail in the jungle parts. In winter the climate is excellent. The highest temperature is 105° and the lowest is 45°. The average rainfall is 41 inches while the highest on record is 61·36 inches.

**Climate.** The total population according to the Census of 1921 is 55,463 persons (29,010 males, 26,453 females) as against 51,471 persons in 1911. Of the total population, 48,462 are Hindus, 2,452 are Musalmans, 239 Jains, 4,221 Animists and the remaining few Christians, Parsis and of other religions.

**Villages.** There are 136 *sarkari* villages. There are 5 villages with a population of 1,000 or more.

SANKHEDA has a population of 4,279 souls. The two towns of Sankheda and Bahadarpur are separated by the river Or. The latter is on the right bank or that which forms part of the main block of the Baroda district, while the former adjoins the *mehvasi* country beyond the natural boundary of the State, as it were. The only object of any interest is the old fort which was once held by the *jagirdar* of Sankheda, Ganpatrao Gaekwad, a descendant of Pilajirao. The troublesome chieftain long resisted the arms of the Gaekwad, but when in 1802 he sided against Anandrao and with his kinsman Malharrao, the *jagirdar* of Kadi, raised a revolt, a small force of British troops was sent to this tiny capital and the fort surrendered on the 7th of July 1802. Sankheda being the head-quarter of the taluka possesses a Vahivatdar *kutchery*, an English school, a Gujarati school, a girls' school, an Urdu school, a post office, and a library. The calico-printing and dyeing of Sankheda have a local celebrity and considerable taste is shown in wood carving and lacquer work, which is in great demand.

BAHADARPUR has a population of 3,979 souls (2122 males and 1,857 females) according to the Census of 1921, a number exceeding that given by the previous census which was 3,494. It is connected by the narrow gauge State Railway with Dabhoi which is distant ten miles to the west. The terminus of the line was at Bahadarpur but now it has been extended to Bodeli and further to Chhota Udepur. The



police *thana*, a branch post office, a Gujarati school, a girls' school, and an Urdu school are to be found. A century and a half ago Forbes\* remarked on the place: "Bahadarpur, a little more than seven miles from Dabhoi, though in itself an insignificant place, afforded me entertainment for meeting with so many travellers. The gurry, or little fortress, situated near the fords of the Ouje, and the pendauls, or open sheds, for the collectors of customs, the face of the Or, the two Bahadarpur rivers, were the general rendezvous of travellers on their way to the eastern hills, or coming from the interior to the sacred shrines of Gujarat." The description holds good to this day, explains the situation of the place and the reason it is so much frequented. As in Sankheda the calico-printing and dyeing are considered good and there is some trade in the produce of the *mahuda* tree. Bahadarpur is on the right bank of the wide sandy bed of the Or, whose waters during the monsoon rise and fall with great suddenness. The brown walls of the town look across the wide expanse at the battlement of the Sankheda fort which are in sufficiently good preservation to make quite an imposing appearance. From the turrets of the fort the eye ranges over a wide expanse of undulating country, and seven miles to the south the ridge or swell which holds the stone can be plainly discerned. A heavy road with many a sink and rise to it hinders the progress of the rough carts. Twice it crosses a river, once near Sankheda the Unchh whose waters pass gently over a soft sheet of sand, and again the Heran whose clear and rapid stream rushes through a wide bed of pebbles rounded and polished by the action of the water. Close to the river, amid a series of green undulations shaded by vigorous young teak trees, and near a romantic little Koli stronghold, the white stone crops up suddenly, as the mouth is reached of the rich quarry several miles in length, whose produce is indeed precious.

Bhatpur (1599), Vasna (1344), Bodeli (1703), have each a Gujarati school. In the ancient fort of Mankani there is a mosque in which there is an arch (*merab*) which is worth a visit. The carvings on the stones are also excellent. Songir (257) has a stone quarry from which big stones for buildings exported to distant places (see pages 57-58,

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\*Oriental Memoirs, Vol. 2, Chapt. 3.

Vol. I). The trade in stone is likely to develop on account of the opening of the Motipura Tankhala railway. Metal for road-making has also been found in the Achhali hills situated close by. At Motipura there are marble quarries from which beautiful green marble is extracted.

The water is of two kinds, sweet and brackish. That of the village wells is brackish, while that of the

**Water.**

wells dug in the jungles is invariably sweet. The villages on the river banks use river-water. In some places the sub-soil water is found at a depth of 5 feet only. The water at Nandpur, Karali, Ambapura, Vadia, Saradia and Rayapura is brackish. There are 354 wells, of which 277 are used for drinking purposes and 77 for agricultural purposes. There are 145 ponds used for the cattle.

The soil of Gojpur, Talakpur, Nagarwada, Hansapur, Tanakhala, Kotali, Sunderpura, Fajalpur, Bahadarpur

**Soil.**

and other villages is *gorat*; that of Chikhodra, Sihadra, Lunadra, Deshan, Savajipura, Lachharas, Patalpur, Bhatpur, Nandpur, Songir, Rayapura, Karali, Achhali and others is black; and that of Vasana, Kosindra, Sankheda, Timbi, Manpura, and others is *besar*. Generally the soil is of a black variety, excellent for cotton.

The total number of holdings in 1921-22 was 8,140. 5,551 *khatedars* cultivate their own land and 2,589 rent it

**Holdings.**

to others. Those who cultivate their own land hold 117,771-8 *bighas* and those who rent it to others have 62,231-19 *bighas*. Of those who cultivate their own land, the holding of 2,235 is upto 5 *bighas*; 5,666 above 5 but upto 100 *bighas*; 239 above 100 but upto 500 *bighas*. 1,510 *khatedars* pay land assessment upto Rs. 5; 3,062 above Rs. 5 but upto Rs. 20; 3,001 above Rs. 20 but upto Rs. 100; and 567 above Rs. 100 but upto Rs. 500. Of the *khatedars* 8,419 are Hindus and the rest Musalmans and others.

The average *bighas* under chief crops come to *kapas* 63,228, *juwar* 29,937, *danger* 29,415, millet 12,556,

**Produce.**

*tuver* 7,144, and sesamum 2,955. *Kodra*, pulses, sugarcane and tobacco are grown in some area.

The entire revenue realised in 1921-22 was Rs. 4,14,632-9-0, of which Rs. 3,26,583-7-5 were from land revenue, Rs. 19,979-2-0 from local cess, Rs. 6,180-14-7 from income tax, Rs. 8,198-0-6 from *abkari*, Rs. 35,050-10 from stamps, Rs. 4,640-5-0 from registration and the rest from miscellaneous sources.

The Original Survey Settlement of the taluka was made in Samvat 1948 for 15 years and the Revision Settlement in 1967 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and Number of Villages.	Rate of assessment.	
		Jarayat	Bhatha
		Rs. a p.	Rs. a. p.
I	Bhatpur, Vasna and 26 other villages ..	3 4 0	4 14 0
II	Lonadara and 25 other villages ..	3 0 0	4 8 0
III	Mankni and 51 other villages ..	2 4 0	....
IV	Bodeli and 23 other villages ..	1 12 0	....

According to the census of live-stock taken in October 1920 there were 4,904 cows, 13,568 bullocks, 4,772 buffaloes, 328 sheep, 5,565 goats, 443 horses, 312 donkeys, 6,508 ploughs and 1,581 carts.

The chief trade is of agricultural produce. There are cotton-carding machines, 3 in Bahadarpur, 1 in Jojwa, and 3 in Bodeli. There is also a press and a flour-mill in Bahadarpur. The wood lacquer work prepared by the *kharulis* of Sankheda is largely exported.

There are police *thanas* at Bahadarpur, Bodeli and Vasna. There are police *chowkis* at Malu, Achhali, and Indral. In Sankheda, there is a *fozdar katchery*. The taluka police consists of 1 *fozdar*, 4 *naeb fozdars*, 10 *haval-dars*, 1 *jamadar*, 48 foot-constables, 2 mounted constables and a clerk, making a total of 67 men.

There are abkari *thanas* at Bodeli, Damoli, and Rajnagar.

**Abkari.** There are 19 liquor shops and 5 opium shops.

There are 57 Gujarati schools, 2 Urdu schools, 4 girls' schools, 1

**Schools and Libraries.** English school, totalling 64 schools and 8 libraries. In Sankheda, there is an anglo-vernacular school, and Urdu school, a girls' school and a library. In Bahadarpur there is an English school, a Gujarati school and a girls' school. In Kosindra there is a Gujarati school and a private English school. Vasma, Khunvad, Gundicha, Pipalsath, Pipalia, Malpura, Kasumbia, Chikhodra have each a Gujarati school.

Sankheda, Gundicha, Bahadarpur, Koshindra, Bhatpur, Vasma, Mankani and Bodeli have each a village library.

There are post offices at Sankheda, Bahadarpur, Bodeli, and

**Post Offices.** Koshindra; and letter boxes at Mankani, Vasma, Bhatpur, Malu, Hareshwar and Jhojwa.

There are telegraph offices at Jhojwa, Motipura, Bodeli, and Baha-

**Telegraph Offices.** darpur in connection with railway.

Bahadarpur, Bodeli, Motipura, and Jhojwa are four railway

**Railway Stations.** stations on the Miyagam Bodeli line.

There is a temple of Pancheshwar Mahadev in Handod, a village

**Places of Interest.** on the banks of the Unchh. It is said that the Pandavas stayed here during their exile

There are five temples belonging to each of them. A fair is held on the fifteenth day of the bright half of *Chaitra* every year. Unchh joins the river Or in this place. The *sangam* is called Banganga. At Badod, there is an ancient temple of Sarneshwar Mahadev. A fair is held on the eighth day of the dark half of *Shravan*. At Akakheda, there is a temple of Vindhyavasini Mata where a fair is held every year on the eighth day of the bright half of *Aso*.

## 6. KARJAN TALUKA.

To the north the taluka is bounded by the villages of Padra and

**Boundaries.** Baroda; to the east by the villages of Dabhoi and Sinor; to the south by the river Narbada

and the villages of the British division of Broach; and to the west by the villages of Broach and Padra. This is a description of the block.

besides which there are two villages, Tegvi and Asnera, which are situated to the west in the Amod taluka of the British Broach district and the village Karmali, which is situated in the Broach taluka of the same district.

This taluka was formerly known as the Choranda taluka and its headquarter was at Koral. In Samvat 1936 the head quarter was removed to Karjan, as it is a railway station, known after the adjacent village as Miyagam, on the B. B. & C. I. Railway. But the taluka continued to be known by its old name of Choranda. It was in Samvat 1965, that the name of the taluka was changed to Karjan by which it has since been known.

The land is a level plain, with here and there deep ravines and undulations.

There are two rivers, the Narbada and the Dhadhar. The Narbada forms the south and east boundary of the taluka. The Dhadhar enters the taluka from the north ; the Bhukhi and Rangav are rivulets ; of which the Bhukhi flows through the centre of the taluka and empties itself in the Narbada. The Rangav is in the northern portion of the taluka and joins the Dhadhar.

The climate of the taluka is good. The thermometer readings are from 50° in winter to 106° in summer. Average rainfall is 42 inches. The highest recorded rainfall is 58 inches. There is fever in the month of October to January, but during the rest of the year health is generally good.

The taluka covers an area of 237 square miles.

The total population in the Census of 1921 was 53,083 of which 27,399 were males and 25,694 females. In the Census of 1911 the population was 56,334. The number of inhabited houses is 12,785, which gives an average of 4 to 5 persons in a house. Of the total population 40,814 are Hindus, 8,520 Mahomedans, 1,161 Jains, the rest Bhils, Talavias and others. Among Hindus the principal castes are Brahmans, Vanias, Patidars

and Rajputs. Among Mahomedans, Vohora and Momnas form the majority. Vantias follow trade and money-lending as their profession. Brahmans are priests or cultivators, and the rest are either cultivators or labourers.

There are 98 villages in the taluka, out of which 37 are *sarkari*, 8 alienated, 2 *ek-ankadi* and 1 *ankadia*.

#### Villages.

Of these the most important are Karjan (3,538), Kandari (1,631), Koral (1,391), Oz (1,004), Choranda (1,114), Dhavat (978), Puchhiapur (724), Valan (2,347), Miyagam (2,265), Mesrod (761), Rarod (781), Vemar (786), Ranapur (700), and Sansrod (1,357). •

The alienated villages are Brahmangam, Kotha, Sayar, Fatepur, Ranapur, Kothia, Saydol, and Lilaipur. The *ek-ankadi* villages are Miyagam and Karmadi. Khandha is an *ankadia* village.

KARJAN, the head-quarter of the taluka, is a growing town. Its population in 1882 was about 1,400 souls. It has gone on increasing from census to census and is now (1921) 3,538 (2,081 males and 1,457 females). Being a junction for the B. B. & C. I. Railway and the Gaekwad's Dabhoi and Sinor Branch Railways, it has become a convenient centre for trade. There is a good market with grain, cloth and grocery shops. There are 3 ginning factories and two cotton presses, and the Tata Construction Company has recently started a Cement and Pipe Factory. There is a *vahivatdar kutchery*, a registration office, a *munsiff* court, a dispensary, an Anglo-vernacular school, Gujarati boys' and girls' schools and a library

MIYAGAM, population 2,265 (1,129 males and 1,136 females), is about  $2\frac{1}{2}$  miles distant from Karjan and gives its name to its railway station to avoid confusion with another place of the same name elsewhere. It is an *ek-ankadi* village of a Thakore who has another village viz., Karmadi, of the same tenure and has his head quarter at Miyagam. A branch of the Miyagam Thakore's house has its residence at Khandha, which is held by it as *ankadia*. Miyagam is noted for its Jain temples, which attract many Jain pilgrims from distant parts. In addition to the Thakore's *haveli* there is a *dharamshala*, a boys' school and a girls' school.

**VEMAR (786).** There is a *daragha* of *Pir* Imam Shah of the Pirana sect which is visited by many Momna followers. These Momnas are half Hindus and half Musalmans.\*

**KORAL (1,391)** situated on the bank of the Narbada was the old head-quarter of the taluka. It was known in ancient times as Kulalpur and was the capital of king Chandrahas. It has a Gujarati school and a police *thana*. It is the terminus of the Choranda-Koral branch railway. It has an old temple of Mahadev called Kuberesshwar, which is visited by Hindu pilgrims from neighbouring villages.

**VALAN (2,347)** is next to Karjan in its population. It is known for its prosperous Vohoras who are good cultivators and adventurers. They go to Africa and other places for trade.

**KANDARI (1,631)** has a large and prosperous Patidar population. They are called Amins and hold good social position in their community.

**CHORANDA (1,114)** formerly gave its name to the taluka. The population consists mainly of Lewa Patidars. It is a railway station on the Karjan-Sinor railway.

As elsewhere in the *kanham* the soil is found to be of three kinds, black, *gorat*, and a mixture of the two. The greater part of it consists of black soil and produces corn and rice in abundance. *Gorat* soil is found on the bank of the Dhadhar and near Koral on the banks of the Narbada. The geological strata are found in the following order:—The black soil is at the surface; below it comes a chunam-like white and tenacious earth; then *gorat* or yellow earth which is very soft and contains sandy matter. The last bed which reaches the depth of water-bearing strata is entirely of sand.

The well water is generally sweet. The Narbada and the Dhadhar supply water to about twenty-five villages, situated on their banks. There are 465 wells out of which 130 are for irrigation, and 335 for water supply to villages. There are 5 wells with steps, of which the one on the junction of the Koliad, Atali and Osrām villages is the most ancient and the biggest. The wells with steps at Valan and Urad are also old and worth seeing.

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\*For further information, see page 243, Vol. I.

There are 266 ponds, which retain water upto the month of February or March. Subsoil water is found at a depth of about 50 to 70 feet.

The total land is 257,352 *bighas* of which 27,567 *bighas* are waste and 230,385 are culturable. Of the culturable  
**Land.** land 63,841 *bighas* are alienated and 166,544 are *sarkari*. Of the *sarkari* land<sup>\*</sup> 162,946-8-0 *bighas* are cultivated and the rest *padtar*.

According to the census of live-stock taken in October 1920 there  
**Agricultural Stock.** • were 1,589 cows, 9,867 bullocks, 5,463 buffaloes, 619 sheep, 5,049 goats, 384 horses, 298 donkeys, 5,719 ploughs and 2,733 carts.

The Original Survey Settlement of the taluka was made in Samvat 1948 for 15 years and the Revision Settlement  
**Survey Settlement.** in Samvat 1970 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Choranda and 38 other villages .. .. .	4 12 0
	16 other villages .. .. .	4 8 0
	21 other villages .. .. .	4 10 0*
		4 12 0†
II	Virjai and 9 other villages .. .. .	4 0 0

The number of *khatedars* according to the figures of 1920-21 was 9,913. Of these 7,207 with 184,689 *bighas* of  
**Holdings.** land cultivate their own land, while 2,706 with 42,376 *bighas* rent to others. Of those who cultivate their own land, 2,540 have land upto 5 *bighas* ; 4,284 have more than 5 but upto 25 *bighas* ; 2,755 have more than 25 but upto 100 *bighas* ; 411 have more than 100 but upto 500 *bighas* ; and only 13 *khatedars* have lands exceeding 500 *bighas*. 1,046 *khatedars* pay land assessment upto Rs. 5 ; 2,313 pay more than Rs. 5 but not exceeding Rs. 20 ; 4,136 pay more than

\*First 5 years.

†After 5 years. .



Rs. 20, but not exceeding Rs. 100 ; 2,296 pay more than Rs. 100 but not exceeding Rs. 500; while only 122 *khatedars* pay more than Rs. 500. The *khatedars* are mostly Patidars, Rajputs and Yohoras.

The chief crops are cotton (101,499 *bighas*) *juwar* (25,761 *bighas*),  
**Produce.** *dangar* (21,292 *bighas*), *tuver* (4,495 *bighas*)  
 and *bajri* (1,531 *bighas*). *Kodra*, *tal*, *bavto*,  
 sugarcane and gram are also grown to a small extent.

The total revenue for the year 1921-22 was Rs. 10,19,950-11-8. Of  
 these Rs. 9,62,667-14-8 were from land revenue,  
**Revenue.** Rs. 57,282-13-0 were from local cess, Rs. 1,162-  
 4-4 were from *abkari*, Rs. 31,752-0-6 from stamps ; Rs. 5,611-4-0 from  
 registration fees, and the rest from miscellaneous sources.

Trade is confined mainly to cotton, cloth and grain. Cotton is  
 ginned in the local ginning presses, made into  
**Trade.** bales and exported to Bombay. The local  
 produce of grain being not sufficient owing to the cultivation of cotton  
 on a large area, it is imported from outside and the chief markets are  
 Karjan and Palej.

There is a *fozdar* for the taluka at Karjan and *naeb-fozdars* for the  
*thanas* at Choranda, Valan, and Koral. The  
**Police.** police force consists of 1 *fozdar*, 4 *naeb-fozdars*,  
 1 *jamadar*, 8 *havalgars*, 40 foot, 2 *swars*, and 1 clerk, totalling 57.

There is an Abkari Inspector for the taluka. There are 17 country  
 liquor shops, 18 opium and 11 *bhang ganja*  
**Abkari.** shops.

There are 89 schools in the taluka and 13 libraries. Of the 89  
 schools, 73 are for boys, 5 for girls, 5 for  
**Schools and Libraries.** *antajas*, 4 Urdu and 1 English. There is a  
 boarding school in connection with the English school at Karjan.  
 Karjan, Anasthu, Koral, Kandari, and Miyagam have both boys' and  
 girls' schools. Valan, Sansrod, Makan, Fatepur, Latipur timbi and  
 Samra have Urdu schools. Kasampur, Handod, Survada, Sareng,  
 Sampa, Sambhoi, Sanapur, Sagdol, Manpur, Methi, Khandha, Atali,  
 Simli, Lakodra, Choranda, Dhavat, and other places have each a boys'  
 school.

There are libraries at Karjan, Kurai, Kandari, Choranda, Dhavat, Kurali, Rarod, Kambola, Survada, Handod, Simli and Ganpatpura.

There are 6 post-offices at Karjan, Handod, Kandari, Choranda, Koral, and Pachhiapur. There are 33 letter boxes at Haldarva, Varjai, Bodka, Kurai, Manpur, Anasthu, Kurai, Ganpatpura, Saniad, Urad, Gandhara and some other villages.

**Post Offices.**

There are railway telegraph offices at Karjan, Choranda, Vemar and Lakodra. There is also a Government telegraph office at Karjan in connection with the Post Office.

**Telegraph Offices.**

There are railway stations at Karjan and Lakodra on the B. B. & C. I. railway main line and at Choranda, Vemar and Koral on the Gaekwad's Branch railway.

**Railway stations.**

There are old Mahadev temples called Kubereshwar and Adilleshwar at Koral, Bhutnath at Virjai, and Rameshwar at Oz. This last temple is situated on an eminence near the village, and has over a hundred flights of steps to reach it. At Koliad, there is a *dargha* called Kasamshah Pir where a fair is held on the 14th of *Ramjan*. When there is an *adhik-jeshtha* in the year, thousands of people go to Oz to have a bath in the Narbada river. The wells with steps at Valan and Koliad are also visited by many.

**Places of interest.**

## 7. TILAKWADA PETA MAHAL.

To the east the *peta mahal* is bounded by Sankheda Mehvas and Rajpipla State, to the north and west by Sankheda Mehvas and to the south by the river Narbada and Rajpipla on its other bank.

**Boundaries.**

The *peta-mahal* covers an area of 37·9 square miles. The greatest length from east to west is 23 miles, while the greatest width from south to north is 9 miles.

**Area.**

The total land is 41,263-7 *bighas*, of which 6,772-13 are waste and 34,490-8 are culturable. Of the total culturable land 912-15 *bighas* are alienated

**Land.**

and 33,577-13 *bighas* are *sarkari*. In the *sarkari* land 349-14 *bighas* are unoccupied, and 33,227-19 occupied, of which 6,007-13 *bighas* are *padkar* and 27,220-6 are cultivated.

The soil of Tilakwada, Bujetha, Varvada and Karnali villages has natural depressions. The trees are scanty. The soil of Khokhra, Nakhampur and Jakshi villages has elevations. The remaining land is a level plain with occasional forests.

The chief rivers are the Narbada and the Mini. The Narbada forms the southern boundary of the taluka. The Mini flows through the taluka and joins the Narbada near Tilakwada.

In autumn the climate is saturated with moisture and cold and fevers prevail. The climate in the Amroli tappa is very unhealthy.

The total population according to the Census of 1921 is 9,368 persons (4,827 males and 4,541 females) as against 7,539 persons in 1911. Of the total population 8,027 are Hindus, 334 Musalmans, 43 Jains, and 957 are Animists. The *khandhadia* system of marriage, in which the would-be husband has to go through a period of probation before he is finally accepted, prevails among the Bhils and Rathava Kolis.

There are 34 villages\* all of which are *sarkari*. There are 4 villages with a population of 500 persons or more.

TILAKWADA has a population of 1,855 persons (979 males, 876 females). It is situated on the bank of the river Narbada. There is a Mahalkari's *kutchery* a fozdar *kutchery*, a vernacular school, a library, and a post office. There are many Hindu temples, of which Maninageshwar Mahadev, Gautameshwar Mahadev, Tilakeshwar Mahadev, and Shree Moglai Mata are the chief.

KARNALI, with Pipalia and Vadia, has a population of 1,111 persons. It is separated from Chandod by the river Or; both places are on the

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\*Karnali has been transferred to this *peta* Mahal only recently, that is, in 1921.

same bank of the Narbada and not a mile apart. It is this junction of the rivers which imparts to both villages their sanctity, though, if they were to enter into rivalry the holiness of Karnali would perhaps exceed that of Chandod, for the former enjoys the reputation of greater antiquity. It is only the greater accessibility of Chandod and the neighbourhood of the modern convenience of railway station which induces pilgrims to abide there and thence to make excursions to the various sacred spots with which the bank of the Narbada here abounds. Besides Chandod is a town, while Karnali is but a collection of Brahman houses. Long ago the *Rishis* and *Devas* met and rested on the high bank of the Narbada for practising penances (*tapaschariya*). Temples have been raised on the spots where they sat all along the river's edge. But among the many villages Karnali is pre-eminent, for it contains the temple of Someshwar, or Kubereshwar, the god of treasures, and Pavakeshwar, the god of fire. Besides close by, between Karnali and Chandod, the Uri, commonly called Or, joins the Narbada, and in the Narbada *mahatmaya* it is written that somewhere close by there is the river *gupta* Sarasvati or hidden Sarasvati, so that the three streams make of this place a southern, *Dakshni* Prayag not inferior in merit to Allahabad itself. The high banks and majestic trees of Karnali give it a beauty of its own though the view is not so extensive as from parts of Chandod and the very absence of a large congeries of houses add to the sacred impression made by the temples of Somnath and Kubereshwar. Mention is made elsewhere of the stone landing place, *ghat*, built by Bhau Shinde and visible from Chandod, but there is another *ghat* or lofty flight of steps and there are two *dharamshalas* which have been recently repaired. Such buildings are much required. The fairs, of course, are held at the same time as those of Chandod on the full moons of *Kartik* and *Chaitra*, and while on the former occasion some ten thousand pilgrims meet here, on the latter there are often more than twenty-five thousand, while the State railway tends to bring together still larger number, who come from all parts of Gujarat and Kathiawad, and stay there at least as long as the three days of the *mela*. The neighbouring villagers do not perhaps do more than make a passing visit, but all find amusement in inspecting the shops and most pass on to gaze at the temples of Anusuya and Vyas which are at Ambali and Barkal,

while some go to the temples of Shuka and Kumbheshwar within the territories of the Raja of Rajpipla. Such are the great fixed days for the annual *melas*, but an eclipse or some particular holiday draws great crowds.

Bujetha (441), Amroli (712), Jemalgadh (238), Khaparia (315), Baroli (567), and Pachba (341) have each a Gujarati school.

The water is sweet. The people of Karnali, Varvada and Tilakwada use the water of the river Narbada while those of Palr, Kolu, Bharasvadi, Jemalgadh, Vadadli, Sandhia, Vantada, Amroli, Khodia and other villages use the water of the Mini river which is said to be injurious to health. The subsoil water can be had at a depth of 50 feet and in some villages at 25 feet. There are 35 wells, a pond and 9 step-wells.

The soil is either black, *gorat* or sandy, but more than half of the entire area is of the black variety. That of Tilakwada, Karnali, Bujetha and Varvada is *gorat* and the rest is black.

The total number of *khatedars* in 1921-22 was 1,348 of whom 1,026 cultivated their own land and 322 rented it to others. Those who cultivate their own lands hold 24,004 *bighas* and those who rent it to others have 10,138 *bighas*. Of those who cultivate their own lands the holding of 298 is upto 5 *bighas*; of 1,110 above 5 but upto 100 *bighas*; of 38 above 100 but upto 500 *bighas*; and of 2 above 500 *bighas*. 325 pay assessment upto Rs. 5; 513 above Rs. 5 but upto Rs. 20; 470 above Rs. 20 but upto Rs. 100; 30 above Rs. 100 but upto Rs. 500; and 2 above Rs. 500. 1,155 *khatedars* are Hindus, 43 are Musalmans and there is one Parsi *khatedar*.

The Original Survey Settlement of the *peta* taluka was made in Samvat 1949 for 15 years and the Revision Settlement in 1967 for 30 years. The groups into which the *peta* taluka is divided and the rates of assessment fixed for each group are as under:—

Group No.	Name and number of villages.	Rate of assessment.	
		Jarayat.	Bagayat
		Rs. a. p.	Rs. a. p.
I	Tilakwada and 2 other villages .. ..	4 0 0	6 0 0
II	Pela and 22 other villages .. ..	1 8 0	....
III	Navgam and 9 other villages .. ..	1 5 0	....

The average *bighas* under chief crops come to *kapas* 11,475 ; *danger* 4,687 ; gram 571 ; *juwar* 3,418 ; millet 245 ; and  
**Produce.** *tuver* 2,541. Pulses, castor-seed, and *bhindi* are grown in the remaining area.

The total revenue realised in 1921-22 was Rs. 65,843-4-0, of which  
**Revenue.** Rs. 36,207-15-11 were from land revenue, Rs. 2,263-1 were from local cess, Rs. 1,695-0-4 from income tax, Rs. 19,976-1-11 from abkari, Rs. 2,880-7-0 from stamp-duty, Rs. 560-15-6 from registration and the remaining Rs. 2,259-10-4 from miscellaneous sources.

According to the census of live-stock taken in October 1920 there  
**Agricultural Stock.** were 1,109 cows, 2,514 bullocks, 709 buffaloes, 109 sheep, 890 goats, 114 horses, 69 donkeys, 1,195 ploughs and 275 carts.

There is no trade in the *peta mahal* except that of the agricultural  
**Trade.** produce. As *kapas* is grown to a large extent, there are two ginning factories in Tilakwada which is a market-town and a centre of trade. Moreover baskets and other materials of bamboo and earthen pots are sold in the surrounding villages of Sankheda Mehvas and Kanti Sansthan.

There is a fozdar *kutchery* in Tilakwada proper. At Amroli there  
**Police.** is a police *thana*. The taluka police consists of 1 fozdar, 2 naeb-fozdars, 4 havaldars, 22 foot-constables, 1 mounted constable and one clerk, totalling 31 men.

There is an abkari *chowki* at Amroli. There are 15 liquor shops  
**Abkari.** and 2 opium shops in the *peta mahal*.

There are 8 schools, and 2 libraries. Karnali, Amroli, Jemalgadh, Khaparia, Baroli, and Pachba, have each a Gujarati school. There is no English or *antya* school. There are libraries in Tilakwada and Karnali.

There are post offices at Tilakwada and Karnali and a letter box at Amroli.

Near Wadia in the limits of Tilakwada there is a beautiful temple of Maninageshwar Mahadev. Besides this, in Tilakwada town, there are a number of temples of *mahadev*, *mata* and *pirasthans*. In Bujetha, there is a large *pirasthan*. In Kanti Sansthan, there is a temple of Shulpaneshwar Mahadev. A fair is held every year on *Shivratri* and on the last day of *Chaitra* when about 5,000 people visit the place. A big *dharamshala* has been built by His Highness in this place at a cost of Rs. 20,000 and Rs. 288 are given every year as *rokad nemnuk*. There are a number of temples in Karnali of which Kubereshwar, Somnath and Satyanarayan are famous.

## 8. CHANDOD.

To the east Chandod\* is bounded by the territories of Mandwa State and the road to Karnali; to the west its boundary extends to the Khadi of Marvadi and the road to Bhimpura and other villages; to the north, also, it is bounded by Mandwa territory and to the south by Malhar Rao Ghat.

In a country so devoid of picturesque incident as is Gujarat the situation of Chandod comes as an agreeable relief. The approach to the town from the station is, to be sure, a weary trudge through sandy or muddy ravines, but the out-look when the river is reached is pleasant. The Narbada here makes a graceful bend, while the lofty banks on which the town is built end boldly at the *sangam* where the Or joins the larger river.

Across the Or a thick tope conceals the holy resting places of generations of *sanyashis*, while the spires of Karnali's temples vary the rounded contour of the trees. Far into the stream opposite Karnali projects

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\* For dual control over Chandod, see page, 692, Vol. I.

the landing place built by Bhau Shinde, the unfortunate minister of His Highness Khanderao while the stone steps of the *ghat* laid by that prince and another near Kapileshvar and Chakratirtha served to rouse his successor to emulate him in a yet grander flight. A wide expanse betrays the changeful force of the Narbada, and beyond the green ripple of this plain the eye follows the varying line of the Rajpipla hills.

CHANDOD, the head-quarter of a Vahivatdar and consequently a taluka of one village, is situated on the right bank of the Narbada just below the spot where the Or joins the great river. It is twelve miles south of Dabhoi, with which town it is connected by the narrow gauge State Railway, a branch of which terminates here. In the neighbourhood, but somewhat further from the Narbada, are the village and territory of the petty Rana of Mandwa. The absorption of petty states into the dominion of the Maratha prince was suddenly and completely arrested when the British protection was extended to the former. This involved the necessity of permitting the lesser lords of lands to appeal to the British Government for the safe maintenance of their rights. The Rana of Mandwa formerly made frequent and lengthy appeals. The neighbourhood of the Mandwa territory, the disputes concerning customs, and the holiness of the spot which attracts many pilgrims, have necessitated the establishment of a Vahivatdar, whose office, together with the customs office, are the public buildings of the place. There is also a branch post-office and two *dharamshalas*. There is an anglo-vernacular school, a Gujarati boys' school and a girls' school. Besides its fame for sanctity Chandod does a good deal of business in the timber which is floated down the Narbada to its neighbourhood and thence borne inland. The chief fairs of Chandod are held on the full-moons of *Kartik* and *Chaitra*, and large crowds then assemble at this town to have a bath in the Narbada, and to make obeisances to the gods in the various temples. The chief temples are those named Sheshashai, Kashivishveshvar Mahadev, Kapileshvar Mahadev, and Chandika Mata. What Forbes wrote a century and a half ago, of Chandod still holds good:—"No place in the western province of Hindustan is reputed so holy as Chandod; none at least exceed it; its



temples and seminaries almost vie with the fane of Jaggernaut and colleges of Benares. It has no fortification, being esteemed a place of great sanctity by the Hindus, and much respected by all other tribes. The principal temple at Chandod is finished in a superior style of taste and elegance to any in that part of India : the central spire is light and in good proportion, the interior of the dome is forty feet in diameter; the concave painted by artists from Ahmedabad, on subjects of Hindu mythology. The temples of Chandod abound with exterior sculpture, not so well executed as that of the Gate of Diamonds at Dabhoi, and the figures at Salsette and Elephanta”\*. Should the Narbada take the place of the Ganges in the estimation of the religious, Chandod would become its Benares.

The population mainly consists of Brahmans. There are also Vanias, Machhis and Musalmans. Brahmans

**Population.**

live upon gifts received from the pilgrims. Vanias are traders in wood and cloth while the rest of the people are labourers.

The entire revenue realised in 1921-22 was Rs. 2,698-10-4, while the expenditure incurred was Rs. 7,803-4-11.

**Revenue.**

The main items of revenue are *nazrana*, etc., Rs. 19-10-9 ; customs Rs. 1,883-0-11 ; income-tax Rs. 45-8-9 ; stamps Rs. 850-12-0 ; justice Rs. 88-9-5 ; and Rs. 11-0-6 from miscellaneous sources.

There is a police *kutchery* under a *naeb fozdar* who has committing powers.

**Police.**

Licences for the sale of opium, *bhang* and *ganja* are given by the British Government ; but as the criminal jurisdiction belongs to the State, abkari

**Abkari.**

offences are tried by the Vahivatdar.

**Post and Telegraph  
Offices.**

There is a post office and a telegraph office in connection with railway.

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\* Oriental Memoirs, Book 2, Chapter V.

9. PETLAD TALUKA.

The Petlad taluka of the Baroda district is detached from the main block, and is interspersed by foreign territory. To the east it is bounded by Anand, Borsad and Nadiad talukas of the Kaira district; to the west by the State of Cambay and the Matar taluka, to the south by the Bhadrans *peta* taluka and Borsad taluka and to the north by the Nadiad and Matar talukas. Three villages, namely Khambhali, Jhalabordi and Malavada stand quite detached in the midst of foreign territory.

The whole region is a level and fertile plain abounding in trees.

**Aspect.** There are no mountains or large rivers.

The taluka covers an area of 183 square miles. The greatest length from south to north is 18 miles and the greatest width from east to west is 18 miles.

**Area.** The gross area of the taluka is 324 square miles. But subtracting the area of the villages Devataj and Porda of the British and of Fangani and Shahapura of Cambay, the net area covered by the taluka is 183 square miles as stated above.

The total land is 1,99,393-19 *bighas*, of which 18,750-13 are waste and 1,80,643-6 are culturable. Of the total culturable land 62,673 *bighas* are alienated and 1,17,970-6 are *sarkari*. In the *sarkari* land 968-5 *bighas* are unoccupied and the remaining 1,17,002-1 *bighas* are occupied.

There are 1,26,723 persons in the taluka, of whom 69,577 are males and 57,146 are females according to the Census of 1921. Of the total population 1,09,638 are Hindus, 11,638 are Musalmans, 2,437 are Jains, 2,965 Christians and the remaining few Parsis and others.

There are 74 villages of which 54½ are *rayatwari*, 17 *narwadari*, 1 having only village site, and 1½ alienated.

**Villages.** There are about 40 villages with a population of 1,000 and over. Amongst them the following are worth noting:—

PETLAD, the head-quarters of the taluka, was found in the Census of 1911 to contain 14,863 inhabitants, while in the more recent Census of 1921 it has 15,159 inhabitants. As the head-quarter of the

sub-division and the taluka it contains the offices of the Naeb-suba, the Vahivatdar, the Munsiff and the Police Fozdar, and Sar Fozdar. There are also a dispensary and a jail, a post office and a public library. There is a High School and Gujarati, Marathi and Urdu vernacular schools and a Sanskrit *pathashala*; there are also girls' schools. Attached to the High School there is a boarding house opened in 1906 by Mr. Motibhai Amin. There are two important tanks, one termed *Parmania*, the other *Ramnath*. There are twenty-one *dharamshalas*. Of the temples the Ramnath, the Somnath and the Kalka Mata deserve special mention. The Musalman edifice raised to the memory of Arjunshah Pir records the past existence of a saint who, being a Rajput prince, was converted to Islam and died in the odour of sanctity in Hijri 633. There are, besides this *dargah*, two Musalman mosques, one of which is a *jumma* masjid. There is a thriving trade in tobacco and considerable weaving manufacture in which handlooms are employed, maintaining 3,000 people. The *dhotars* made in Petlad with silken borders are exported to Nagpur, Behar and other distant places. 80 per cent. of the workers are Kachhias, the rest being Shaikh and Bhavsar. There are two ginning factories, two flour-mills, two dye-houses, two printing presses, and two spinning mills. The Petlad Dyeing Works which was started in 1892 by the late Sheth Narayanbhai stand second in the whole of India. Another factory of the same kind, the Petlad Dyeing and Manufacturing Company, was opened in 1905. The proprietors of both these dye-houses have recently established two spinning mills which give very good hopes for development of trade in the town. There is a branch of the Bank of Baroda Limited, Post and Telegraph Offices and the Petlad Bhadran Co-operative District Bank.

SOJITRA had a population of 9,315 souls in 1911, but the Census of 1921 gave only 8,851. In ancient times (Samvat 1212) Sojitra was the seat of the Government of a Rajput principality (Raval Thakores). There is a temple of Sasna Devi, *kuldevi* of the Mewadas who come here once a year and celebrate their marriage festivals. The Golas of this place are expert grinders of *kabri* seed. They do not impart their skill in this business even to their daughters for fear of its being carried to some other town where they might be given in marriage. The Luhars, Sutars and Dabgars are famous for their

skill. The Dheds also are skilful weavers of *khadi* and *gajia*. In the town there are two large wells of brick and stone of ancient date and some pretension. Half-a-mile away from the town, there is a temple of Khojai Mata. Near this temple, which dates from Samvat 1622, are traces of other ancient buildings. Nagars used to live in this place formerly. Water works supply water to the town. A big well has been dug outside the town and the water is pumped up to a tank for distillation. There is a post office, a telegraph office in connection with the railway station, a Fouzdar's *kutchery*, a dispensary, *chowra*, *vishishta panchayat*, a High School with a boarding house and a library. There are many Jain temples. In the vicinity is a temple of Bhimnath Mahadev in the limits of a small village named Limbali.

VASO has a population of 5,986 persons. The name of Vaso occurs in the chapter on political history of Baroda State. Here Rustam Ali Khan betrayed by his ally, the Gaekwad, put an end to his life rather than fall into the hands of his rival, and a tomb still marks the spot, where he was buried. Here Fatesing by showing his allies the fords by which they might cross the Mahi surprised Raghunathrao and his brother and put their forces to flight, and a little later almost snatched a victory from Colonel Keating's British troops. It seems that Vaso was inhabited about Samvat year 1224. Before the Moghals there was a village named Shriyanagar (Soyadhi Shiholdi) between Kaira, Sojitra and Nadiad. To the east of this village was a temple of *Vasodhari Mata* who was the *kuldevi* (family goddess) of Moradhwaj, the king of Kaira. A rich family of Patidars used to stay at Shriyanagar. They gave one of their daughters to Undhela, came and lived near the temple of Vasodhari Mata in Samvat 1224. The chief amongst them was Vachha Patel from whom the name Vaso originated. After Vachha was Bala, then Sarvan and then Ramji. Ramji had two sons, Aju and Lalji. The last two became so strong that they had their own army. Ramji had entertained Humayun when he came to conquer Champaner. A poem written by Gang Kavi says that the Desai Ajai of Savli, Aju Patel of Vaso and the Emperor Akbar lived at the same time. By the persuasion of the latter, Aju Patel and Desai Ajai of Savli were connected by marriage ties. Vaso is now a railway station on the Gaekwad's Baroda State Railways. There is an English school, a *vishishta panchayat*, a library, a post office, a printing press and a

factory of slate pen, a new Gujarati school and a dispensary. At one end of the town, there is Ram Sarovar built by Kashyabhai in the name of his father Ramdas.

Vasopura, a suburb of Vaso has a population of 2,532 of which a major portion are weavers of *khadi*, *athars*, and *khalias*. These are all Momnas.

DHARMAJ (4,786), MEHLAV (4,263), CHANGA (3,315), and PIJ (3,886) have each an English school and a Gujarati school. Dharmaj has a High School and a library. Now that the Bhādran Railway is working the importance of Dharmaj which is a railway station on this line is likely to increase. Changa is famous for its *kalia* and *jarda* variety of tobacco. Oil engine pumps are largely used in these villages for irrigation purposes. In Pij there is an ancient temple of Shri Kapileshwar Mahadev and a *kund*. Devawanta (979) has a temple of the followers of the Bhabharam sect, where many people go on pilgrimage.

The climate of the taluka is healthy. The highest temperature is 108° and the lowest is 41°. The average rainfall is 32 inches while the maximum is

**Climate.**  
64 inches.

There are three kinds of soil, the black, *gorat* and *besar*. Here and there, though rarely is found an admixture of sand. About a fourth of the entire surface is of black soil and one-half is yellow or *gorat*, while the remaining fourth is *besar*. The geological sequence is usually black soil at the surface, having a depth of from five to ten feet, and then the yellow soil which reaches the water-bearing strata. Sometimes a soil mixed with sand is discovered below the bed of black soil.

There are wells useful for agriculture in almost all the fields. There are 3,144 wells, of which 2,518 are used for agricultural purposes and the remaining 626 contain sweet water and are used for drinking purposes. There are 779 tanks and 13 step-wells containing sweet water.

**Water.**

The total number of *khatedars* in 1921-22 was 20,674, of whom 16,055 cultivate their own land and 4,619 rent it to others. Those who cultivate their own

**Holdings.**

land hold 1,34,325-2 *bighas* and those who rent it to others hold 45,348-10-4 *bighas*. Of those who cultivate their own land, the holding of 8,881 is upto 5 *bighas*; of 9,680 is above 5 *bighas* and upto 25 *bighas*; of 2,035 is above 25 but upto 100 *bighas*; of 76 is above 100 but upto 500 *bighas*; and of two only is above 500 *bighas*. 3,971 pay land assessment upto Rs. 5; 8,293, above Rs. 5 but upto Rs. 20; 7,439 above Rs. 20 but upto Rs. 100; 954 above Rs. 100 but upto Rs. 500; and only 17 pay above Rs. 500. Of the *sarkari khatedars* 9,180 are Kanbis, 3,016 Kolis, 1,118 Brahmans, 148 Rajputs, 832 Musalmans, 174 Garasias, 213 Barots, 199 Hajams, 299 Dheds, 174 Bhangis and the rest of other castes. 3,609 *khatedars* hold alienated land.

The average *bighas* under chief crops come to *kodra* 20,252,

**Produce.** *bajri* 42,072, *juwar* 14,910, *bawto* 15,141, tobacco 17,780, *kapas* 5,635, *tuver* 7,402, wheat 653, sesamum 3,532, gram 1,075, sugarcane 34, castor seeds 1,149 and grass 3,354.

The Original Survey Settlement of the taluka was made in Samwat 1962 for 15 years and the Revision

**Survey Settlement.** Settlement in Samwat 1979 for 30 years. The

groups into which the taluka is divided and the rates of assessment fixed for each group are as under:—

Group No.	Name and number of villages.	Rate of assessment.	
		Soil.	Subsoil.
		Rs. a. p.	Rs. a. p.
I	Petlad .. .. .	5 0 0	2 0 0
	Agas and 39 other villages .. .. .	4 8 0	„
	Ravli and one other village (including 13 <i>narwa</i> villages) .. .. .	3 12 0	„
II	Dabhau and 18 other villages (including 4 <i>narwa</i> villages) .. .. .	4 8 0	1 4 0
	Bantwa and 4 other villages .. .. .	3 12 0	„
III	Khambhali and Malawada .. .. .	3 0 0	„
	Sath and Bhandaraj .. .. .	2 8 0	„
	Jhalabordi .. .. .	2 0 0	„

The total revenue realised in 1921-22 was Rs. 8,33,269-0-8. Of these Rs. 5,64,981-13-3 were from land revenue, Rs. 41,067-4-0 from local cess, Rs. 16,902-3-9 from income tax, Rs. 770-10-1 from *abkari*, Rs. 73,270-7-3 from stamps, Rs. 13,403-11-2 from registration and the rest from miscellaneous sources.

Petlad is perhaps the richest and most fertile taluka in His Highness the Gaekwad's dominions, a taluka famous for its cultivation of tobacco which needs but greater agricultural and manufacturing skill to render it equal to any specimen of the prepared plant to be found in India. There are many handlooms on which silk-bordered *dhotis* are woven and sold in such distant places as Nagpur and Ujjain. There are also two Dye-houses doing a flourishing trade; flour mills, ginning factories, oil mills and tanneries. There is a Government Dairy Co. at Nar, a slate factory at Dantali, and a *hinglok* factory at Malataj. It is expected that Petlad will be a great centre of trade in future.

According to the census of live-stock taken in October 1920, there were 2,417 cows, 11,965 bullocks, 19,891 buffaloes, 1,414 sheep, 5,260 goats, 170 horses, 1,035 donkeys, 7,322 ploughs and 3,799 carts.

The taluka is divided into two sub-divisions, Petlad and Sojitra, for its police *bandobast*. In the Petlad sub-division there are four *thanas* at Petlad, Mehlay, Nar and Dharmaj and a police *chowki* at Bakrol. Similarly Sojitra sub-division has police *thanas* in Sojitra and Vaso and police *chowkis* in Kasar and Pij. The Petlad police consists of 1 *fozdar*, 2 *naeb-fozdars*, 2 *jamadars*, 14 *havalgars*, 73 constables, 2 mounted constables and one clerk, totalling 97 men. The Sojitra police consists of 1 *fozdar*, 2 *naeb-fozdars*, 1 *jamadar*, 10 *havalgars*, 44 constables, 2 mounted constables and one clerk, totalling 61 men. Thus the total strength of both the sub-divisions consists of 158 men.

There is an office of the Abkari Inspector in Petlad. The establishment consists of one Inspector, 4 Preventives and a *naik*. Besides there is a *thana* in Sojitra in which there are 10 Preventives, 1 *naik* and 1 *jamadar*.

There are *abkari chowkis* in Bakrot, Vasopura and Manaj, with one *naik* and Preventives in each. There are 24 liquor shops and 27 opium shops.

There are 160 schools and 38 libraries. There are 3 high schools at Petlad, Sojitra and Dharmaj. Besides  
**Schools and Libraries.** there are 5 anglo-vernacular schools, 118 boys' and 34 girls' schools. Out of the boys' schools, 28 are *antyaaja* schools. Nearly every village of the taluka has a school.

In Petlad, there is a public library, and a private one called Pandit Gattulalji's library. There are boarding houses at Petlad, Sojitra and Vaso, in connection with the schools.

There is a sub-post office at Petlad and all the big villages have  
**Post Offices.** a branch post office.

There is a Government telegraph office in Petlad and another in connection with the railway station.  
**Telegraph Office.** Besides there are telegraph offices at Khambhali, Nar, Pij, Agas, Sojitra, Malataj and other railway stations.

The Anand Cambay railway, a branch managed by the B. B. & C. I. railway, has Agas, Petlad, and Nar as railway  
**Railway Stations.** stations in the Petlad taluka. Khambhali, a village of this taluka, is situated on the main line between Anand and Ahmedabad. On the Gaekwad's Vaso-Bhandran Railway Virol, Sojitra, Malataj, Vaso, Pij, Dharmaj and Vasrampura are railway stations.

Petlad has a municipality which was first started in Samvat 1933 with a grant from Government of Rs. 3,144.  
**Municipality.** When, in 1964 it was transformed into a "B" class municipality, its administration was handed over to the public. Government gave a grant of Rs. 5,000 annually, but after two years' work, as the municipality began to raise its own income from Octroi duty, the Government grant ceased. The income was again increased by levying a conservancy tax in Samvat 1975 when it became Rs. 19,589. In 1976, it was converted into a City Municipality and had an income of nearly Rs. 22,000 raised mainly from Octroi. A system



of House-tax has recently been introduced and the expected income is Rs. 40,000.

The temple of Ramnath Mahadev with a *kund* in Petlad is an ancient structure. Other temples are Chamunda Mata, Kalika Mata and the *dargha* of Arjunsha Pir. In Pij, there is an ancient temple of Kapileshwar Mahadev and the village Limbali has a temple of Bhimnath Mahadev. Fairs are held occasionally on Hindu and Musalman festivals. On the whole 8 fairs are held in a year. Four of Hindus are held on *Bhadarva sud* 11, of Ramnath Mahadev, on *Asad sud* 11, of Kalika Mata, on *Aso vad* 14, of Rokadia Hanuman, and on *Bhadarva sud* 8, of Chamunda Mata. The Musalman fairs are held on 17th of *Rajab*, of Arjunsha Pir, on 10th of *Rabilaval*, of Pirana Pir, on 18th of *Rajab*, of Gebansa Pir and on 12th of *Rabilaval*, of Daryai Pir. About 3,000 to 5,000 persons gather together in these fairs. Near Arjunsha Pir and Khodiar Mata, there are inscriptions on stones but they are not legible. In Deva, there is a temple of the Bhabharam sect.

#### 10. BHADRAN PETA MAHAL.

To the east Bhadran *peta mahal* is bounded by Borsad taluka of the Kaira district; to the west by the State of Cambay; to the north by Borsad and Petlad talukas and to the south by the river Mahi, Baroda, Padra and Borsad talukas and Cambay territory.

The level plain is here and there diversified by wide undulations and occasionally seamed with deep ravines. There are no rivers and no woods, but trees there are loosely lining the fields or thickly gathered about the village sites.

The *peta mahal* covers an area of 84 square miles. Its greatest length from east to west is 21 miles and the greatest width from north to south is 11 miles. The villages of the British Borsad taluka are intermingled with those of this *peta mahal*.

The total land is 92,382-9 *bighas*, of which 11,379-4 are waste and 81,003-5 are culturable. Of the culturable land 17,969-6-8 *bighas* are alienated and

63,033-18-12 are *sarkari*. Of the *sarkari* land only 138-16 *bighas* are unoccupied while 62,895-2-12 are occupied, of which 62,585-13-12 *bighas* are cultivated and only 309-9 *bighas* are *padtar*.

The total population of the *peta mahal* according to the Census of 1921 was 43,327 souls, of which 23,514 were

**Population.** males and 19,813 were females. Of these 40,346 were Hindus, 1,903 Musalmans, 748 Jains, 323 Christians and the remaining of other religions. Amongst Hindus, Patidars form the majority. They are mostly agriculturists and traders.

There are 37½ villages in the *peta mahal*. Of these 20 are *sarkari*, 10 are of *nari vahivat* and 7½ of *ek-ankdi vahivat*. Of these 6½ villages are under the *vahivat* of Umeta State under Rewa Kantha. There are about 12 villages with a population of 1,000 and more.

BHADRAN with a population of 4,624 persons (2,562-males and 2,062 females) is the headquarter of the *peta mahal*. It is provided with a *kutchery*, dispensary, police lines, vernacular boys' and girls' schools, high school, library, town hall, clock tower, public garden and a club house. There is a municipality, agricultural bank and water-works. There is also an old temple of *Bhadrakali Mata* near the town from which the town is said to have derived its name.

Valvod (2,733), Gambhira (2,461), Jharola (2,697), Brahmagam (2,514), Jalsan (2,086), Siswa (2,044), Vatadra (2,127), Rudel (1,264), Finav (1,585), Pimploi (1,359), Kinkhalod (1,540), Jahaj (1,111), Jalund (1,330), Sundan (1,474), Kanisa (1,112), Chamara (1,128), Kosindra (1,073), Chuva (1,171) and Pimpali (1,146) have each a Gujarati school and a library. Most of them have a girls' school and an *antiyajā* school. In Valvod there is an ancient temple of Oghadnath Mahadev and a good building for its library. Siswa was formerly the headquarter of the *peta mahal*. Kanisa is famous for its *kund* and the temple of Kamnath Mahadev.

The climate is healthy. The highest temperature is 105° in summer, and the lowest in winter is 46°. The **Climate.** average rainfall is 23 inches while the highest is 45 inches.

The soil in the eastern region is *gorat*, while in the remaining portion it is a mixture of *gorat* and *besar*.

**Soil.**

The water generally is sweet; that of the villages of Rajpur and Kodva is brackish owing to their situation near the Gulf of Cambay. Water is generally found at a depth of from 20 to 30 feet except in the villages situated on the banks of the river Mahi where water is at a depth of 80 to 100 feet. There are 980 wells, of which 26 are *kachha* and 792 *pakka*. Of these 818 are used for agricultural purposes and the rest for the supply of drinking water. The water of the river Mahi is not used for drinking purposes as the tidal influence from the Gulf of Cambay renders it salt.

**Water.**

The total number of *khatedars* in 1921-22 was 6,328. Of these 4,978 cultivate their own lands and 1,350 rent it to others. Of those who cultivate their own land 1,041 pay assessment upto Rs. 5; 2,037 pay assessment above Rs. 5 but upto Rs. 20; 2,038 above Rs. 20 but upto Rs. 100; 495 above Rs. 100 but upto Rs. 500; and only 18 pay above Rs. 500. 2,241 hold upto 5 *bighas*; 3,101 above 5 but upto 25 *bighas*; 926 above 25 but upto 100 *bighas*; 58 above 100 but upto 500 *bighas*; and 2 above 500 *bighas*. Of the *khatedars* 4,442 are Hindus and 181 are Musalmans. Kolis and Kanbis form majority amongst the Hindus.

**Holdings.**

The average *bighas* under chief crops come to cotton 3,486; tobacco 7,300, *juwar* 4,983; *bajri* 20,505, *kodra* 14,023, and *tuver* 5,510. Besides *dangar*, sesamum, castor-seed, *jiru* and *methi* are grown at intervals. The cultivators also take a *rabi* crop. There are many wells fitted with oil engine pumps and these give abundant supply of water for the various crops.

**Produce.**

The Original Survey Settlement of the taluka was made in Samvat 1962 for 15 years and the Revision Settlement in 1978 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

**Survey Settlement.**

Group No.	Name and number of villages.	Rate of assessment.	
		Soil.	Sub-soil.
		Rs. a. p.	Rs. a. p.
I {	Bhadran and 27 other villages .. .	4 8 0	1 4 0
	Rajpur and one other village .. ..	3 8 0	1 4 0

The total revenue realised in 1921-22 was Rs. 2,85,273, of which Rs. 2,37,064 were from land revenue, Rs. 12,391 were from other land tenures, Rs. 1,948 were from income tax, Rs. 8,558 were from stamps, Rs. 3,484 were from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 702 cows, 5,708 bullocks, 9,178 buffaloes, 1,109 sheep, 3,497 goats, 128 horses, 470 donkeys, 3,903 ploughs, and 1,821 carts.

The trade of the *peta* taluka is confined mainly to agricultural produce of which tobacco is the chief. Every cultivator has also his home dairy industry, which yields *ghee* which is exported in large quantity. There is a slate factory at Kanisa which exports its products to Bombay, Baroda and Ahmedabad.

There are police *thanas* at Bhadran, Kinkhalod, and Pimploi. Brahmagam has a police *chowki*. The taluka police consists of 1 *fozdar*, 3 *naeb-fozdars*, 1 *jamadar*, 6 *havalgars*, 1 mounted police, 34 constables and 1 clerk, totalling 47 men.

There is an Abkari Inspector for the *peta mahal*. Vatadra, Gambhira and Bhadran have each an abkari *chowki*. There are 15 liquor shops, 3 *bharganja* shops and 14 opium shops in the taluka.

There are 52 schools and 26 libraries in the taluka. Bhadran town has a High School with a boarding house, a Gujarati school, a girls' school.

an *antya* school, and a kindergarten class; Gambhira, Jalsan, Jharola, Brahmangam, Vatadra, Valvod and Sisva have each a Gujarati school, a girls' school and an *antya* school; Rudel, Piploi, Ranoli, Pipli, Kanisa and Kinkhalod have each a Gujarati and an *antya* school; while Kosindra, Kanzat, Chamara, Joshikuva, Timba, Bhuvel, Lalpur, Vasna, Sundan, Jahaj, Finav, Jalund, and Sherdi have each a Gujarati school.

Bhadran, Kosindra, Jharola, Rudel, Jalsan, Kanisa, Valvod, Brahmangam, Bhuvel, Kinkhaod, Siswa, Jahaj, Pimppli, Jalund, Chamara, Sundan, Vasna, Kanzat, Ranoli, Gambhira, Finav, Timba, Vatadra, Pimploi, Lalpura and Joshikuva have each a library. There is a separate library for females in Bhadran.

Bhadran, Valvod, Siswa, Brahmangam, Gambhira, Jharola, Vatadra and Jalsan have each a post office;  
**Post Offices.** and Pimppli, Kinkhalod, Koshindra, Sundan, Chamara, Rudel, Vasna, Jahaj, Bhuvel, Finav, Jalund, Pimploi and Kanisa have each a letter box.

Bhadran and Chuva Road are two railway stations in the  
**Railway Stations.** taluka on the State narrow-gauge railway.

There is a telegraph office at Bhadran in connection with the  
**Telegraph Office.** railway station.

There is a temple of Bhadrakali Mata in Bhadran. At Kanisa there is an ancient temple of Kamnath Mahadev near which there is a *kund* called *man sarovar* which together with a well and a pond in its vicinity are considered sacred. Orthodox people enter the Mahadev's temple after having a bath in the pond, well, and *kund*. It is believed that leprosy is cured by these baths. There is a *dharamshala* and Ramji *mandir* outside the temple. A fair is held here in the month of *Shravan* when from ten to fifteen thousand persons gather together. The temple of Oghadnath Mahadev in Valvod, on the northern bank of the river Mahi, is also of great antiquity. Here a fair is held every year on *Chaitra sud 15*, when from five to six thousand persons flock together from surrounding villages. There is a temple of Hadakavai Mata at Kodva, and an ancient well with steps built of stone at Vasna.

## 11. PADRA TALUKA.

To the east the Padra taluka is bounded by the Baroda taluka; to the west by the Jambusar taluka of the British; to the north by the river Mahi and the Borsad taluka of the Kaira district, Bhadran *peta mahal*, and Rewakantha Agency and to the south by the Vishvamitri and Dhadhar rivers, Amod taluka of the Broach district and Karjan taluka.

The taluka covers an area of 195·5 square miles. Its greatest length from east to west is 18 miles and greatest width from south to north is also 18 miles forming a square shaped taluka.

The total land is 214,145-16 *bighas*, of which 35,031-17 *bighas* are waste and 179,113-19 are culturable. Of the total culturable land 68,638-9 *bighas* are alienated and 110,475-10 are *sarkari*. In the *sarkari* land 2,465-9 *bighas* are unoccupied and 108,010-1 are occupied, of which only 417-4 *bighas* are *padtar* and 107,592-17 are cultivated.

The taluka is a plain bounded on the north and south by two rivers, the Mahi and the Dhadhar. Excepting the main roads with their endless hedges the country presents to the eye an even surface, the monotony of which is broken by the numerous trees and here and there by ponds of large extent. In the southern region which is called the *kanham* area, the trees are scanty but in the other which is called the *vakal* area the trees are numerous.

The rivers Mahi and Dhadhar form the northern and the southern boundaries of the taluka respectively. The Mahi empties its waters into the Gulf of Cambay of which the tidal influence is felt beyond the villages of Dabka and Mujpur of the taluka.

The climate is more temperate and healthy than that of Dabhoi and Baroda. In summer the heat is less and sunstrokes are infrequent. The *limda* trees, which abound, temper the heat and make the air salubrious. The rains here vary from 32 to 46 inches. At the close of the rainy

season there are two months of trying weather, during which fevers and colds prevail. The highest temperature in summer is 108° and the lowest in winter is 52°.

There are 78,462 souls in the taluka, of which 40,942 are males and 37,520 are females according to the **Population.** Census of 1921. Of the total population 69,343 are Hindus, 6,376 are Musalmans, 1,671 are Jains, 343 are Animists, 706 are Christians and the rest of other religious creeds.

There are 82 villages, of which 67 are *sarḥari*, and 15 alienated. **Villages.** Of the total number of villages one is uninhabited. About 25 villages have a population of 1,000 or more.

PADRA is a large and comfortable village situated eight miles to the west of the capital. According to the **Padra.** Census of 1921, the population was 8,468 souls (4,442 males and 4,026 females). Formerly Padra was joined to Baroda by narrow sandy roads, which in the rainy season were impassable, except to pedestrians owing to the standing water and heavy mud. These roads, often narrowly confined by the high irregular hedges which invade them on either side, were picturesque and shady. But they were no doubt the origin and cause of the cumbrous, long wattle-sided carts which slowly drag the produce of the fields to the market, tilted high in front above the heads of the majestic cattle, depressed behind so as, when loaded, to sweep and drag along the road. This is not the case now as the isolation of Padra has been removed by a metalled road and also by an extension of the narrow-gauge State railway. Towards Dabhoi also, the country has been opened out and brought into contact, with Baroda, to the benefit of the capital and the whole country-side by roads and railways. The traffic is great and is daily increasing, by the power the taluka possesses to dispose of its agricultural riches, and by the fact that it lies between Baroda on the east and Jambusar and the sea on the west. Padra itself boasts of a little industry in the way of cloth-printing and dyeing. As it is the centre of a number of well-to-do villages it is fitting that it should possess, as it has, a good market. Being the headquarter of a taluka,

the *vahivatdar* has his office there and the police *fozdar* his. There is a *munsiff* court, a dispensary, a municipality, a post office, a telegraph office attached to the railway station, a high school, a Gujarati school, a girls' school, an *antyaja* school, three *dharamshalas* and two tanks. The village is surrounded by the remains of an old wall. The most conspicuous temple is one dedicated to Amba Mata, where a fair is held annually on the *navaratri*, that is some time in October.

The Desai of Padra was one of the three or four local authorities in the neighbourhood of Baroda, who, **History.** wearied with the rule of the Musalmans, called in the Marathas and remained faithful to the Gaekwad house while it was engaged in a career of conquest chequered by reverses. It has been the place of detention of two well-known members of the Gaekwad family, a spot selected as being too distant from the capital to allow individuals to visit it often without detection, too close to permit of any open move in favour of the political prisoner. In 1812, Kanhoji was a political prisoner at Padra, and was arrested by Captain Ballantyne when on the eve of making a descent on Baroda, where he expected to get the assistance of Rani Takhtabai. Shortly after His Highness Khanderao's death, Colonel Barr drove to Padra to inform His Highness Malharrao that he was to exchange a prison for a throne. The house in which he was strictly confined after an attempt had been made by his instigations on his brother Khanderao's life, was certainly a wretched tenement. It was not, however, till the murderous attempt to which reference has been made, was discovered, that Malharrao's life at Padra was in reality that of a close prisoner.

DABKA is a village with a population of 2,405 souls, according to the Census of 1921. It has a police station, a *dharamshala* and a Gujarati school. It is of note only because the Gaekwads and more especially His Highness Khanderao frequently visited it on account of the deer and boar preserves in the neighbourhood. The last mentioned Maharaja erected a large palace or a hunting lodge in the centre of the village, and just outside it are a couple of bungalows set apart for the use of the Resident and the British officers who may accompany His Highness on any of his hunting expeditions. A delightful ride of eighteen miles over a soft sandy road shaded by the tamarind,



the mango, the *mohura* and many a graceful tree leads from Baroda to Dabka through a park-like country, with an occasional tank such as the one at the village of Dabhasa often affords some small game shooting. Suddenly the trees grow sparser, the great Mahi is approached, the deep ravines descend to the low-bed of the river. Dabka can

also be reached by rail upto Bhoj and Dabka, Pigsticking. thence by *tonga* or motor. The village stands on the left bank of the Mahi, here some 80 feet high, and a wide view is obtained of the curving river, the plain on the right bank, and in the back ground many miles to the east the shadowy outlines of the solitary hill of Pavagadh. The hunting grounds lie west, a mile or more to the back of the village. They are enriched by an arc described by the Mahi and a base composed of the hills and ravines of what had once formed the bank of the river which in time has taken a wider sweep. This old bed of the river stretches from north to south expanding as it goes. First is a somewhat rugged ground covered with tamarisk and juniper in which, if they have not been driven out of the hills and ravines, the pigs have taken refuge. Then there is a forest of babul, and alongside of it a richly cultivated country with close and high hedges. Expanding still a plain is reached, where riding is impeded only by clumps of bushes and numerous ditches occasionally flooded by the tidal river, which, when it recedes, leaves behind a slippery layer of salt mud. Gradually the bushes disappear, the creeks grow wider, and a vast plain is seen opposite the village of Tithor, over which roam little herds of antelope. There are occasions when the Maharaja, accompanied by his *sardars*, goes to Dabka on a hunting expedition. The rules of sport are somewhat different from those followed by British sportsmen, but the sight is an animated one. At one or two of the outlets from the babul wood are posted the elephants whose crimson cloths and gay howdahs would scare the tamest beast of the field. Behind the *pardahs* the ladies of the palace watch the prowess of the cavalry. Hundreds of riders advance irregularly through the bush, armed with swords or spears. Crowds of footmen similarly armed or occasionally ready to discharge an old musket stand grouped about. Add several packs of dogs, together with a general amount of ardour submitted to no restraint, and it may be conceived how this great crowd falls with undistinguishing fury on

pig and deer, partridge, hare and jackal, fox and gentle dove, on all that flies or runs, or creeps. Nevertheless His Highness Khanderao was fond of sport, as the following anecdote told by a British officer will show: "At Dabka the heir-apparent, Appa Saheb, was well up in the boar hunting. He rode with a native sword and was neck-a-neck with an officer who was trying for first blood with a keen salem of ordinary length. Seeing the boar failing, the prince gave his horse his heel, and withdrawing his left foot from the stirrup, Appa Saheb wound the stirrup leather round his left wrist, and leaning out of his saddle to the right and only held to the horse by the strained leather stirrup, he drew his sword across the boar and cutting through the backbone to the entrails of the animal he won the tusks." A metalled road has now been prepared from Bhoj station to Dabka.

DARAPURA with a population of 1,725 persons has a Gujarati school, a *dharamshala* and two ponds. The printing and dyeing of country cloth done here is worthy of notice.

RANU (1,982) has two *dharamshalas* and a Gujarati school. There is a Tuljamata's temple and a fair is held annually on the first nine days of the month of *Ashvin*. Behind the temple is a pond, the water of which is used for drinking purposes. There is a temple of Chanchai Mata near the village Ghayaj (1,314).

Karakhdi (2,315), Mujpur (2,781), Vadu (2,433), Dabhasa (2,028), Sadhi (1,724), Chokari (2,212), Bhoj (2,048), Masar (1,729), Tithor (1,547), Gavasad (1,625), Chanasad (1,476) Mobha (1,438), Gametha (1,315), Anti (1,089), Muval (1,196), Sejakuva (1,219), Sarasvani (1,165), Dudhvada (999), Kural (1,240), and Sokhada Raghu (728) have each a Gujarati school. In Bhoj, there is an ancient step-well worthy of note.

The water is either sweet, salt or brackish, the first being the commoner, the last deemed the more unwholesome. The water of the Mahi is of no use for drinking purposes, that of the Dhadhar, generally used for all ordinary purposes, is commonly held to possess restorative powers and is therefore sought by people whose health is shaken or whose complexion is unhealthy. It is also believed to be of use to the dyer. The sub-soil water is found at a depth of 40 to 60 feet. There were 1,360 wells in 1921-22, of which 37 were *kachha* built and 1,323 were

*pukka* built. Of the unbuilt or *kachha* wells 21 are used for agricultural purposes and 14 are used for drinking purposes. Of the *pukka* or built wells 866 are used for agricultural purposes and 453 for drinking purposes. There are 318 ponds of miscellaneous use, 3 rivers and 6 step-wells.

There are mainly three kinds of soil, the *gorat* or light, the black soil and the *besar* or mixed of the two. Here and there is found an admixture of lime-stones. The three kinds are spread over the whole taluka in greater or less proportions, but the *gorat*, which constitutes nearly three-fourths of the entire land (*vakal* region) is very rich.

The total number of *khatedars* in 1921-22 was 12,549. Of these 9,435 cultivate their own land and 3,114 rent it to others. Those who cultivate their own land hold 140,487-13 *bighas* and those who rent it to others have 35,565-7 *bighas*. Of those who cultivate their own land, the holding of 4,406 is upto 5 *bighas*; of 6,608 above 5 but upto 25 *bighas*; of 1,324 above 25 but upto 100 *bighas*; of 179 above 100 but upto 500; and the holding of only 32 is above 500 *bighas*. 2,482 pay land assessment upto Rs. 5; 4,110 above Rs. 5 but upto Rs. 20; 4,680 above Rs. 20 but upto Rs. 100; 1,200 above Rs. 100 but upto Rs. 500; and 67 pay assessment above Rs. 500. Of these *khatedars* 11,591 are Hindus, 981 are Musalmans and the rest of other religions.

The Original Survey Settlement of the taluka was made in Samvat 1945 for 15 years and the Revision Settlement in Samvat 1964 for 30 years. The groups into which the taluka is divided and the rates fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Padra alone .. .. .	4 0 0
II	Sadhi and other 33 villages .. .. .	3 12 0
III	Dudhvada and other 10 villages .. .. .	3 8 0
IV	Dabka and other 22 villages , .. .. .	3 4 0

The average *bighas* under chief crops come to : *bajri* 18,269-1,

**Produce.** *kodra* 18,062-11, *tuver* 8,735-19, *adangar* 8,682-19, *juwar* 8,912, *kapas* 65,113-9, wheat 1,579-16, sesamum 6,410-17, tobacco 2,389-6, and pulses 5,950-1. Grass and sugarcane are also grown in some area.

The total revenue realised in 1921-22 was Rs. 5,40,801-9-3 of

**Revenue.** which Rs. 4,30,383-12-9 were from land revenue, Rs. 35,716-8-0 were from local cess, Rs. 5,420-13-5 were from income tax, Rs. 981-0-3 were from *abkari*, Rs. 38,931-6-7 were from stamps, Rs. 8,279-3-6 were from registration and the remaining from other sources.

According to the census of live-stock taken in 1920, there were

**Agricultural Stock.** 1,874 cows, 12,147 bullocks, 4,899 buffaloes, 1,176 sheep, 6,467 goats, 349 horses, 754 donkeys, 7,471 ploughs and 2,664 carts.

The local trade consists of *kapas* and grains. Next to the grains

**Trade.** in importance come the vegetables which find an easy and near market in the city of Baroda. Khadi is woven on hand-looms by Dheds. This trade has increased enormously in recent years. There are flour and rice mills also.

There are 3 police *thanas* at Sadhi, Dabka and Vanachhara.

**Police.** Masar and Mujpur have police *chowkis*. The taluka police consists of one *fozdar*, 4 *naeb fozdars*, 1 *jamadars*, 11 head-constables. 2 mounted constables, 53 foot-constables and one clerk, totalling 73 men.

There is a salt police *thana* at Dabka and an *abkari chowki*. There

**Abkari.** are 14 liquor shops and 11 opium shops.

There are 107 schools and 34 libraries in the taluka. In Padra,

**Schools and Libraries.** there is a boys' school, a girls' school and an *antyaaja* school. There is a boarding house and the High School is also sanctioned. In Bhoj and Vadu, there is a Gujarati school, an Urdu school and an *antyaaja* school, Abhol, Ambada, Karakhdi, Kural, Ghayaj, Chanasad, Jalalpur, Dubka, Dabhasa, Darapura, Dudhvada, Pipli, Mahuvad, Masar, Muwal, Mobha, Rajupura, Latipura, Vadadla, Sarasvani, Sadhi, Sejakuva

and Sokhada Khurd have each a Gujarati school and an *antyaja* school. Sokhada Raghu has a Gujarati and an Urdu school, while Amla, Umaraya, Ekalbara, Kanzat, Karanakuva, Kalyankui, Kanda, Kotana, Ganpatpura, Gavasad, Gametha, Goriyad, Chitral, Chokari, Tajpura, Tithor, Danoli, Nārasipur, Nedra, Pathod, Pavda, Pindapa, Brahmanvasi, Bhadara, Bhanpur, Majatan, Madapur, Mahmādpūr, Mujpur, Medhad, Ranu, Luna, Lola, Virpur, Vishrampura, Sangama, Sihol, Husepur, and Somjipur have each a Gujarati school.

There are village libraries at Abhol, Amla, Ambada, Ekalbara, Kanzat, Karakhdi, Kural, Gavasad, Goriad, Ghayaj, Chanasad, Jalalpur, Dabka, Dabhasa, Darapura, Dudhvada, Padra, Pipli, Bhoj, Masar, Mujpur, Mobha, Ranu, Rajupura, Latipura, Tithor, Sadhi, Sejakuva and Nedra.

Darpura, Padra, Kanzat, Sadhi, Dabka, Sokhada Raghu, Sejakuva, Ranu, Mobha, Vadu, Dabhasa and Karakhdi have each a branch or a sub post office. Sokhada, Bhoj, Mujpur, Sejakuva, Dudhvada, Chanasad, Jalalpur, Mobha, Pathod, Amla, Chitral, Muval and other villages have each a letter box.

Padra, Ranu, Mobha, and Masar Road have each a telegraph office in connection with railway.

Padra, Ranu, Mobha and Masar Road are railway stations and Bhoj and Kural are flag stations in the taluka.

There is a temple of Tulja Mata in Ranu and Chanchai Mata in Ghayaj where a fair is held every year on the eighth day of *Ashwin Sud*. In Padra, there is a temple of Amba Mata and another of Bhidbhanjan. Behind the Tuljamata's temple there is a pond. In Bhoj, there is an ancient stepwell built of stone.

## 12. SAVLI TALUKA.

To the east the taluka is bounded by Halol, Kalol and Godhra talukas of the British Godhra district ; to the west by Pandu *mehvas* of Rewakantha, and

Borsad and Anand talukas of the British Kaira district, to the north by Thasra taluka of the Kaira district and to the south by Baroda and Vaghodia talukas.

The taluka covers an area of 239 square miles. The greatest length from south to north is 36 miles, while the greatest width from east to west is 20 miles.

The total land is 257,249-12 *bighas*, out of which 30,818-8 *bighas* are waste and 226,431-4 *bighas* are cultivable.

**Land.** Of the total cultivable land 80,666-10 *bighas* are alienated and 145,764-14-0 *sarkari*. In the *sarkari* land 8,395-1 *bighas* are unoccupied and 137,369-13 are occupied, of which 120,933-8 are cultivated and 16,436-5 are *padtar*. On account of heavy rainfall in the past the lands that had remained as *padtar bid* have become cultivable during the last fifteen years owing to moderate rainfall and have been taken up for cultivation of cotton.

In the northern part of the taluka, the trees are scanty, while on the western side there are many trees.

**Aspect.** Generally the land is a level plain with *kotars* and hillocks here and there.

The river Mahi flows in the south-northern direction on the western boundary of the taluka. There are also other small rivers and rivulets: the Meshri, the Mini, the Vishvamitri, the Kaid, the Goma, the Kuna, the Parevi, the Bhukhan and others.

The climate of the taluka is good; that of the southern region is moist. The region of the forest is gradually lessening. This has improved the general health of the population. The highest temperature is 109° in summer and the lowest is 40° in winter. The average rainfall is 35 inches and the highest is 60 inches.

The total population of the taluka according to the Census of 1911 was 44,339 persons. The Census of 1921 shows the population to be 54,925 (29,525 males and 25,400 females) and gives an increase of over 10,000 persons during the past decade. This is mainly due to the *padtar* land being

taken up for cultivation. The number of occupied houses is 13,889 giving an average of 4 persons per house. Of the 54,925 persons, 48,445 are Hindus, 4,448 are Musalmans, 48 Jains, 874 Animists, 984 Christians and the rest of other denominations. Hindus form the vast majority of the population. Among them the chief castes are Patidar, Vania, Baria, and other miscellaneous tribes. Musalmans stand next. Amongst them *molesalam girassias* form the majority. The population of the taluka mostly depends on agriculture or labour. Amongst Patidars the ancient *desai* family of Savli is considered *kulin* and as such included in the twelve villages of *kulin patidars*.

There are 67 villages\* in the taluka. Out of these 56 are *sarkari*,  
**Villages.** 1 *ek-ankadi* and 10 alienated.

SAVLI, according to the Census of 1911, had a population of 3,620; according to the Census of 1921, it has 4,321 souls. As it is the head-quarter of the taluka it contains the offices of the *vahivatdar*, *munsiff*, sub-registrar, and police *fazdar*. There is also a dispensary. There are Government buildings for the offices, an anglo-vernacular school, a boarding-house, an Urdu school, an *antyaaja* school, a girls' school, a library and a Government rest house. There are six *dharam-shalas* and a post office. There is a beautiful tank on one side of the town, on whose banks are the *chhatris* of Damajirao and his father Pilajirao. The latter was assassinated at Dakor in 1732 but his body was carried away from that place by his distracted followers and the last honours were hurriedly paid at Savli. The treacherous murder, the invasion of Abhaising, and the hasty funeral of the founder of the Gaekwad house, mark a crisis in the history of the Maratha conquest and give something of historic dignity to the unpretending temple, close to which, for affection's sake, is reared a similar edifice to the memory of Damajirao. Savli is a place of considerable trade both in grain and cattle. It is the trading centre of a wide circle of villages. It has trade connection with Dakor and Umreth. In the immediate neighbourhood are wide tanks, shady trees, and fruitful fields; at no distance is the *mehvasi* country of ravines and jungles which border the Mahi. The abode of ease and civilization adjoins the strong places of turbulence and thievish lawlessness.

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\* Ranoli, Sankersa and seven other villages of the Savli *mahal* have been transferred to the Baroda *mahal* from 1st August 1922.

SANDHASAL (1,418) is a railway station on the Samlaya Timba railway. There is a police *thana*, an abkari *thana*, a Gujarati school, a girls' school, an *antyaaja* school, a library and a post office. The soil is very fertile and *mahuda* and mango trees are in abundance.

DESAR with a population of 1,627, is two miles from the Desari Road station on the Timba Samlaya railway. There is a police *thana*, a Gujarati school, a girls' school, an *antyaaja* and an Urdu school, a post office and a library. There is also a *math* (monastery) of a Shankaracharya. The soil is very fertile and yields good crops. Magnificent mango, *mahuda* and other trees are also seen all round.

SOKHDA has a population of 2,074 souls. There is a police *chowki*, a Gujarati school, an *antyaaja* school, a girls' school, a post office and a library. There is a *vaishnav* temple of Shri Jagaji Maharaj.

TUNDAV has a population of 1,562 persons. There is a police *thana*, a Gujarati school, an Urdu school, a post office and a library.

SANKARDA (1,752) has a Gujarati school and an *antyaaja* school.

RANOLI, with a population of 1,530 souls, is a railway station on B. B. & C. I. Railway. There is a Gujarati school, a girls' school, an *antyaaja* school, a library and a post office. The cultivators of this village are very skilful. By their industry and skill they have made the ravines of the Mini fruitful by terracing, and grow on it cereals, tobacco and *bore* trees. Superior kinds of *bore* are produced by grafting better varieties on wild trees.

VASNA having 1,268 persons has a Gujarati school. There is a temple of *Vera mata*. A fair is held here every year on the tenth day of the bright half of *Ashvin*.

GOTHADA with Intejampur, Chorpura, Navapura, Radhanpura, Shampapura, Habibpura, and Hamirpura has a population of 1,497 persons according to the Census of 1921. There is an *antyaaja* and an Urdu school. Gothada and Manjusar (1,509) are *inami* villages.

Besides these Asoj (1,023), Bakrol with Kundanpura, Gokulpura and others (1,105), Samlaya with Udalpura, Godampura, Pratappura, Bhikhapura and others (1,102) have increased in population on account of the various *paras* that are newly inhabited surrounding them.



The water is generally sweet, but brackish water is met with in some places. Well digging is difficult in the parts near the Mahi owing to layers of stones which have to be dug up. The total number of wells is 519, of which 285 are used for agricultural purposes and 234 for drinking purposes. There are 296 ponds which are used for bathing and washing purposes. Besides these there are big irrigation tanks at Muwal, Manorpura, Karachia, and Dhanora villages.

The soil in the southern and western direction of the taluka is *gorat*. This is called *vakal* region and is the best. The soil in the rest of the talukas is black containing stone nodules. This is called *bhalia mahia* soil.

The number of *khatedars* in 1921-22 was 9,267, of which 7,158 cultivate their own land, while 2,109 rent it to others. Those who cultivate their own land hold 163,527 *bighas* and those who rent it to others have 54,509 *bighas*. Of those who cultivate their own land the holding of 3,441 is upto 5 *bighas*; of 3,762 above 5 but upto 25 *bighas*; of 1,807 above 25 *bighas* but upto 100 *bighas*; of 218 above 100 but upto 500 *bighas* and of only 39 *khatedars* exceed 500 *bighas*. 2,961 *khatedars* pay land assessment upto Rs. 5; 3,533 above Rs. 5 but upto Rs. 20; 2,443 above Rs. 20 but upto Rs. 100; 309 above Rs. 100 but upto Rs. 500 and 21 above Rs. 500. Of the *khatedars* 8,552 are Hindus, and 715 are Musalmans. Amongst Hindus are Brahman, Vania, Patidar, Baria, Garasia, Dhed and others. Molesalam *garassias* form the majority amongst Musalmans.

The Original Survey Settlement of the taluka was made in 1945 for 15 years and the Revision Settlement in Samvat 1970 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
I	Sokhada and 4 other villages .. .. .	Rs. a. p.
II	Savli and 6 other villages .. .. .	4 4 0
III	Samlaya and 46 other villages .. .. .	3 4 0
		2 4 0

According to the census of live-stock taken in 1920 there were  
 4,467 cows, 14,025 bullocks, 7,460 buffaloes,  
**Agricultural Stock.** 576 sheep, 5,758 goats, 261 horses, 384 donkeys,  
 7,393 ploughs and 3,017 carts.

The average *bighas* under chief crops come to *kapas* 69,807,  
*dangar* 16,133, millet 20,087, *kodra* 18,066, *juwar*  
**Produce.** 5,213, *tuver* 5,301, tobacco 5,785, sesamum  
 1,211, wheat 902, castor seeds 1,315, gram 1,135, grass 6,058 and pulses  
 4,932.

The entire revenue realised in 1921-22 was Rs. 3,56,751, of which  
 Rs. 2,87,137 were from land revenue,  
**Revenue.** Rs. 25,730 were from local cess, Rs. 2,297  
 from income tax, Rs. 41,588 from *abkari* and the rest from miscellaneous  
 sources.

There are ginning factories at Samlaya, Khakharia, and Desar  
 Road (Kadachhla) villages. Samlaya has  
**Trade.** two presses for pressing bales of cotton  
 which are exported to Bombay. In Udalpur, there is a small ginning  
 factory. Savli is famous for its snuff and rice. Besides it is a great  
 trade centre of agricultural produce and cattle.

There are police *thanas* in Desar, Sandhasal and Tundav. Khak-  
 haria and Sokhda have police *chowkis*. The  
**Police.** taluka police consists of 1 *fozdar*, 4 *naeb-*  
*fozdars*, 1 *jamadar*, 9 *havalgars*, 45 foot-constables, 1 clerk and  
 2 mounted constables, totalling 63 men.

Sandhasal and Fajalpur have *abkari chowkis*. There are 19  
 liquor shops, 15 opium shops, and 8 *bhang*  
**Abkari.** *ganja* shops in the taluka and one shop for  
 the sale of poisonous substances in Savli. There is an Abkari  
 Inspector at Savli.

There are 61 schools and 12 libraries in the taluka. Savli, Gothada,  
 Tundav, Asoj, Sankarda, Sokhada, Ranoli,  
**Schools and Libraries.** Sandhasal and Desar have each a Gujarati  
 school and an *antyaia* school. Sokhada, Savli, Ranoli, Desar and  
 Sandhasal have each a girls' school. Savli, Gothada, Desar and Tundav

have each an Urdu school. Dhantej, Muval, Ransavadi, Rasulpur, Khakharia, Ratanpur, Anjesar, Namisara, Charanpura, Bahutha, Vemar, Pilol, Manjusar, Vasana, Ajod, Kunpad, Poicha, Fajalpur, Rania, Padamla, Kadachhla, Jambugoral, Varsada, Vejpur, Ghantial, Nanibhadol, Ranipuru, Bakrol, and Anandianu muvādu have each a Gujarati school. There is an anglo-vernacular school in the town of Savli.

Desar, Varsada, Sandhasal, Dhantej, Sokhada, Tundav, Ranoli, Asoj, Manjusar, Pilol, and Savli have each a library.

There are branch post offices at Savli, Sandhasal, Desar, Samlaya, Ranoli, Sokhada, Tundav and Khakharia, while Gothada, Padamla, Sankarda, Ajod and Asoj have each a letter box.

There are telegraph offices at Savli, Desar Road (Kadachhla), Samlaya, Ranoli, Khakharia, Pilol and Sandhasal in connection with railway.

In the taluka, Savli, Desar Road, Samlaya, Champaner Road (Khakharia), Pilol, Sandhasal, Bakrol, Karachia-Vejpur and Ranoli are railway stations.

At Vasana, a village in the taluka, there is a temple of Verai Mata, where more than 2,000 Barias flock on the 10th of the bright half of *Aso*. The Vaishnavas also come in great numbers to visit the temple of Shri Jagaji Maharaj at Sokhada on the 15th of the bright half of *Ashad*. In Javla, there is a Hanuman, named *Javalia Hanuman* from the name of the place. A fair is held every year on the 13th of the dark half of *Aso*.

In the taluka, there are Co-operative Credit Societies at Desar Varsada, Valavav and Tundav.

The whole of the present Savli taluka including the town of Savli was formerly covered by forest and infested by tigers and wolves. The forest was removed and villages were formed and inhabited about Samvat 1100. In this town the population of Barot is in good numbers. It is said that their originator Champraj came here in the fourteenth century from Mewad. It seems that he became a Musalman in his after life. There is a place

known as Champa Pir in Savli. There is also a temple of Bhimnath Mahadev. It appears that this temple was built by some Maratha Chieftain in the year, 1772. On the gate there is a carved stone, which shows that a Maratha Sardar named Gebidada had become a *paramhansa* and remained naked for about a hundred years. He became *samadhis* *tha* while alive. There is also a famous *dargah* of Nabi Saheb in Savli. The tradition is that some descendant of the Nawab family had gone to Turkey whence he brought a hair of the moustaches and a garment of Mahmad Pegambar and that these have been kept in the *dargah*.

The great Gujarati poet Dhiro Bhagat lived in the village Gothada of this taluka.

In the Muwal and Vadia villages of the taluka, ruins of buildings built of big bricks, are noticeable. In the great famine of 1956, part of a boat was found while excavations were going on. Tradition has it that there formerly existed here a garden and a lake near a palace of King Merudhvaj.

An earthen pot was found at Gothada while digging a well in Samvat 1976. It could not be ascertained what the pot contained as the coolies who were engaged on the work took it away with them and never returned. After further digging two bricks measuring 20 inches square were found. Below that there were two wooden sandals, measuring 18 inches in length. Digging still further was found a square earthen receptacle in which there were an armlet with the image of the god Hanuman, two small sandals of silver and an image of the god Lalji together with *tadpatras*. These were written in a Dravidian dialect. Out of 13 pages sent to the Pandits of Bombay 6 were deciphered with difficulty and it was found that they related to the time of Shri Vallabhacharya, the founder of the Vaishnav Sect.

## 12. VAGHODIA TALUKA.

To the north the Vaghodia taluka is bounded by the Savli taluka and the Vishvamitri river; to the south by the talukas of Dabhoi and Sankheda; to the west by the Baroda taluka; and to the east by the Halol district of the Panch Mahals.

The taluka covers an area of 167.6 square miles. The greatest length from south to north is 18 miles, the greatest width being 13 miles.

**Area.**

The total land is 182,398-16 *bighas*, out of which 45,609-1 *bighas* are waste and 136,789-15 *bighas* are culturable.

**Land.**

‘Of the total culturable land 11,399-12 *bighas* are alienated and 125,390-13 *sarkari*. In the *sarkari* land 1,167 *bighas* are unoccupied and 124,223-3 occupied. Out of the occupied land 122,095-14 *bighas* are cultivated, and 2,127-9 *padtar* (fallow).

The chief rivers are the Vishvamitri, Jambuo, Tamsi, and Dev, flowing only in the monsoon.

**Rivers.**

The total population of the taluka in the Census of 1921 was 30,331 persons (15,779 males, 14,552 females) as against 24,469 in 1911. The number of occupied houses was 7,240 giving an average of 4 to 5 persons per house. Of the 30,331 persons, 26,563 were Hindus, 1,426 Musalmans, 105 Jains, and 2,194 Animists.

There are 70 villages in the taluka, of which 68 are *sarkari* and 2 are alienated. There are only two villages with a population of 1,000 or more.

**Villages.**

VAGHODIA, the head-quarter of the taluka, is a growing town with a population of 2,578 persons (1,321 males, 1,257 females). It has a railway station on the Baroda State Railway. There is a Vahivatdar *kutchery*, a dispensary, an anglo-vernacular school, a girls' school, a library, and a rest-house.

JAROD with a population of 1,640 persons (828 males, 812 females) was the chief town of the old Jarod taluka by the partition of which the present Savli and Vaghodia talukas were formed in Samvat 1947. It has a vernacular school, a girls' school, an *antyaja* school, a library, and a dispensary.

The average depth of the wells of the taluka is 60 feet. Of these there are 387, of which 228 are used for drinking purposes and 159 for agricultural purposes.

**Water.**

here are 184 tanks varying in size. There are irrigation tanks at the villages of Raval (Jarod Kumbharia), Vyankatapura, and Nava Ajwa (Devalia.)

The soil in Vaghodia, Asoj, Sernej, Sangadol, Rajpura, Mado-dar, &c., is *gorat* while that of the remain-  
**Soil.** ing villages is black. The black soil is found mixed with small lumps of lime stones and the *gorat* soil has often an admixture of sand of a whitish colour. The water, therefore, does not go deep but rests in the superficial layers and as such does not help agriculture so much.

The number of *khatedars* in 1921-22 was 6,003, of whom 4,696 cultivate their own land, while 1,307 rent it to others. Those who cultivate their own land hold 98,131-18 *bighas* and those who rent it to others have 27,190-12 *bighas*. Of those who cultivate their own land, the holding of 1,768 is upto 5 *bighas*; of 4,102 above 5 but upto 100 *bighas*; of 124 above 100 but upto 500 *bighas*; and of 9 *khatedars* exceed 500 *bighas*. 1,296 *khatedars* pay land assessment upto Rs. 5; 2,476 above Rs. 5 but upto Rs. 20; and 2,223 above Rs. 20 but upto Rs. 500. Only 8 *khatedars* pay land assessment above Rs. 500. Most of these *khatedars* are Hindus and the rest are Musalmans.

The Original Survey Settlement of the taluka was made in Samvat 1947 for 15 years and the Revision Settlement in Samvat 1969 for 15 years. The  
**Survey Settlement.** groups into which the taluka is divided and the rates of assessment fixed for each group are as under:—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Vaghodia alone .. .. .	3 0 0
II	Alwa and 43 other villages .. .. .	2 2 0
III	Asoj and 19 other villages and 6 alienated villages .. .. .	1 4 0

The average number of *bighas* under chief crops comes to, *dangar* 31,252-10, *kapas* 60,472-13 and *juwar* 11,558-1. Millet, pulses, castor seed are also  
**Produce.** grown in some area. *Dangar* is given water from the big ponds while millet, *juwar* and such other crops are given water even from wells when there is not enough rainfall.

The total revenue realised in 1921-22 was Rs. 2,12,622-15-11, of which Rs. 1,83,763-3-6 were from land revenue,

**Revenue.** Rs. 11,845-0-0 from local cess, Rs. 1,864-15-11 from income-tax, Rs. 4,975-10-10 from excise, Rs. 1,809-12-6 from registration and Rs. 8,364-5-2 from miscellaneous sources.

According to the census of live-stock taken in 1920 there were  
**Agricultural Stock.** 3,347 cows, 9,193 bullocks, 3,286 buffaloes,  
 69 sheep, 1,924 goats, 212 horses, 82 donkeys,  
 4,395 ploughs and 1,725 carts.

Trade is confined to agricultural produce only. There is a gin-  
**Trade.** ning press and a rice-factory in Vaghodia.

There are police *thanas* in Jarod and Ajwa, a police *chowki* at  
**Police.** Jesangpura on Ajwa Road, and a Bungalow  
 guard at Ajwa Bungalow. The taluka *fozdar*  
*kutchery* is held at Vaghodia and the police consists of 1 *fozdar*, 3 *naeb*  
*fozdars*, 6 *havalgars*, 33 foot constables, 1 mounted constable and a clerk,  
 making a total of 45 men.

There are 20 liquor shops and 7 opium shops without any *thana*  
**Abkari.** or *chowki* in the taluka.

There are 35 schools and 7 libraries in the taluka. Vaghodia has  
 a Gujarati, English, *antyaaja* and Girls'  
**Schools and Libraries.** school. In Jarod, there is a Gujarati, Girls'  
 and *antyaaja* school. Adiran, Amodar, Asoj, Bhavanagarpura, Kotambi,  
 Kherwadi, Gajadra, Ganeshpura, Gugalpur, Kashipura, Pipalia, Mado-  
 dar, Mastupura, Nimeta, Raval, Rasulabad, Simda, Sagadol, and  
 other villages have each a Gujarati school.

Vaghodia, Jarod, Kherwadi, Itoli, Pipalia, Madodar and Rasula-  
 bad have each a library.

There are two post offices, one at Vaghodia and one at Jarod in  
**Post Offices.** the taluka.

In connection with the railway, Vaghodia, Ajwa, and Jarod have  
**Telegraph Offices.** telegraph offices.

In the talukas, the railway stations are Vaghodia, Jarod, and  
**Railway Stations.** Ajwa; and Karmaliapura and Vyankatpura  
 are flag stations.

There is an old Pirasthan of *Sakharu Pir* at the village of Vejalpur in the taluka. A large fair is held here on the 7th of *Rajab* every year. Musalmans from Baroda, Dabhoi and other places visit the *Pir* on that day.

**Places of Interest.**

## 2. KADI DISTRICT.

The Kadi district is divided into the sub-divisions of Patan, Visnagar and Kadi. The Patan sub-division includes the talukas of Patan, Chanasma, Sidhpur, Kheralu and the *peta* taluka of Harij; the Visnagar sub-division includes the talukas of Visnagar and Mehsana; and the Kadi sub-division includes the talukas of Kadi, Kalol, Vijapur, Dehgam and the *peta* taluka of Atarsumba.

**Sub-divisions : Patan, Visuagara, and Kadi.**

### 1. PATAN TALUKA.

The Patan taluka is bounded on the north by Deesa under Palanpur; to the east the taluka is bounded by the Sidhpur taluka; to the south by the Chanasma and Visnagar talukas; and to the west by the *peta mahal* of Harij, and by some territory under the Palanpur Agency.

**Boundaries.**

The taluka covers an area of 400 square miles. The greatest length from north to south is 28 miles and the greatest width from east to west is 23 miles.

**Area.**

The total land measurement is 440,990 *bighas*, of which 63,999 *bighas* are waste and 376,992 *bighas* are culturable. Of the total culturable land 34,100 *bighas* are alienated and 342,892 *bighas* are *sarkari*. In the *sarkari* land 30,418 *bighas* are unoccupied and 312,474 *bighas* are occupied, of which 14,222 *bighas* are *padtar* and 298,252 *bighas* are cultivated.

**Land.**

The taluka presents the appearance of a fairly wooded plain, flat with occasional undulations.

**Aspect.**

The rivers Sarasvati and Banas run through the middle of the taluka having about 13 villages on their banks.

**Rivers.**



The climate is dry and healthy. It is very hot in summer and cold in winter, the thermometer ranging

**Climate.** between 115° and 75°. The average rainfall

is 20 inches while the highest is 36 inches.

The taluka has a population of 111,648 of whom 57,300 are males ;

**Population.**

the average density is 279. Of the entire population 98,886 are Hindus, 8,356 Mahomedans, and 4,350 Jains.

There are 144 villages, including the town of Patan. Of the

**Towns and Villages.**

total 126 are *sarkari* and 18 other than *sarkari*. 19 villages have a population of 1,000 or more.

ANAHILAWADA PATAN also known formerly as Anahillapura,

**Patan.**

Anhilapathaka, Analavata, Naharwalah, and now as Patan, lies on the left bank or south side of the Sarasvati river, in the flat sandy plain of northern Gujarat, in lat. 23°50' N., and long. 72° 11' E., about 66 miles north by west from Ahmedabad, and double that distance from Baroda. The population according to the Census of 1921 is 27,017 of whom 13,487 are males and 13,530 females.

Encircled by walls of the eighteenth century the town is quite modern in appearance, and there is little

**Past History.**

left—certainly nothing striking—to suggest the antiquity and the former splendour of the capital of the Chavada and Solanki dynasties and one of the oldest and most renowned cities of Gujarat. Though known to the Mahomedan historians under the name of Nahrwara or Nahlwara or Naharwalah, its position or identity with Patan seems to have been almost forgotten in the eighteenth century\*. D'Anville sought to identify it, but could only conjecture that it must have stood on the site of Ahmedabad ; and still later Rennell, in the first edition of his Memoir of a Map of Hindusthan, published in 1788 (p. 149), failed to trace the name ; though in a later edition (1793) he identified it. Yet Father Tieffenthaler had long previously written of Patan as “ a very ancient city surrounded by walls, . . . . . whose old name

\* Archaeological Survey of Western India, Vol IX, p. 33 to 57.

was Nehrvala." Unaware of this, Colonel Tod regarded the position of this ancient capital as still amongst the desiderata of Indian geography until, in 1822, he discovered it in one of the suburbs of modern Patan. Albiruni in the early half of the eleventh century described its situation with accuracy, calling it by its native name of Anhalwarah; and Idrisi, who compiled his work on the authority of Ma'sudi—who visited India in A. D. 915—says, "from Bharoch to Nahrawara is reckoned eight marches through a flat country, where they travel in wheeled carriages. In all Naharwara and its environs, people never travel otherwise than in carriages drawn by bullocks which are directed at will. These vehicles are furnished with cords and straps and serve for the transport of merchandise."

"As for the city of Nahrwara," Idrisi adds, "it is governed by a great prince who takes the title of Balhara. He has an army, elephants, worships the image of Budha, wears a crown of gold on his head, and is dressed in rich stuffs; he often rides on horseback, especially once a week, accompanied only by females to the number of a hundred, gorgeously dressed, wearing on their feet and hands circlets of gold and silver, and their hair braided. They give themselves to amusements and mock fights, whilst the king precedes them. The *wazirs* and officers of the troops never accompany the king, except when he goes to fight with rebels or to repel the attacks of neighbouring kings who may encroach upon his territory. He possesses many elephants, and in them consists the principal strength of his army. His power is hereditary as well as the title of Balhara which signifies king of kings. The city of Nahrawara is frequented by great numbers of Musalman merchants who visit it on business. They are honourably received by the king and his ministers and enjoy protection and security."

He adds, "the inhabitants of Nahrawara live upon rice, peas, beans, haricots, lentils, maize, fish, and animals dying a natural death—for they do not kill either birds or other animals. They have a very great regard for oxen, and—by a privilege peculiar to that species—they bury them after death. When these are enfeebled by age and unfit for work, they are set free from all labour, attended to and fed, without committing charge of them to any one."

"In every country in India and Sindh where Musalmans are found, they bury their dead secretly, by night and in their houses ; but no more than the Indians are they addicted to long lamentations."

Tradition assigns the foundation of Anahilawada to Vanaraja, the founder of the Chavada dynasty about 746, or according to some accounts in 765 A. D. It was probably a town of some size before, and was made his new capital. Under his successors it rose to importance, and under the Solanki dynasty, who ruled a larger territory, from the middle of the tenth till the end of the twelfth century, it greatly increased in population and importance. Colonel Tod dwells on this and gives the following version, or rather paraphrase, from the *Kumarapala charitra* of Jinamandava (A. D. 1436) describing its glories as in the middle of the twelfth century, in which considerable allowance must be made for oriental hyperbole :—

"Anahilapura", it says, "was twelve *kos* (or eighteen miles) in circuit, within which were many temples and colleges ; eighty-four *chawks* or squares ; eighty-four *bazars* or market places, with mints for gold and silver coinage. Each class had its separate *moholla* or quarter, as had each description of merchandise, *i.e.*, *hathi-dant* or elephants' tusks, silks, purples, diamonds, pearls, &c., &c.; each had its separate *chawk*. There was one *bazar* for *sarrafs* or money-changers ; one for perfumes and unguents ; one for physicians ; one for artizans ; one for gold-smiths, and one for silver-smiths ; there were distinct *mohollas* for navigators, for bards, and for genealogists. The eighteen *varna* or castes inhabited the city. All were happy together. The place groaned with a multitude of separate buildings for the armoury, for elephants, horses and chariots, for the public accountants and officers of state. Each kind of goods had its separate *mandvi* or mart, where the duties of export, import, and sale were collected ; as for spices, fruits, drugs, camphor, metals, and everything costly of home or foreign growth. It is a place of universal commerce. The daily amount of duties was a lakh of *tankas*. If you ask for water they give you milk. There are many Jain temples and on the banks of a lake is a shrine to Sahasralinga Mahadev. The population delights to saunter amidst the groves of *champaka*, *punaj*, *tad* (palmyra), *jambu* (rose-apple), *chandana* (sandal), mango, &c., &c., with variegated *vela* or creepers, and fountains whose waters are *amrita*. Here

discussions (*vada*) take place on the Vedas, carrying instruction to the listener. There are plenty of Bohras, and in Virgam there are also many. There is no want of *birterans* (Yatis or Jaina priests), or of merchants true to their word and skilled in commerce; and many schools for the *Vyakaṇa* (literally grammar schools). Anahilvada is a *narasamudra* (sea of men). If you can measure the waters of the ocean, then may you attempt to count the number of souls. The army is numerous, nor is there any lack of bell-bearing elephants."

Much of this may be poetical exaggeration; still the Muhomedan writers agree that the city was large and splendid. It was, however, in the path of Mahmud, the iconoclast of Ghazni, when he marched on Somnath in 1025 A. D. and Bhima—unprepared to oppose the horde of fanatics—fell back on Kachh and left Anahilvada an easy prey to the barbarous invader, who sacked it and carried off much spoil. But no sooner had Mahmud retired towards the Indus than Bhimdeva re-occupied his capital and began to restore it. Under this brave prince (A. D. 1022-1073), his son Karnadeva, and grandson Siddharaja, Anahilvada attained its greatest splendour and the Solanki dominion its widest extent and highest prosperity. Karnadeva founded the town of Karnavati, near or on the site of modern Ahmedabad, and erected or restored several shrines in his capital, whilst Siddharaja and his successor Kumarpala were famous for the number and magnitude of their buildings. Bhimdeva II became King in 1178 and in that year defeated Mu'izzu-l Din, of Ghazni who invaded his kingdom, but in 1195 he was attacked by Qutbu-i Din, the general of Muhammad Ghori, and the Gujarat army being defeated near Anahilavada, the Moslems again sacked the city. Bhimdeva immediately after, assisted by his feudatories Pahladana and Dhara-varsha of Chandravati, with the Mers and Chief of Nagor, defeated Qutbu-i Din and besieged him in Ajmer until he was relieved. Again in 1197 he invaded Gujarat to avenge his previous reverse, and won a victory over Bhimdeva's forces, which again gave him temporary possession of Anhilvada, after which he returned to Delhi. A century later, 1297-98, Ulugh Khan and Nasrat Khan Jalesari, the generals of Sultan Alau-i-din invaded Gujarat, sacked the temple of Somnath, defeated the Raja Karan Vaghela—who fled and took refuge with Ramadeva of Devgiri—and captured Nahrwalah (Anahilavada).

Then Gujarat became a province of the Moghal empire, and thenceforward the great architectural works of the Solanki and Vaghela kings were wilfully and maliciously dilapidated by Islam bigotry. Ulugh Khan, known as Alp or Alaf Khan, one of the first governors of Nahrwalah, we are told by Ali Muhammad Khan, the author of the *Mirat-i-Ahmadi*, "built the Adinah musjid of white marble which remains at the present time (1756). There is a fine *masjid* which it is said at that time stood in the centre of the city, but is now far away from the inhabited part. There are many remains of grand buildings which show that a great and splendid city Patan was in olden times. For nearly three *kos* round the present city the ground is strewn with bricks and blocks which attest the truth of this relation. Ruined bastions and walls found in the open country likewise prove this. In the lapse of ages, from the construction of new buildings and other changes in the city, many vestiges of old times have disappeared. During the times of the Rajas, so much marble was brought from Ajmer for the construction of temples and other buildings that abundance of it is found at the present time on digging in the ground. All the marble used at Ahmedabad and other places was brought from thence." Such is the testimony of a well-informed Mahomedan writer and revenue officer in Gujarat about two hundred years ago.

What remains could exist of its former splendour when for six centuries its ruins have been despoiled of chiselled marble and carved stone and continues to be dug over for such materials ? Even that "magnificent relic" of which Tod spoke so admiringly "the skeleton arch of a noble gateway" is now no more. Every vestige of it has been carried away;—adding another to the many losses that are so frequently occurring to make us wish some efficient check could be put on such vandalism in the destruction of relics so valuable to the antiquarian, the architectural critic, and the historian.

The fragments of marble shrines that had not been carried off have latterly been dug out, sold and carted away to be burnt into lime; and all that is left are broken slabs, scattered throughout the town, built into the city walls, and into gateways, wells, mosques, dwelling-houses and cattle sheds.

Of the present city of Patan one-ninth are Jains or Sravaks who count over a hundred temples, large and small in the town.

Colonel Tod gave what he calls an imperfect sketch of the area of the ancient city, but the relative positions he lays down have to be reversed: the larger portions of the area of the old capital lay, not to the east of the modern town, but to the west of it, in which direction there are old foundations and mounds containing remains to a distance of four or five miles. In this direction is the village of Vadali—said to occupy the site of the Ghi-ka-Mandavi or Ghee market of the old city. On the east of the present town, to the distance of about a mile, as well as beyond the north and south boundaries of it, there are also traces of old Anahilavāda, showing that the circumference of twelve *kos* or eighteen miles assigned to it by the Kumarpala *Charitra* was not much, if at all, exaggerated.

Modern Patan has been so despoiled of almost every structure of antiquity that there now remain only a few fragmentary objects to be noted as belonging to the Hindu period. These are—part of the Rani Wav or step-well ascribed to Udayamati, the consort of Bhimdeva I; the Sahasralinga *talav*, ascribed to Siddharaja Jayasimha, and old images, pillars and fragments of sculptured slabs. The Jaina temples, at least in their present forms, are mostly, if not all, of later age than the fifteenth century. The Musalman remains date from the end of the thirteenth century downwards, and consist chiefly of the Gumada, Ghazni, Shaikh Jodh, Shaikh Sarat and other mosques, the Khan Sarovar tank, Bahadursing's well, and old wood carving.

In the fields a short distance to the north-west of Patan, and not far from the embankment of the Rani Wav. Sahasralinga *talav*, are the remains of the Rani Wav—once one of those beautiful step-wells so well known in Gujarat. It is said to have been constructed under the auspices of Udayamati, the queen of Bhimdeva I (A. D. 1022-63), and mother of Karnadeva. At present nothing of this is left except a huge pit, 285 feet in length, with a portion of the masonry of the well shaft at one end and the fragments of a pillar at the other. The pit slopes down from the latter to the former, where there is still a pool of stagnant water. Except these every stone of the walls and pillars has been dug out and carried

off. Colonel Tod's account indicates that the materials had been used to construct a new well in the modern city; and current report, about a hundred years ago, related that the pillars and materials of this Wav were removed for the erection of Bahadur Sing's Wav inside the town.

Judging of its original size by the distance from the well-shaft to the solitary pillar, and considering the amount of sculpture that must have decorated the galleries, the Rani Wav, when intact, must have been second to none in Gujarat. A part only of the west wall of the *baudi* or well-shaft now remains, from which we learn that the walls had been built of brick and faced with hewn stone. From this wall project the large vertical brackets in pairs which supported the different galleries of the well. This bracketing is arranged in tiers and richly carved, and constructed on the same principles as the gateways of Jhinhuvada and Dabhoi.

To the great Jayasimha Siddharaja (A. D. 1093–1143) are ascribed the construction of various artificial lakes or reservoirs in Gujarat. One of the largest of these was the *Sahasralinga talav*, or tank of the thousand Saiva shrines at Patan, the remains of which are still pointed out to the north-west of the town. It must have been a reservoir of immense size and derived its name from the numerous little temples, containing *lingas*, placed on the steps around it. In the centre was an island on which stood the temple of Rudresvara—destroyed of course by the Muslims, who raised a large octagonal *rauza* on its ruins; but of this only the dilapidated remains now exist.

The basin of the lake is now a tilled field. The great embankment surrounding it appears to be composed throughout of solid brickwork, and this was once faced with stone masonry forming flight to steps to the water's edge. On and above these steps stood the thousand shrines of which fragmentary remains are still found buried in the debris of the embankment. An inspection of the Mansur or (Minah *sarovar*) at Viramgam, which still remains fairly intact and is also ascribed to Siddharaja, gives a pretty good idea of what must have been the magnificence of this much larger one. This lake was round, or rather multilateral, whilst the Viramgam tank is an irregular oblong about 500 ft. wide and 1,500 ft. long. Round the latter are the shrines,

once over five hundred, of which three hundred and thirty-seven still remain, similar in size and construction to those that once graced the margin of the *Sahasralinga talav*.

This great tank is said to have been begun by Jayasimha Siddharaja shortly before he set out against Yasovarman, the sovereign of Malwa, and is the theme of legend and song. The best known of these is the ballad of Jasma the beautiful Odani. •The story of it has been told by Forbes in his *Ras Mala* (Vol. i, p. 111).

Another version relates that Jasma having left with her tribe, on the completion of the *talav*, the raja pursued them to Modhera, slaying some to get possession of Jasma who plunged a dagger into her bowels, cursing Siddharaja and saying the tank should hold no water. Returning he found it empty; and the Pradhan, on consulting the astrologers, informed him that if a man's life were sacrificed, the curse would be removed. This method of averting a curse is told in so many cases all over India that it was apparently resorted to, not so very rarely. The Dheds or scavengers, from whom such victims were often claimed, then lived away from the towns, wore untwisted cotton round their heads and a stag's horn hung from the waist to distinguish them, so that they might be avoided. The king ordered that a Dhed named Mayo, should be beheaded in the tank, and as a reward the Dheds requested that his tribe should not be compelled to live at a distance from the towns, nor wear a distinctive dress. Those privileges were granted to the Dheds for the sake of Mayo, and the tank then retained the water.

About eighty years ago, the Ods—potters and brickworkers—built a small but neat temple to the memory of Jasma; it is not far from the Rani Wav and a Shaiva shrine.

When Bahiram Khan, the famous minister of Humayun, after rebelling against Akbar, was sent to Mecca, he came to Patan and was hospitably received here by Musa Khan Fuladi, the governor. With his retinue, he encamped on the plain, and on Friday, 31st January 1561, when alighting from a boat, after a sail on the *Sahasralinga* tank, Bahiram was stabbed by Mubarik, a Lohani Afgan, whose father had been killed in the battle of Machhiwara. His body was carried to the tomb of Shaikh Husain-al-din, and seventeen years later it was interred in holy ground in Mashhad.



As already mentioned, this great *talav* no longer contains water ; it has of course been largely silted up, but the porous nature of the sandy soil, and the erosion of the river which now skirts its north side, may have their share in it ; whilst, like most other tanks of the kind, probably it was formerly filled from time to time through channels that are long since cut off.

About a mile and a half north-west from Patan on the left bank of the Sarasvati, and not far from the north side of the Sahasralinga *talav*, stands the *dargah* or shrine of Shaikh Farid. Though now the tomb of a Muhomedan saint, this was originally a Hindu or Jain temple of considerable architectural merit. The river on the north is now cutting round the back or south side of this group of buildings, and threatens ere long to insulate it entirely. The erosive action of the river has already undermined and brought down the east porch of one of the three structures. Of the group, two buildings are constructed in the usual Muhomedan style, namely, the mosque on the west of the tomb and another tomb behind that of Shaikh Farid, seen in the view.

The latter seems to have been a large open *mandapa* belonging to some fine temple that once occupied the spot. This structure had a small porch on both the east and west faces. That on the west has a very pretty carved roof in geometrical pattern. That on the east, now fallen, had also a roof formed of three large slabs, which were recovered from the stream. Placed together they form one of the finest pieces of carved stonework, perhaps, in Western India. The sculpture is bold and well cut, but owing to the friable nature of the stone and its falling into the stream, it has sustained considerable damage. The design is that of a large scroll starting from a point in the circumference and flowing round and turning inwards in fine arabesque curls. The carving is raised nearly a foot from the surface of the slabs, and is so undercut that when in position it would appear pendent from the ceiling. This kind of florid scroll work was a favourite form of decoration with the Hindu workmen, and we find the same sort of ornamentation in the cave temples, the shrines in the Kanarese districts, and in old temples all over India.

Across the river from Shaikh Farid's *durgah* is another Muhomedan shrine—that of Bawa Qazi or Bawa Haji, in which are some well carved ceilings. They have evidently belonged to a Hindu temple. The building is otherwise of no particular interest.

Foremost among the few old images left at Patan, and perhaps the best known, is the white marble figure of Vanaraja, to which reference has already been made. The figure of Vanaraja, bearded and with the *chhatra* or royal umbrella over his head, stands 3 feet 1½ inches high, and the awkwardness of the pose and want of art in the whole composition need not be described. The figures of the king and his *mantri* or minister Jamba who stands against the returning wall on his right, are accompanied by several attendants, who are represented, as usual with subordinates, on a much smaller scale. The figures are all characteristically Jain in detail and have no artistic merit. They are in one of the numerous cells that line the *bhrama* or circumambulatory passage round the back of the shrine in the temple of Panchasara-Parasanatha.

The temple stands in the middle of a block of houses and has no architectural features of any note about it. The *mandapa* is open in the centre and, like most Jain temples of the present day, is of gaily painted woodwork, and the shrine is cut off by a screen, through which is seen a row of white marble images. That of Parasanatha, in the centre, is rather larger than life size and was alleged to be the same that was brought to Anahilawada by Vanaraja when he first established his capital here in Sam. 802. But it would be hard to believe that such an image could have escaped destruction at the hands of the Muslim conquerors for so many centuries, and that it was not merely a later *uddhara* or restoration, as is the temple itself. But on the seat of the image is an inscription stating that in "Samwat 1652 (A. D. 1596) on Monday, *Vaishakha Sud* 15th, Parika Sahasvira, an inhabitant of Patan, caused the throne of Sri Parsvanatha to be made: the ornament of the seat of Bhattaraka Sri Hiravijaya Suri, Sri Vijayasena Suri of the Tapagachha performed the installation."

There are also in the Gandhrapwada ward, in a small ruinous cell, a couple of old images of Uma-Mahesvara and Ganesh.

Under the former is a short inscription stating that in "Samvat 802 (A. D. 745) *Chaitra Sud 2*, Friday, Vanaraja installed Uma Mahesvara at Anahilapattana : prosperity." Under the other is a similar epigraph with the same date, and there is another of Ganesh in a small temple outside the west gate, also dated Sam. 802. But the characters of all these inscriptions are of a date very much later than the ninth century, and, like the Jain figures, they must be restorations or inventions of a later age.

In the Vahivatdar's *kacheri* enclosure are a few fragments of pillars and sculptures, saved from the general spoilation ; but great quantities have been built into houses and walls, particularly into the *dharamshala* of Girdharrai Vaikuntharai and the temple of Nilkantha Mahadev near the Gungadi gate, where there are some richly carved and damaged old pillars ; and the modern walls of the town are largely built of old materials.

The temples of the Jainas in Patan are said to number a hundred and eight or ten, among which that just mentioned of Panchasar Parsvanatha is one of the largest, while those of Nimesvara or Niminatha, Santinatha, and Gautamaswami rank next, but none of them are of much architectural or archæological importance. Still, in some of the older ones are found a few objects of interest. The temple of Samla Parsvanatha in Dhangarwada has a beautifully tessellated marble floor ; the pillars of the *mandapa* are of wood ; and the image is a large one, of black marble, without date.

Rishabhanatha or Adisvara, whose image in his temple in the Khadakotri street in Patan, was the first of the *tirthankaras* of the Jainas in the present aeon, and is said to have lived more than a hundred billions of oceans of years ago, for the Jainas regard the world as eternal, and in their legends they revel in inconceivable periods of past ages.

The twenty-four *tirthankaras* are represented so identically alike that, without their special cognizances, it is almost impossible to distinguish the image of one from another. Generally they are carved in white marble, but the twentieth Munisuvrata, and the twenty-second Neminatha are said to have had black skins, and are, therefore, often carved in black marble ; Mallinatha, the nineteenth, and Parsva-

natha, the twenty-third, are also said to have been dark blue (*nīla*), and their images also, are often of black stone. But the figures themselves are all exactly of one pattern, conventionally stiff, without art or grace, and, in Swetambara temples, often with the eyes covered by lenses of rock-crystal, which give them a strange, unnatural appearance. The hair is carved in small round knobs or curls, as in statues of Buddha, and with the centre, or top-knot, raised like the *ushnisha* of the Buddha; but in place of his *urna* between the eye-brows the Jina has a jewel. The bust is bare, with a breast-jewel (*kaustubha*) in the centre and small plates or shields on the two breasts. In the worship, certain points of the body are marked with *vasa*, paste made from sandal or camphor, musk, amber and saffron; the points marked are the crown of the head, the forehead, the neck, the breast, the shoulders, the navel, the wrists, the knees, and the toes.

The images in the temples of the Swetambar sect are represented with a cloth round the loins, the end of which comes out in front under the feet, which are crossed before the body, after the Bauddha fashion. The images of the Digambara sect of Jains are quite nude.

The legends represent the earlier *tirthankaras* as of immense size and living for ages, but each in succession as smaller and of shorter life; thus Rishabha is said to have been 500 rods in height and to have lived 8,400,000 former (*purva*) or great years; but Vardhamana, the last Jina, was of ordinary human stature, and lived only seventy-two common years, dying, perhaps in 527 B. C.

Turning now to the temple of Vadipura-Parsvanatha in Jhaveri street, built in 1594, we find it covered by an elaborate and well carved roof. It is in the form of a dome rising to the height of  $11\frac{1}{2}$  feet, and 11 feet in diameter. Round it above, and completely enclosing the dome against bats and swallows, is a wire grating or cage. The roof is decorated in concentric circles with figures and bands of ornament, and has a lotus-shaped pendant hanging from the apex. Eight large bracket figures are placed at equal intervals round the inside. These are female musicians and dancers; and between each pair of these is a seated male figure with two attendants. There are the *ashta dikpalas* or eight regents of the points of the compass and are arranged, in the ceiling according to their proper quarters, and each with his *vahana*

or conveyance carved below his seat. Some fine carving, now much injured, has filled up the corners or spandrels of the octagonal roof, between the lowest circle of the dome and the lintels. Under the dome and helping to support it are four balcony windows, projecting inwards from each side of the apartment, which are very delicately worked. Lower still is a dado running round the four walls, and carved with musicians and dancers in niches, with rows of geese and other ornamental carving below. The rosettes in the spaces between the brackets below the window-sills are rich and effective. All the carving, designs and figures, in this wood-work are precisely the same as are found in stone. With the Hindu workman, whatever was practicable in stone seems to have been regarded as equally so in wood and *vice versa*. In the group of figures on the ledge of the window-sill is Gaja-Lakshmi in the centre, with musicians playing and a couple of girls—hands joined and feet together—whirling round in true school-girl style.

Built into the wall of the principal *mandapa* of this temple is a marble slab measuring  $16\frac{1}{2}$  inches across and 28 inches high, on which is a lengthy inscription in fifty-two lines, in almost perfect preservation. It opens with :—

“Hail! may the glorious Jina Parsva of Vadipura, who resides in Patan, ever grant wealth, prosperity, and eternal happiness to the builder of the temple (*chaitya*) of the community (*sangha*). In the temple of the glorious Parsvanath of Vadipura is this eulogy written, preceded by a genealogy of the venerable pontiffs (*gurus*) of the Brihat Kharatara (*gachchha*). Bowing to Arhat! In the reign of the Padashah, the illustrious Akabbara, in the year 1651 after the era of the illustrious king Vikram, on the 9th of the bright half of Margasirsha, on the civil day Monday (11th November 1594) under the lunar asterism Purvabhadra, in a propitious hour, it (the temple) was first begun.”

Among the Hindu temples are those of Kalika Mata and Sindhvai  
**Hindu Temples.** Mata. The first is just outside the *Kansada*  
gate of the city on the north-west, in a grove  
of trees, where are also two towers, which are perhaps of considerable  
age. In front of them is the shrine, which has been restored in com-

paratively modern times, but with old materials--indeed nothing here seems to be built with aught else. In approaching the temple we come to a square, open canopy, over a figure of Hanuman, the monkey-god as usual filthy with oil and red lead. This stands upon a bridge, across what was probably the old fosse. It consists of three arches not exactly pointed, but with very sharp curvature at the apex and having the voussoirs radiating. This leads to a gateway giving entrance to a court of no great age, which, with a smaller one to the left, forms a sort of *dharamshala*. In an enclosure to the right is the shrine—a small, low, temple containing Kalika and Bhadrakala in white marble: and in a recess is a small, marble figure of Amba Mata. There is also a *juladhara* with the representation of a human head in it, which the Brahmans show as the head of Jagadeva Parmar, which, legend says, the Mata demanded and Jagadeva gallantly offered, in order that Siddharaja's life might be spared by the Fates. The story is of considerable interest, and is well told in Forbes's *Ras Mala*. (Vol. I, pp. 118-53.) This court is strewn with carved stones and into the walls are built some sculptured marble slabs.

To the left of these enclosures, and between the old towers, are the remains of another court, probably belonging to the old shrine, with loose blocks of stone lying about, of which some have been well-carved.

The Bahadur Singh Wav, already mentioned, is an ordinary step-well, within the city, built of materials carried off from the old Rani Wav. It is plain and of no particular merit, having five openings above besides the *baydi* or shaft for lifting water by means of a leather bag. Two storeys of the masonry are above the water, and on each side of the entrance is an inscription recounting the virtues of "Bahrot Sri Bahadur Singhji Jaskaran, a servant of Sri Lalaji" (*i.e.* of Vishnu), who in Samvat 1862 (A.D. 1805), in the time of Gaekwad Shrimantrao Sri Anandrao Maharaja Shrimant Fatesingha, commenced the construction of this Wav, which was completed by his son, Hematsinghabhai Trikamdas, in Sam. 1868. (A.D. 1811), costing Rs. 14,925."

Wood carving, as applied to the decoration of house facades, has long been, and still is prevalent in Gujarat.

#### Wood Carving.

At Patan many beautiful specimens of this

work may still be found, particularly in the houses of the late Barot Khanji Umedsinghji in Khada Khotadi's *moholla* and of a Vaniya in another quarter of the town. On these house-fronts the decoration is generally confined to the upper storeys, the ground floor being left comparatively plain, and in many cases altogether out of keeping with the work so lavishly devoted to the upper portions of the facade.

The earliest Mahomedan building of which we find mention is the Adinah or Jami Masjid, built of white  
**Mahomedan Buildings.** marble in A. Hij. 705 or A.D. 1305 by Alaf Khan, one of the first governors of Nahrwalah—as the Mohammadans called Anhilāwada—and is spoken of as still existing in the middle of the 18th century. Wicquefort in his translation of Mandelslo's travels has added, apparently from Van Twist, the statement that there was “in the midst of the city a Mahommedan mosque that had been built in former times by the heathens, being a beautiful and costly work supported on 1050 pillars of marble and other stone.” And Thevenot in 1666 refers to the same building, and perhaps on the same authority, for he had not seen it, and seems to have confounded the old capital with Prabhasa Patan. He says “it is a great town” and “hath a fort and a very beautiful temple wherein are many marble pillars. Idols were worshipped there, but at present, it serves as a mosque.” This building no longer exists, but the site, still pointed out, is outside the present walls of Patan, not far from the west gateway, and therefore within the limits of the old city, which extended still further westwards. It is about a hundred yards behind or west of the *rauza* or *dargah* of Makhtum Khan or Mukhtumji Saheb—a *pir* or saint. At present there is a great trench or moat, forty feet wide and fifteen to twenty feet deep, running quite round and enclosing a rectangular platform, well raised, and measuring 400 feet from north to south by 330 feet from east to west. Across the west side of this area was the mosque, which, if we may judge from the trench out of which the foundation stones of the building seem to have been dug, was about 90 feet deep and extended the whole width of the platform. This would, then, have been the largest mosque in northern Gujarat, and as the Mirat-i-Ahmadi puts it “the pillars of the same, as known to common people, are so numerous that one often makes a mistake in counting them. They also relate that it was once an idol temple, converted

into a mosque ; but it is, in short, a wonderful and noble building, which was then in the centre of the city, though now distant from the part inhabited."

The Gumada Masjid is a very simple building, in the usual form of Gujarat mosques, built in the trabiatic style with pillars and lintels only. It is not constructed, as the earlier mosques generally are, of Hindu columns, but of pillars and beams dressed expressly for the building. The lower sections of the minars are of carved work after the style of several at Ahmedabad belonging to the fifteenth century, but the upper portions, above the roof, are of brick and plaster. The cornice and *kangaras* are in the usual style.

In the sand-stone of which the walls are built are hard or flinty nodules, about 2 inches in diameter and when these occurred on the surface of a stone they have been left by the masons as small protuberances rather than spoil their tools in dressing them down. These, from their supposed resemblance to boils or ulcers (*gumadu*) have given the name "Gumada" to the masjid. People afflicted with boils come and anoint these stone "boils" with *gur* (molasses) in expectation that by this charm their sores will be cured.

The mosque is quite open in front, measuring 65 feet in length inside and 26 feet deep, inclusive of the front pillars. These six pillars with the pilasters in antis, divide the facade into seven bays, and, with two other rows and the pilasters along the back wall, give three aisles in the length of the mosque. In the back wall are three *mihhrabs* or *qiblas*, with oblong interiors, neatly and not too elaborately carved. Over the central *mihhrab* is a Persian inscription in four lines, recording the erection of the mosque.

Behind the *mihhrabs* on the back wall are buttresses, on which, as usual, much pains have been bestowed in carving them with numerous horizontal mouldings and stepped off in vertical lines to add to their effect. In the back wall are three windows, each about 2 feet and 5 inches wide, filled with stone lattice work in square compartments, presenting patterns of perforated work similar to what we find so abundantly at Ahmedabad. In the north wall is the stair leading up to the roof and two windows ; and in the south end are three—of which the central one is about 3 feet 8 inches wide ; but these have no lattices in them now—if ever they had.



The *masjid* known as the Ghazni mosque is quite a modern building and has nothing of interest about it. The *masjid* of Shaikh Jodh, now partly in ruins, is near the wall in the south quarter of the town. It is a large, lofty and well-proportioned building, measuring 122 feet in length and is constructed chiefly of pillars from old Hindu temples—stilted to give them height and surmounted by a wood and concrete roof. The back and end walls are of brick faced with plaster. There being 11 bays in the front of three aisles deep, there are five *mihirabs* in the back wall, and these are the only decorated parts of the building, and are but sparingly ornamented. They are of the usual type, and the central one has a recess above for an inscription slab that has disappeared. There is one window only in each end, and the stair upto the roof is outside the north wall—an arrangement unusual in the mosques of Gujarat, though we find it in the case of the great Jani Masjid at Jaunpur in the middle of the 15th century. The facade is arched, but the pillars inside are carried up to the roof. They are widely spaced and are connected above by wooden beams on which rest rafters and boarding which support a thick concrete roof. The pulpit has disappeared, eleven of the pillars in the south end have come down and the greater part of the roof. In the front court, towards its north end is a *dargah*, 21 feet square, covered by a dome, and containing three graves.

Outside the walls, to the south of the town, are several Musalman tombs, known as the *tauzas* of Muhammad Tahir, of a Qazi, of Shaikh Sarab, &c. The domes of these are supported on old sculptured Hindu pillars of white marble. On the capital of one of these is a short inscription in Devanagari recording the setting up of the column by the wife of Ajayad in Samvat 1256.

The Khan Sarovar is the largest tank still in use at Patan and is a really noble sheet of water, situated just outside the somewhat imposing south gate of the town on the road to Chanasma. It is nearly square, measuring 1,228 feet from north to south by 1,273 feet from east to west. Stone steps descend to the water and the masonry is still in a fair condition. On its margin are some Hindu and Mahomedan buildings, such as a temple of Bechraji, a temple built by Damajirao Gaekwad, the ruins of a large and fine *idgah*, and some others.

Originally this reservoir may have been the work of some of the Solanki kings, but if not originated, it was completely renovated by Khan i 'Azam Mirza' Aziz Kokah, the foster brother of Akbar, who, on the conquest of the country, made him governor of Gujarat as far as the Mahindra river, a post which he held at that time for two or three years. And he was re-appointed towards the end of the 34th year of Akbar (A.D. 1589) in succession to Mirza 'Abdur Rahim Khan Khanan and held the position for five years till 1594. It was during this second period that the reservoir was constructed. It is placed in the course of the stream and the supply waters first pass under a small bridge into a large, circular tank, and then through the columns of a second bridge and along a well-built channel to another basin of sixteen sides, whence a short masonry-lined channel, nearly 21 feet wide, leads to the sluice discharging into the *sarovar* or lake. A platform about 21 feet wide covers the lower end of the channel and is supported by the front wall of the sluice, 9 feet thick, and by four pillars. The inlets are three circular openings through the front wall, each  $5\frac{1}{2}$  feet in diameter. Over the front is a stone rail connecting two small pavilions that stand on the ends of the massive wall. On the south-west is the out-flow or waste-weir, with three openings, separated only by pillars of Hindu workmanship and certainly of older date than the end of the sixteenth century. By this arrangement the water is prevented from rising above a certain height during the rains, when the river flows.

The four sides of the *talar* are lined with stone steps, leading down from the broad platform that surrounds the reservoir to the water's edge, and at intervals on each side are broad flagged slopes for cattle.

Near the east end of the north side is the modern substantial Shaiva temple built by Damaji Gaekwad in 1766-67.

In the construction of this *talar*, abundance of material from old temples has been used, especially in the inlet and over-flow sluices. In the former, in the covered chamber behind the three inlets, are built into the wall some very old and boldly carved pilasters. They are short and heavy looking but the work has been executed with freedom and decision of outline. The execution and style are akin to what we meet with in cave architecture, and might belong to the eighth or ninth century. Similar, and of the same class of work, are the pillars, already referred to in the outlet sluice on the other side of the tank : the columns

and architraves have evidently been taken from some temple of considerable age and importance.

A mile from the Khan Sarovar is the curious maze or labyrinth called Padmanath—said to have been bestowed on the potters of Nehrvala also by Khan Aziz Kokah, in gratitude for the cure of an ulcer from which he was suffering, effected by a *kumbhar* or potter. As a reward the man asked this piece of ground on which to form *tulsikyaras*—beds for sacred basil. It is of considerable extent, and the walks are eight feet wide or more, and are cut to some four or five feet below the level of the plots which are covered by a dense growth of trees as well as of *tulsi* plants. This Padmanath *kumbhar* is now looked upon as an incarnation of Vishnu, and has many followers, who worship him under the symbol of the *tulsi* plant. The potters still ply their trade at this place.

The modern town of Patan, though it contains to the east and south a portion of the old Nehrvala, is, together with the Bhaddar, the result of Maratha efforts. It is situated to the south-east of old Anhilvada and is nearly a mile away from the Sarasvati. It is entirely surrounded by a wall, most of which is of great thickness and a good height, the mud of the wall and terreplein being faced half way up with stone and then with brick. The lofty Khan Sarovar gate was reconstructed and a portion of the walls around it rebuilt by Fatesingrao's Kamavisdar, but to the right, as one enters the gateway, the old walls of Nehrvala have not been repaired. For the most part, however, the city wall is very modern and is said to have been erected by the Kamavisdar Tatia Sahib Parbhu, in the space of twenty years (1806). Starting from the north-east and walking round towards the south-west face of the city the following gates were raised by this patient builder: the Gungadi Gate, the Bagvada, the Chendya, the Kotakoi, the Agra, the Phatipal, the Kansada, and the Motisa. The Bhaddar, that is, the citadel was in existence in the time of the Babis and Nawabs, and the two gates bear the name of Mir Samas Navab, H. 1054. Both the gates were rebuilt by the Gaekwad. It is always said that Patan has eleven and a half gates, the half gate being the opening called

the Horse's window on the west side of the Bhaddar, and four gates being still in ruins.

The principal divisions of the city are as follows, and they show what are the chief castes of the inhabitants: Nagarvada, Rajkavada, Ghikanta, Salvivada, Tankvada, Rasaniyavada, Sonivada, Golvalamvada, Golvad, Chacharia, and Soleshvar.

The chief public buildings are the *sarkarvada* in the Bhaddar which contains the offices of the Naeb-Suba, Vahivatdar and Munsiff, the High School, the Hospital, the Gnyanbai Maternity Hospital, the Girls' School, the Tripol or three gates, and Shaikh Farid's Mosque. There is a bungalow behind the railway station, which is called Villa Bungalow. There are four *dharamshalas*, those of Vaikunthrai's Vadi, Hingala's Vadi, Sidheshvar Mahadev, and one for Musalmans. There are also a post office, a Gujarati, a Marathi and an *antyaja* school, and an Ayurvedic *pathshala*. There is a club, called Balabhai club, and a public garden named Chaturbhuj Bag.

There are five places or *dargas* of *pirs* at which an annual fair is held, that of Bava Haji, of Shaikh Turudin, of Mulana Saheb, of Sayad Hussein, and of Mukhtumji Saheb. The Hindus consider the spot called Padmanath holy, and an annual fair is held there.

CHARUP (948) at a distance of 7 miles from Patan, is a small village with only 150 houses. It is believed that there must have been some big old town here as the bricks that are found while digging weigh about 30 lbs. Here is the famous old Jain temple of Shyamalaji Parasnath. It contained idols of Mahadev and other gods of Smartas also. In Samvat 1971, the Hindu gods were removed from the temple, ostensibly by some Jains, which led to ill-feeling between the two communities. A compromise was afterwards effected and a separate temple for the Hindu gods has been built at the expense of the Jains.

BALISANA with a population of 4,291 persons has an English school, a Gujarati school, a girls' school, an *antyaja* school, a library and a police *thana*. It is one of the few places where Lewa Patidars are to be found in the Kadi district.

RANUJ (2,605) has a Gujarati school, a girls' school, an Urdu school, an *antyaja* school and a library.

At MANUND (2,666) there is a small but ancient temple, still in use, now enclosed all round by houses. Like so many others it consists of a small shrine with a porch or *mandapa* before it.\* On a roof panel in the latter is a curious sculpture representing Vishnu seated on Sesha, whose tail, and those of two attendant snake *devis*, interlaced and knotted together, form the border of the panel. The tails in crossing from one side of the border to the other enclose eight somewhat oval spaces round the circle, and in these are small sculptured figures, among which it is easy to recognise the Narasimha and Varaha *avatars* of Vishnu. Sesha or Ananta, the couch and canopy of Vishnu while sleeping during the intervals of creation, is here represented as the *vahana* or vehicle of the god and portrayed with a human face, having a canopy of three snake-hoods, and with hands joined in reverence.

SANDER (3022) has two small disused but interesting old temples and a modern temple of Sanderi Mata—one of the numerous Sakti goddesses.† The larger of the old temples is identical in plan and detail with that of Nilakantha Mahadev at Sunak, only smaller, being 28½ feet in total length from east to west. It faces the east, and the basement is buried to a depth of about two feet in the soil. In the carving here, as in the old shrine at the tank at Delmal the crispness and depth even of the surface ornament is noticeable, and, though weathered by centuries, it still strikes the eye by the rendering of light and shade. Over the shrine doorway, Ganesh is carved on the usual projecting block, whilst above are Brahma, Vishnu and Shiva. In the dome of the *mandapa* are eight female dancing bracket figures—while at Sunak there are twelve. Outside, in the principal niche in the back or west side of the shrine, is a figure of Shiva; on the north side is Vishnu, and on the south, Brahma.

The other and smaller shrine is somewhat peculiar and rather more archaic in appearance. The squat square tower reminds us of

\* Arch. Sur. of Western India, Vol IX, p. 109.

† Arch. Sur. of Western India, Vol. IX, pages 108, 109.

the temples in Orissa, which have been ascribed to the sixth century. Above the shrine door is a figure of Ganesh, and over him, on the frieze, are the *nava-graha* or nine planets, as we have them also over the doorway of the small shrine at Vadnagar, on an old doorway at Anjar in Cutch and elsewhere.

RUHAVI (723) is situated at a distance of 3 miles from Sunak.

Here is the shrine of an old temple of Nilkantha Mahadev, perched upon a high artificial brick mound.\* The *mandapa* has been destroyed and cleared away except a portion of the basement. The temple faced the east and has been of the same style as that at Sunak; its better preservation perhaps helps to give the work the appearance of having been somewhat superior in style; but the whole of the walls are covered with whitewash. In the principal niches on the north, west and south faces respectively are figures of Brahma with Sarasvati, Shiva and Parvati, and Lakshmi Narayana. Under these, on each side, are pairs of erotic figures. The doorway of the shrine, which is much encrusted with whitewash, has a figure of Ganesh on the lintel, with the members of the triad—Brahma, Rudra and Vishnu—above him; and a *lingu* occupied the centre of the floor of the shrine. The brick foundation is an evidence of the early age of the temple, but there is some reason to suspect that the *sikhara* above the shrine walls has perhaps been rebuilt at a later date; it is more tapering in form than spires of the same age as the walls; the finial is larger and clumsy like; and just under the *amalasara* or circular cap, are added a face on each of the four sides. These were added on later temples to ward off evil spirits, and are to be seen on nearly all the more modern temples in Gujarat.

VAYAD (970) is a small village about 2 miles south of the Banas river and fourteen miles north-north-west from Patan. It is regarded as being the ancient *Vayuvata* of the *Vayu Purana*, and the present village still possesses a celebrated image of *Vayu*, for which an annual *jatra*, or fair, is held. It is said that the original image, mentioned in the *Purana*, was thrown into the old well, and the present one installed in its place.

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\* Archæological Survey of Western India, Vol. IX, page 108.

Here is one of the old step wells of Gujarat which Hindus were so fond of constructing as meritorious works for the public good. It is about forty yards in length and 12 feet 8 inches between the side retaining walls.\* The structure is of five storeys in depth, and, except at the bottom of the fourth storey downwards, the landing platforms are unusually narrow at the bottom of the third stair the landing being little over two feet in breadth. Along the side walls run wide ledges at each stage. As usual, it ends in a circular draw-well, about 13 feet in diameter at the top and diminishing to about 10½ feet below. At the head of this is the usual *mot* for drawing up water by means of bullocks for irrigation. The pillars supporting the roofing slabs over the platforms of each landing are of two patterns; an older, in which the shaft changes from square to octagon and higher to round, and one with a square shaft quite of the pattern adopted in the Muhomedan mosques from the fourteenth century downwards. Possibly this may be due to some restoration of this well; or it may not be of great age. On one of the pillars of the older type is a much abraded inscription that seems to be dated in the thirteenth century of the Vikrama-Samvat era. In a panel on the wall is a figure of Shiva or Rudra in the Bhairava manifestation four-armed with the hide of an elephant behind his shoulders, and in the favourite attitude of spearing a victim as represented in the sculptures at Elephanta and Elura.

KUNGHER (2,337) has a Gujarati school, an *antyaja* school, a library, a police *thana* and a dispensary.

KANTHRAVI (2,172) has a Gujarati school, a girls' school and a library.

VAGDOD (1,221) has a Gujarati school, an *antyaja* school, a library and a police *thana*; there is also a good rest house.

Aghar (1,915) has a Gujarati school and an *antyaja* school, Sariyad (1,639) has a Gujarati school, a police and an abkari *chauki*, Sampra (2,069) has a police *thana* and Sankhari (1,407) has a Gujarati school.

Patan was formerly very badly supplied with drinking water.

#### Water.

The Sarasvati is too far off to be of use to the people in the city. The water of the Khan

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\* Archæological Survey of Western India, Vol. IX, page 112.

Sarovar is only good for household purposes. The few wells that existed were often at a great distance from the houses of the people. This difficulty has been removed since the Patan Water Works was opened by His Highness the Maharaja in February 1915. The taluka contains 3,256 wells, of which 2,446 are used for agricultural purposes and 810 for drinking purposes. There are 817 tanks of which an irrigation tank called Vatrassar is built at the villages of Vadli and Kharivavdi. There are wells with steps at Vayad, Patan and other places. The rivers Sarasvati and Banas supply water to 13 villages on their banks. Besides there are 7 *vohos*, that pass through 26 villages.

To the west and north of the taluka the soil is black, and to the east it is light and sandy, under the surface soil there is generally *kankar*, and beneath it a layer of sand. The soil is of the *gorat* variety and is *jarayat* in the whole taluka.

The total number of *khatedars* is 15,237, of whom 12,968 cultivate their own land and 2,269 rent it to others. Those that cultivate their own land hold 296,713-4 *bighas*, while those who rent it to others have 49,850-8-10 *bighas*. Of those who cultivate their own land, the holding of 3,156 is upto 5 *bighas*; of 7,233 from 5 to 25 *bighas*; of 4,449 from 25 to 100 *bighas*; of 384 from 100 to 500 *bighas*; and of 15 above 500 *bighas*. 2,162 *khatedars* pay land assessment upto Rs. 5; 6,671 from Rs. 5 to Rs. 20; 5,561 from Rs. 20 to Rs. 100; 532 from Rs. 100 to Rs. 500; and 11 above Rs. 500. Of the *khatedars*, 14,418 are Hindus and 819 Musalmans.

The Original Survey Settlement was made in Samvat 1951 for 15 years and the Revision Settlement in 1973 for 20 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under:—

Group No.	Name and Number of Villages.	Rate of assessment.
I	Balisana and 23 other villages .. .. .	Rs. a. p. 2 13 0
II	Patan and 41 other villages .. .. .	2 0 0
	Vagdod and 21 other villages .. .. .	1 10 0
III	Vayad and 33 other villages .. .. .	0 15 0



The total revenue realised in 1921-22 was Rs. 5,92,590-8-9, of which Rs. 4,19,734-3-6 were from land revenue, Rs. 29,116-7-0 from local cess, Rs. 6,060-10-3 from income tax, Rs. 6,189-11-6 from abkari, Rs. 31,129-0-10 from opium, Rs. 5,919-3-6 from registration and the remainder from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 15,759 cows, 24,520 bullocks, 17,276 buffaloes, 10,649 sheep, 15,597 goats, 1,036 horses, 3,228 donkeys, 11,697 ploughs and 3,206 carts.

The average *bighas* under chief crops come to *juwar*, 107,491 ; *bajri*, 73,864 ; *kapas*, 5,869 ; *sarsar*, 27,748 ; castor seed, 28,966 ; sesamum, 9,707 ; wheat, 8,204 ; and *tur* 8,438.

The chief trade is that of oil-seeds which are exported to Bombay. Patan has three flour mills and is famous for its cutlery and pottery. There are two printing presses. The most noteworthy amongst the manufactures of Patan is the *patola*, a silk cloth with patterns of different colours and shape. Patan is well known for its knives and cutlery, its manufacture of nut-crackers, and best of all for its pottery. This is renowned for its lightness, strength and the taste with which it is coloured. Silk, *mashru*, is manufactured.

There are 7 police *thanas* and 4 *chowkis* in the taluka. The taluka police consists of 3 *fauzdars*, 10 *naeb fauzdars*, 6 *jamadars*, 22 *havaldars*, 143 policemen. 4 mounted police, 4 *khalsa fund swars* and 2 clerks, totalling 194 men.

There are four abkari *thanas*, 12 liquor shops and 12 opium shops.

There are 85 schools and 12 libraries. Patan has a High School, 5 Gujarati schools, 6 girls' schools, 2 Urdu boys' schools, 3 Urdu girls' schools, a Marathi school, a Kindergarten school, 2 *antyaaja* boys' schools, and one *antyaaja* girls' school ; Balisana has an English school, a Gujarati school, a girls' school, an Urdu school, and an *antyaaja* school ; Ranuj

has a Gujarati school, a girls' school, an Urdu school and an *antyaaja* school; Manund, Sander and Kungher have each a Gujarati school, a girls' school and an *antyaaja* school. Almost all villages have a Gujarati school. There is a Madressa in Patan, where the Kuran is taught to Musalman boys.

There are Post offices at Patan, Kanthravi, Kungher, Ranuj, Balisana, Sander, Manundi and Vagdod, while there are letter boxes at Sariyad, Aghar, Janghral, and Chandrumana.

Patan has two telegraph offices of which one is in connection with the railway and the other with the post office.

Patan, Manund Road, Kosa Road, Charup (flag station) and Vagdod are railway stations in the taluka.

At a distance of three miles from Patan at Paldi, there is a temple of Jaleshwar Mahadev with a *kund* near it.

**Places of Interest.** Amongst the Hindu temples in Patan, Cupleshwar Mahadev, Mahalakshmi Mata, Hatakeswar Mahadev, Ranuji Mandir and others are chief. Amongst the Jain temples Panchasar Parasnath, Shamlaji, and Ayana Mandir are worth a visit. Jumma Masjid, Gumda Masjid, Gaji Masjid, Sahab Jodh Masjid, Mahomad Roja, Maktum Sahab Roja and others attract many Musalmans and Hindus as well. There is a temple of Bhuteshwar Mahadev at Bhutiavasna, of Nilkantheshwar Mahadev at Ruhavi and a Jain temple and Mahadev's *mandir* at Charup. Sander and Manund have ancient Hindu temples.

## 2. CHANASMA TALUKA.

The Chanasma taluka of the Kadi district is bounded to the south by the Viramgam taluka; to the east by portions of Mahi Kantha territory and by the Mehsana and Visnagar talukas; to the north by the Patan taluka; and to the west by the *peta mahal* of Harij, by Radhanpur territory, and by the Vanod taluka.

The taluka has an area of 342 square miles. Its greatest length is 22 miles and the greatest width is 21 miles.

The total land measurement is 367,270-11-12 *bighas*, of which 43,098-10-8 are waste and 324,172-1-4 are culturable. Of the culturable land 44,458-14 *bighas* are alienated and 2,79,713-7-4 *bighas* are *sarkari*. Of the *sarkari* land 24,676-5 *bighas* are unoccupied and 255,037-2-4 are occupied of which 22,114-16 are *padtar* and 232,922-6-4 *bighas* are cultivated.

**Land.**

There are three rivers in the taluka, the Khari, the Rupen and the Pushmavati. They hold water in the monsoon only.

**Rivers.**

The climate is dry and healthy. The highest temperature is 110° and the lowest is 44°. The average rainfall is 22 inches, the highest on record being 38 inches.

**Climate.**

According to the Census of 1921, the population consists of 81,405 inhabitants, of whom 42,102 are males, and 39,303 are females. Of the total population 76,180 are Hindus, 2,383 are Musalmans, and 2,817 Jains. There is a tribe called Kamalia in the villages of Sankhalpur and Bechar calling themselves Hindus but burying their dead. They are *pujaris*, worshippers, of Bahuchra Mata.

**Population.**

There is 1 town and 112 villages in the taluka. Of the total, 88 are *sarkari* and 25 other than *sarkari*. About 21 villages have a population of 1,000 or more.

**Towns and villages.**

CHANASMA with a population of 7,940 inhabitants according to the Census of 1921, of whom 4,037 were males, contains a *vahivatdar's* office, a *munsiff* and a magistrate court, a *fozdar's kuchery*, an English school, a Gujarati school, a girls' school, an *antyaaja* school, a post office and a dispensary. There is a large Jain temple in the town, dedicated to Parasnath which was built by subscription a century ago at a cost of seven lakhs of rupees. When visited, it is discovered to be constructed almost entirely of Dharangadra stone, profusely carved with not inelegant figures. The interior is rich with marble flooring and the figures of the twenty-four *tirthankaras* are of the same material. This is the largest Jain temple in the Baroda State. There is an ancient well with saltish water near the town tank.

There is an interesting tradition about the origin of the name of the town. It is said that there was a *masjid* near the bank of the tank, in which there were 12 windows in different directions for looking at the Moon (*chandr*) during all the 12 months (*masa*). From this the town came to be known as *Chandmasa* which gradually changed unto Chanasma.

The village of MODHERA\* (1,858) stands on a knoll rising out of the otherwise level country, eighteen miles south of Patan, and on the left bank of the Pushmaveti river,—a small stream that winds its way south-westwards and joins the Rupen or Rupan. The place seems at one time to have been of very considerable note, though the present village is little more than a collection of huts. To the west and down the river bank the surface is strewn with brick remains and occasional fragments of sculptured stones—images and pillars. Indeed the ground is largely artificial, especially near the river and round the great Sun-temple, being mostly composed of solid brick-work, the bricks being of the very early type and of unusual size.

Modhera or Modherapura, sometimes called Mundera, is said to have been the original settlement of the Modha Brahmans, and is fabled to have been given them "as a *krishnarpana* on the occasion of the marriage of Rama and Sita." The Modha Brahmans act as *gors*, priests, to the Modha Varnas, and are found largely in Gujarat. The great Jaina Acharya, Hemachandra, was of Srimodha parentage.

To the west of the village is a large tank or *talar*, that has, at one time, been surrounded by steps and perhaps also with shrines; but the stones have been carried off long since. On a rising ground to the north-east of this is a small deserted *masjid* of Hindu construction, supported by eighteen pillars equally interspaced.

Farther to the west, and near the river, is the old temple, beautifully situated, with a fine oblong *kund* or tank in front of it. The shrine was dedicated to Surya or Aditya—the Sun-god, and even now, in its ruin and decay, it is an imposing structure, with a majestic beauty rarely met with in such remains. No finer or more interesting structure remains in northern Gujarat. Colonel Monier Williams, as

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\* Arch. Survey of Western India, Vol. IX, pages 71-81.

Surveyor-General, visited the place about 1809, and in his Journal as quoted by Capt. Grindlay, he remarks :—

“ There is one of the finest specimens of ancient Hindu architecture at Mundera I ever saw. It is a *pagoda* very similar in structure to those of the present day ; but ornamented so profusely that it is very evident the founder was determined to make it the most finished piece of work that it was possible for the compass of human art to effect. All the upper part of it is supported on pillars, which are of an order the most elegant, and enriched with carved work of exquisite beauty, and which would be considered in this refined age as the conception of a correct taste, and the execution of a masterly hand.

“ Innumerable figures cover most of the bases of the pillars, and a considerable portion of the exterior surface of the building. They consist of gods and goddesses, and groups of males and females . . .

“ The domes were blown off, they say, by means of gunpowder, . . . by a Musalman prince. The lower circles remain, and are ornamented in a style of elegance that is uncommonly striking.

“ In front of the *pagoda* there is a square reservoir of water, built of stone, perhaps sixty or seventy yards each way. Many beautiful little temples stand in recesses formed for them in the flight of steps to the water. This tank is overgrown with shrubs and grass. There is plenty of water in it, but of a brackish taste, and green and dirty appearance.

“ I do not recollect observing in any building that I have seen in India such marks of the sheer effects of time as many of the stones about this *pagoda* and tank display. We spent some time every day in inspecting the place ; but such is the variety of its beauties that it would have taken a much longer time than we had to spare to have discerned them all, or have gained a faint idea of the general design. Much of the sculpture represents the recorded actions of the gods or heroes. One course of figures, including men, women, horses, and other animals, variously engaged, form a belt of almost eighteen inches wide all round the exterior of the building, and represent some part of their sacred history ; below this belt, and very near the ground, there is a range of elephants also completely encompassing the building ; their heads and fore-feet are exhibited, and their bodies

must be supposed to be the supporters of the fabric." From the date of this record no further mention of Modhera appears till the publication in 1856, by Mr. Kinloch Forbes, of his most valuable work, so often referred to, the *Ras Mala*.

Figures of Surya or the Adityas occur everywhere on the architraves of the door jambs, both of the hall and shrine, in six large niches round the walls of the *pradakshina* and in other six on the inner walls of the *mandapa*, making the twelve Adityas; and also twelve images on the exterior of the shrine walls. Usually he is represented with only two arms, but as they projected forwards, they have been mostly broken off. The other superhuman figures on the walls are generally distinguished by four arms each. •

To the north of the entrance, among the larger reliefs on the wall, is one which the villagers anoint weekly, calling it Kala-Bhairava. It is a standing male figure, that appears to have three faces and three arms, one left and two right; there seems to be also three legs, two left (one behind the other) and one right. Kala is one of the eight *bhairavas* or monstrous forms of Shiva, and is much worshipped by the common people; but Agni, the fire god, is perhaps the only one who is sometimes represented with three legs, and even with four right and three left hands. But the figure here is so encrusted with oil and red paint that it is doubtful what the real form of it is. In his upper right hand is a curved dagger, and the other hands are broken off. Down to the right of this figure a *makara* seems to be represented.

Round the corner from this figure is Shiva standing with Nandi beside him. Under the window on the north side of the *mandapa* are three smaller figures in line; that towards the east is a female holding a threehooded snake in her upper left hand—the other hands are destroyed. Beneath her appears to have been a bullock, and its head is gone. The middle figure is also a female with four arms, now broken off; and she is canopied by a five-hooded snake. The third is a male *deva*—the arms broken off and his head also overshadowed by a five-hooded snake. These three have been selected for *pūja* by the villagers, and are smeared with red paint. Under the window at the back are two *naga*-hooded male figures. But perhaps the most elegant and ornamental feature of this temple is the beautiful

and richly decorated *sabha-mandapa* or *chavadi* which stands in front of the temple proper, and separated from it by a narrow passage.

The *pitha* or basement of this is formed of the same mouldings as that of the temple, but its height is slightly less and the proportions differ. Here the *jadamba*, *paulna*, is much more elaborately carved with fretted leaf ornament and scroll decoration; and the members above this are quite different from those of the main building. The upper band is the *rajasena*, which is filled with small figures in compartments. Over this is the *vedi* corresponding to the *jungpha* on the *mandovara* of the *mandapa*, carved with representations of gods, goddesses and *dikpalas*, placed in projecting niches. Above this the cornice mouldings are termed *asinot* and support the *kakshasana* which slopes outwards and, on the inner side, forms a back to the high bench or seat (*asana*) running round the interior (*kaksha*) of the hall: on the outer side the compartments of this rail are carved with erotic groups. On the high bench formed by the *vedika*, stand the outer line of columns that support the roof. Inside the hall the pillars all rise from the floor.

The columns support the lintels (*pata*) upon which the roof rests. It will be observed that above the lintels there is a double cornice or *chhajju*. The roof rose as a stepped pyramid, decorated by countless little finials, whilst above each entrance was probably a group of sculpture.

The octagonal central area of the roof inside is considerably raised by stilting the supporting columns. Above the capital a short shaft is added, crowned by a sur-capital to support the lintels; and this arrangement gives the opportunity to introduce ornamental *toranas* or decorative cuspid arches, resting on the lower brackets of the columns and touching the undersides of the lintels. The *toranas* are beautiful additions, and their introduction between the pillars contributes to the charm of the whole; but hardly one of them is now complete, and much of their beauty is lost by the destruction of the little scrolls that filled the spaces between the cusps and of the hanging tips of the cusps. The faces of the architraves are very richly carved; and over them rise the concentric rings of the decorated mouldings of the dome. Unfortunately nearly the whole of the dome has fallen in.

The columns are tall and graceful, and their mouldings, which are numerous and richly carved, are governed in their proportions by those on the exterior walls—the principal figure-band corresponding to the *vedi*. The floor level is that of the top of the *piṭha*, and the mouldings between the floor and the larger figures on the shafts correspond to the *rajasena*, whilst the next zone, of smaller figures over a prettily carved torus, agrees to the *kakshāsana*.

In front of the east entrance to the *sabha mandapa*, and at the head of the flight of steps leading down to the Surya-kunda, stand two columns— all that now remain of a fine *torana* or *kirtti-stambha* arch similar in style to those at Vadnagar and Sidhpur. The entablature, pediment, and *torana* or garland now lie in a heap of fragments on the steps below. Each of these pillars, standing free as it does from the hall, has its own basement with mouldings complete.

The Surya-kunda, now known as Rama-kunda, is under the east face of the *sabha mandapa*, from which a broad stair leads down to the water's edge. The tank is rectangular and measures 176 feet from north to south, by 120 feet from east to west.

This tank or *kunda*, though much damaged, has been a very complete one of its class. The upper and outermost margin is surrounded by a low wall on the ground-level. A small rectangular recessed bay projects outwards from the middle of each of the sides, and in the middle of three of these, on the first terrace below the ground-level, small detached shrines stand, each facing the tank.

The sides of the tank descend to the water in terraces, of which the drop from one to another is somewhat considerable, and steps running parallel to them would give no resting places; hence, from small landings above, a few cross steps at right angles to the sides descend at both ends to the next terrace below. Access is thus secured from terrace to terrace by these numerous little stairs; and attached to the front of the terrace wall, between each set of steps and on the front of the terrace, is a niche containing an image. On the small landings at the top of each of these flights of steps is a very low semicircular step (*ardhachandra*).

On the side of the tank nearest the temple are the remains of a broad terrace which, at one time, probably ran round the temple, but, excepting the indications of it on this side, it has quite disappeared.



The masonry of the tank, like that of the temple is without mortar, consisting entirely of blocks of stone fitted together in the way of all the older Hindu temples.

The water in the *kunda* is brackish and unfit for use, but Hindu visitors coming to the temple affect to receive virtue from bathing in it. Legend ascribes the formation of it to the pawing of Surya's horses.

The position of the temple on a mound facing due east is such that the rising sun at the equinoxes would shine straight through the *sabha mandapa* doors into the shrine.

The age of the temple may be inferred from the style to belong to about the eleventh century or the reign of Bhimadeva I (A.D. 1022-1063) and comparing it with the style of the Jain temple of Rishabhdeva at Mount Abu, erected by Vimalasa in 1032, it appears evident that the two shrines must belong to very nearly the same date. Mr. Cousens found on one of the blocks forming the back wall in the shrine, a date inscribed, but upside down, and reading "Vikrama Samvat 1083." that is, A.D. 1026-27.

Near the town of Modhera, twelve miles from Chanasma and not many miles south of Anhilvada Patan, is a village still called Kunsagar (391) in the lands of which are the remains of an immense reservoir known in the surrounding villages as the ten miles tank, which local tradition still attributes to the father of Sidhraj, the good man Karan. The design was worthy of a monarch and may be clearly traced, though but little now remains of the structure. The river Rupen flowing down from the hills beyond Kheralu was here arrested in its course towards the Ran and compelled to empty its waters into the sea of Kuran. The tank lasted till A.D. 1814 when, after a heavy rainfall, the Rupen becoming for the time a large stream broke through its embankments.

The temple of Bechraji is situated on the north-west frontier of the Kadi district, about twenty-three miles from the town of that name, and about fifteen miles south of Chanasma. The temple has not been built near any large and populous town, but out in the jungle on an

open plain bordering on the British sub-division of Virangam, though the lands appertaining to the temple include the petty villages of Bechar (1,112) while at a distance of about a mile and a half to the north-west is the larger village Sankhalpur (1,830). Both these villages and a third have been assigned for the maintenance of the temple, and further mention will be made of them, though it may at once be stated that the people of these villages are not dependent on the temple for their living but are for the most part, agriculturists.

The wild locality in which the temple is situated has given rise to certain peculiarities. Chiefly from the large temple funds but partly from the donations of the religious, the temple has been surrounded with large and costly works designed for the convenience of pilgrims and others, wells, tanks, *dharmashalas*, public gardens, a charitable dispensary, a Gujarati school, a police *thana*, a Government treasury, an office of the temple, and so forth, all crowded within a narrow area of 167,011 square yards. Again, the temple itself is surrounded by a fort of brick 280' by 275' of which the walls are loopholed for musketry, the corners topped by circular towers, the three gates made strong. The gateway on the south face, which is the chief one of the three is composed of solid stone, and large enough to admit an elephant with a *howdah*; it is double storied and rises to a height of 50 feet. "From the terraced roof of the tower," says Forbes in the *Ras Mala*, "the view extends on all sides over a flat open country studded with villages, each nestling in its clumps of trees." Some years ago it was in contemplation to place a good telescope on its terrace wherewith to sweep the plain and detect any dacoits and robbers who, in mounted bands, might be approaching the temple from the Chunval to the west. Timely notice might thus be given to the police guard who would issue forth to protect pilgrims. Now more efficient steps have been taken to give security to the place.

There are three temples to the goddess, of which two are termed *adyasthan*, the original places, and the middle temple or *madhyasthan*. The first of these encloses the *varkhadi* tree whence the goddess first issued. The tiny temple, 15 feet by 19, was built in Samvat 1208 (A.D. 1152) by Sankhal Raj, after whom the neighbouring village is named.

#### Temples.

The second or middle temple was built by a Maratha Fadnis, of whom and whose date no record exists, and is 12 feet by 10. The largest temple, the principal place of worship, was built by Manajirao Gaekwad in Samvat 1835 (A. D. 1779), but as several years were spent in constructing the edifice, the final installation of the goddess did not take place till *Shravan Sud* 9th (July-August) *Samvat* 1847 (A. D. 1791). It is a large stone building, of 50 by 30 feet, having two domes and one spire to cover the roof. It is divided into three different parts, the last of which is a walled room 9'-9" by 9'-9". It is here that the worship is performed. The two outer rooms or halls, which rest on stone pillars and arches, are about 15' by 15' each, and visitors of the lower orders, the profanum vulgus who may not enter the place of worship, loiter here and pray from a distance. Singers and dancers show their skill in these halls.

Architecturally the temple does not differ from the ordinary Hindu and Jain temples of the country, but it is certainly handsome. The *adytum* contains a small raised platform, and behind it in a niche in the wall is the original object of worship, the *bala yantra*. An *angi*, however, or frame is fixed to the niche and conceals from the visitor the real object of worship, and on the *angi* the image of the goddess is engraved, Bechraji riding upon a cock. The pilgrims to the shrine, according to their means, make presents of gold and silver ornaments, clothes, and cocks, whilst on festival occasions, gold and silver ornaments are placed over *angi* and goddess, the value of which is estimated at Rs. 15,000.

Forbes\* gives an account of the origin of the temple: "Some Charan women, says the tradition, were travelling from Sankhalpur to a neighbouring village when the Kolis attacked and plundered them. One of the women whose name was Bahuchra, snatched a sword from a boy who attended her, and with it cut off both her breasts. She immediately perished. Her sisters, But and Bulal, also committed suicide, and they as well as Bahuchra, became *Devis*. Shri Bechraji is worshipped in the Chunval; but Mata at Urnej, near Kot; and Bulal Devi at Bakalku about fifteen miles south of Sihor."

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\* Ras Mala, page 426.

Another account is that some children of the cowherds of Kalri, a village about three miles to the east of the temple, while one day grazing their cattle took to playing and made a niche for the Devi, after which, having obtained rice from their homes, they cooked it on the spot and offered it to the supposed goddess. Still in their make-believe worship they selected a fat buffalo from the herd, took it to the goddess and smote its neck with a branch of the *varkhadi* tree of which mention has been made. Off fell the head, the goddess had accepted the offering. Meanwhile a king was passing by that way at the head of his troops; he heard of the strange event, and begged of the deity to display the truth of her appearance by so filling with rice a small pot he held in his hand that his whole army might be fed. At once the contents of the pot became endless.

The temple servants are of several castes though some are Brahmans, but all are nominees of the State, and receive salaries from the temple fund. The six persons who attend immediately on the goddess are either Audich or Shrimali Brahmans.

Every morning the head worshipper or *pujari*, after performing ablution, enters the *adytum* and pours the *panchamrit*, or a mixture of milk, curds, clarified butter, sugar and honey over the representative figure, and drops cold water on it through a small perforated metal pot. While this process, termed *abhishek*, is taking place, the Brahmans chant hymns from the Vedas. Coloured powders are then applied to the figure and *angi* and flowers are put on. Incense and camphor are burnt, and silver lamps are kept alight both day and night. After the worship, the *balbhog*, or food enough for a child, consisting of *shira* or wheat-flour, sugar and clarified-butter, is offered with a cocoanut at seven o'clock and the morning ceremony is concluded with an *arti*, i.e. the waving of lamps and burning of camphor, accompanied by a chorus of hymns, the ringing of bells, and the beating of gongs. Another meal of sugar and milk is offered at about ten o'clock, a little being sprinkled over the figure and the rest consumed by the priests. In former times flesh and liquor were acceptable to the Devi, and, as

long as the worship remained with the Rajputs, Kamalias and similar non-Brahmanical classes, were among the daily offerings. These were the only officiating worshippers, it is said, till Samvat 1915 (A.D. 1859), when one Narayanrao Mahadev, a Dakshani Brahman, was appointed manager of the temple by Government and substituted Brahman priests for Rajputs. In the evening a *pathh* or passage of the *Saptashati* which tells of the exploits of Devi is read and the figure is again washed and worshipped, when a dish or plate of cooked rice, *dal*, vegetables, balls made of sugar and wheat-flour, is presented, and this is the *mahanaivedya* or great offering, which is accompanied by similar gifts offered by attendant pilgrims. Strangely enough during six days the offering is taken by Kamalias, and during ten days by Rajputs. In the evening again there is worship and there are offerings which according to their term, the Rajputs or the Kamalias appropriate.

Some notice, then, should be taken of these classes who are connected with the temple, the Kamalias, the Solanki Rajputs of Kalri, and the Pavyas or eunuchs. The Kamalias say of themselves that when the giant Bhundasur, who lived in the forest where the temple now stands became powerful, he harassed the Brahmans and saints whose abodes were on the banks of the Sarasvati. The latter prayed the Devi to assist these good folk and the goddess to do so created the Kamalias. The Solanki Rajputs of Kalri claim their descent from the royal families of the Rajput princes of Anhilpur (Patan). A legend relates that the Chavada king of Patan and Solanki king of Kalri resolved on forming a royal alliance. But, by evil chance, both kings had daughters, neither had a son. Thereupon the Kalri Raja fraudulently passed off his girl as a boy and a marriage was duly celebrated. Difficulties ensued, and the girl-husband found herself constrained to flee from Patan. In the forest of the Devi she rested a while. Her dog plunged into a pool and to the wonder of the princess changed her sex on the spot; her mare jumped and came forth a stallion; the princess herself then tried the magic of the water and, lo! she too changed into a man. From that time the Solanki Rajputs followed the Devi. But some say that the Kamalias are Musalmans, once soldiers of the bloody Ala-ud-din, convinced of the power of the goddess by a meal they had of the cocks in the temple; for the birds, after they had been consumed, still screamed, "Bechar, Bechar". Valabh, a Mevada

Brahman, has celebrated the miracle in verse.\* Ala-ud-din worried by these pestilent fowls called on the Solanki Rajputs to pray to the Devi. This they did most successfully on condition that the individual who had caught and killed the cocks was left at the temple as a menial servant. This man Kamal, married a Musalman woman of Ahmedabad and was the ancestor of the Kamalias. The Solanki Rajputs affirm that the Kamalias to this day observe many Musalman customs and bury their dead. Whatever their origin, Solankis and Kamalias claim an undivided right to the offerings made to the goddess and the disputes thus engendered have lasted to this day. His Highness Sayajirao II finding no evidence to go on, resorted to the ordeal of carrying a red hot iron five paces in front of the temple. The Kamalias stood the test which the Rajputs avoided. Clear was the triumph of the former, yet in Samvat 1907 (1851) the dissatisfied Rajputs fell in a body on the Kamalias while they were in the temple, and killed ten of them. His Highness Khanderao thereupon, made a fresh settlement; the Rajputs were to have 10 annas, the Kamalias 6 annas, in the rupee of all offerings.

With respect to the presents consisting of cash, ornaments and similar valuable articles, the rule is that articles worth more than Rs. 50 are reserved for the goddess, and the rest credited to the fund called *golakh*. From this fund raw food is given to mendicants and Brahmans, upon chits signed by the Kamalias, Rajputs and the Gaekwads officers. At the end of the year the balance of the *golakh* fund is rateably divided between the Rajputs and Kamalias. The yearly income of the *golakh* is about Rs. 5,000, out of which about Rs. 3,000 are spent on "*sadavarata*" or charity, Rs. 2,000 going to the goddess.

The *Pavyas* or eunuchs, often persons naturally impotent and therefore chosen, have only a small right. They levy fees from pilgrims on particular occasions. Lately His Highness's Government have very properly interfered with these people, to their own great sorrow but to the advantage of humanity.

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\* Forbes, Ras Mala, p. 428.

" He ate a cock

" In oil having cooked it ;

" From the Mlechh's body

" You called it Bechara."

Every full moon marks a sacred day at the shrine of the goddess. The neighbouring devotees of Bech-raji visit the temple regularly on these days, as do those who have vowed at any cost to visit the temple monthly, when they bathe in the Mansarovar and make offerings to the goddess. But the full moons in *Ashvin* (October-November) and *Chaitra* (March-April) are the most conspicuous, and the consequent ceremonies last nine days (*navaratra*), during which unusual presents are offered, most frequently *angis* composed of paper and mica if tendered by the poor, or of silver if they are the gifts of Rajput chiefs. The less valuable *angis* are often re-distributed among the devotees as a *prasad* or sacred relic, and often vows are made that if some end is gained the devotee will take an *angi* and build a temple at a certain place and establish there the goddess.

On the 8th of *Ashvin* (October-November) and *Chaitra* (March-April) *Sud*, offerings are made at the altar in front of the temple. Fire is burnt there into which various articles of food, and clarified butter are thrown. Brahmans chant hymns from sacred books. The ceremonials performed on these days are known as *homhavan* and *satchandi*. At the conclusion of the ceremony which takes place on the fourteenth of *Ashvin Vadi* (October-November), a buffalo is killed. In order not to offend the feelings of the Brahmans and others the sacrifice is made in the silence of the night. The Kamalias bring a buffalo in front of the temple to a stone called *chachar*. Red powder and flowers are put on the animal and it is worshipped. A white cloth is thrown over the back of the beast, and a garland of flowers removed from the body of the goddess is put round its neck. A lamp which is filled from one of those burning near the goddess is brought lighted from inside the temple and is placed over the stone *chachar*. The buffalo is then let loose, and if it goes and smells the lamp, it is considered to be acceptable to the Devi, and is at once slain, if possible at one stroke of the sword, by one of the Kolis of the temple villages. A blood tipped flower is presented to the Devi and the by-standers apply blood to their foreheads. This blood is the sure source of strength and prosperity, and even Brahmans will preserve cloths steeped in the blood of the victim as spells against natural and preternatural diseases. If the buffalo refuses to smell the lamp

on the stone it is taken away, after one of its ears has been cut and a drop of the blood offered to the goddess on a flower. Pilgrims also take vows to kill goats or buffaloes. But since the spread of the Brahmanical influence, no animal, excepting the one, above referred to, may be killed within the fort walls. When any animals are killed by the pilgrims, it is held necessary that the test should be applied of the lamp lighted in the temple.

Pilgrims may visit the shrine singly, but, for the most part, those who come from distance, from Kathiawad or remote parts of Gujarat, travel thither in *sanghs* or bands. Indeed, till lately, the insecurity of the country rendered it necessary. The largest bands, arrive before the full moon of *Ashvin* and *Chaitra*, travelling in hired or private carts of which a great number get together; now that Bahuchraji is connected with the Rajputana Malwa Railway by rail, pilgrims come by railway; but sometimes to fulfil a vow they go on foot. Each *sangh* has its experienced leader or *sanghvi*, who knows the seasons and roads and where to hire Kolis for the protection of the party.

Before the advent of the railway there was so much insecurity in those parts that some Kolis and Rajputs who undertook to insure the safety of the pilgrims charged a fee of four annas per head from the pilgrims. Brahmans, Bhats and mendicants were in some cases exempted from paying this *mulki* or fee per head, to the Kolis, and the managers were also exempted from paying the *valava* or protection-duty to the Koli guides.

In about A. D. 1781 Manajirao Gaekwad, suffering from some malady, heard of the great fame of the goddess Bechraji and visited the shrine. He made a vow to spend a lakh and a quarter on the temple if he were cured. Cured he was without delay and joyfully built a stone temple and *dharamshala* worth more than he had contracted for. There is an inscription on one of the halls, recording the occurrences, from which it would appear, that the inaugural ceremony in connection with the outer hall took place in Samvat 1839 (A. D. 1783).

From the time above mentioned the then reigning Gaekwad Maharaja made grants of three villages in perpetuity to the



goddess, namely Bechar, Dodivada (665), and Sankhalpur. All three are within three miles of the temple, and were formerly managed by a special Government official, who looks after the affairs of the Mata, and is therefore called *karbhari*. The revenue management of the villages is now in the hands of the Chanasma *Vahivaddar*.

DHINOJ (4,154) about eight miles from Mehsana and five miles from Manund has a Gujarati school. It is a village of considerable size, and around it are remains, of buildings, tanks, and step-wells of former times.\* Among these is the old temple of Vyaghresvári, whose vehicle is the tiger (*vyaghra*), the patron goddess of the Sonis or goldsmiths and of the Mesri Srimali Vaniyas. It stands to the south of the town, above the bank of an old tank.

This temple faces the east and seems also to have been rebuilt, the portions of the original left undisturbed are the low screen wall round the *mandapa* and the pillars, which are of an old pattern. The dome is in the Mahammadan style. The course in the basement, usually filled by a close line of elephants, is here almost plain but divided up by half pillarettes into small spaces, in a very few of which are carved the head and fore-quarters of elephants. The screen wall or *vedi* is very richly carved with a variety of florid patterns arranged vertically and broken by compartments containing Saiva figures. The *kakshasana* over this, forming the sloping seat-back, is in a more modern style than the rest, and only the corner blocks seem to have been finished. In the front porch there is also a finely-carved roof of geometrical design. Near Dhinoj are the remains of the supply sluice of an old tank consisting of three large circular openings through which the water was admitted into the reservoir, which has long since disappeared.

KANODA (1,017) is a small village on the Rupen river about four miles to the south-west of Dhinoj. Close to it, upon the south side of the village tank are the ruins of what must once have been a very pretty little temple.† The *mandapa* is left, but the shrine has all but disappeared—only part of the foundations now remaining, sufficient, however, to show its size. Its door frame has fallen within

\* Arch. Survey of Western India, Vol. IX, p. 110.

† Arch. Survey of Western India, Vol. IX, p.p. 110-11.

it and lies in pieces—the two jambs and the lintel. The hall, though of much the same style and workmanship as the temple of Nilkantha Mahadev at Sunak, is arranged somewhat differently, having three porches to the *mandapa*. The domical roof of the hall has been decorated in the usual way, but instead of a central pendant ornament, it has a flat rosette or lotus, and there are sixteen brackets round the dome to support as many dancing figures and musicians.

In the middle of the shrine lies a large stone head measuring 12½ inches from the chin to the top of the forehead, looking like the head of a gigantic *dwarapala*; and beside it is a fragment with a *devi* sculptured on it, which the villagers call “Bormaranadevi.”

MOTAF (1,281) is a village with a Gujarati school about three miles south of Dhinoj, and not far up the river from Kanoda. On the east side of the village tank is a neat little shrine, of which the *mandapa* has quite disappeared, and a great part of the outer facing of the back wall has fallen.\* The temple faces the east. On the plinth or *kumbha* of the wall are many more pairs than are usual of highly erotic figures. The elephants on the basement are somewhat larger than is common on small temples, and at each outer corner is a very obese kneeling figure with his shoulders thrown back and the hands laid together as if in worship. Among the female figures on the wall face or *jangha* is one in the act of applying something to her eye with a stick or brush, while she holds a cup or pot in her right hand; another arranges her hair with the right hand and holds a mirror in the left. In the shrine is a high altar or *asana* against the back wall on which is placed a large-headed bust with long pendent ears. It is much battered, but occupies the principal place among other slabs carved with figures which are placed here. This temple is known locally as Jakrad Vir.

GORAD (1,138) is a village on the Pushmavati river, about three miles north-east of Dhinoj. Here is a small old sculptured temple in a walled enclosure dedicated to Somesvara Mahadev.† Part of the basement

\* Arch. Survey of Western India, Vol. IX, page 111.

† Arch. Survey of Western India, Vol. IX, pages 111-112.

is now buried below the present ground level; the porch appears to have been rebuilt, and is not bounded with the masonry of the shrine, and the prominent mouldings of its base are 10 inches below the corresponding ones of the shrine. It faces west. The principal figures on the outer walls of the shrine are Mahakala on the north, Natesa on the east, the Bhairava on the south, whilst over the shrine door is Ganesh. These figures are well carved and remind one somewhat of the Elura cave images. The jambs and lintel of the doorway are much encrusted with layers of whitewash. In the porch is a neat flat ceiling. The *sikhara* or spire is entire, though it has been mended and possibly rebuilt. The roof of the porch is evidently quite modern.

Half a mile west by north of Gorad is the village of Virta, (775) in which is also a neat little temple of Nilkantheswara, of which the shrine is similar to that of Gorad, but it has the addition of a *mandapa*. The pillars are not so richly sculptured or so well finished as those at Sunak and Sandera. The domed roof of the hall resembles that at Sunak, but it has only three bracket figures left—out of the twelve that once adorned it. In the three main niches of the shrine walls are the same figures as those at Gorad; over the shrine door is the representation of Ganesh; and the temple faces west. There can be no question then of its being originally a Saiva shrine. In the hall there is a loose black stone image of Vishnu, about 2 feet 10 inches high, in a standing attitude, which must have come from some other temple.

DELMAL (813) lies about 16 miles S.S.W. from Patan and 10 miles W.N.W. from Modhera. If we may judge from the number of small shrines, now more or less ruined, lying in its vicinity and extending for some distance to the south and south-east of the village, it must at one time have been a place of considerably greater importance than at present it can claim to be. Upon slight mounds some distance apart are five temples, partly ruined, and there are other knolls that bear indications of having been the sites of as many more.

Within the village, enclosed in a rectangular court, measuring 92 feet by 58 feet, and surrounded by a high wall, is the principal temple—that of the goddess Limboji Mata, the presiding deity of the

place.\* This Delmal temple of Limboji Mata is of comparatively modern date, but occupies the place of a much older shrine, a portion of the materials of which has been built into the later one. The surrounding smaller shrines, which were appendages to an older central temple, still remain in good preservation and by their careful finish and abundant detail, show that they were constructed at a period when Hindu architecture was in the zenith of its excellence. The image of Limboji Mata was originally enshrined in an old temple, which is now in ruins on the bank of a tank to the east of the village, and will be noticed below. The present temple has been built on precisely the same lines as the old one, but in larger dimensions, —the figures on the walls of the latter being literally copied upon the former—but are of inferior workmanship. Like the old shrine the new one faces north, which is said to be the direction that temples should look which are dedicated to Vishnu, the goddesses, and some minor *devatas*.

The nimb or *limbo* tree (*Melia azadirachta*) is regarded as the home of Vishnu in the form of Jagannatha, and is worshipped in cases of small-pox. And the image in this temple is called Nimboji, Limbada or Limboji Mata, because, it is said, it was originally discovered under a nimb tree. She is represented with four arms, and her head surmounted by a snake hood; in her upper right hand she holds a *trisula*, and the lower is open with the palm turned outwards and the fingers pointing upwards, or in the *varada mudra*; in her upper left hand she holds a bell (*ghanta*) and in the lower, a pot (*kalasa*). And at her right and left sides are a tiger and a lion; thus apparently, representing a form of Durga, rather than a Vaishnava goddess. Round the *vedi* are some indecent figures.

Nearly the whole of the main temple has apparently been rebuilt and white-washed. The sculptured figures on its walls are rather coarsely carved, somewhat in the style of the seventeenth and eighteenth centuries. Some parts of the *mandapa* are rebuilt with the material and sculpture from the original temple. The interior is plain, the roof domical with figure-brackets, and the floor paved with irregular slabs of mottled marble. The *piha* or basement has no *narathara* nor *gajathara* bands of moulding.

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\* Arch. Survey of Western India, Vol. IX, pages 87-90.

Inside the courtyard, round the central temple, are smaller shrines and other buildings. Behind the temple, in the south-east and south-west corners, are two neat little shrines, both alike save in the figure sculpture. The south-west portion which is now dedicated to Lakshmi-Narayana, whose image, dated in Sam. 1532, occupies the shrine, whilst on the east wall of the same is a figure of Vishnu upon Garuda. The corresponding temple in the south-east corner was dedicated to Surya. Both are genuine examples of good old work and are exceedingly neat and complete little structures—chaste in design and ornament. The *gajathara* and *narathara* bands of sculpture have been left out of the base to reduce its height and suit the small size of the shrine. The *sikhara* is complete in both cases.

A somewhat curious sculpture occurs on the west face of the south-east shrine: in one figure the four divinities Vishnu, Siva and Brahma—or the Trimurti—with Surya, appear blended, or rather represents a Vaishnava Trimurti, with Surya Narayan as the central figure, seated on his *vahana*—Garuda. The figure had eight arms, of which several are now broken off, and three faces. The boots, *viyanga* or belt, and the two lotuses represent Surya Narayana's hands, are now broken off; but Garuda is his vehicle; the *trisula* or trident and triple-hooded cobra belong to Siva; and the left hand holding the *kamandalu* or drinking vessel, and right hand open, belong to Brahma as does the vehicle, the *hansa* or swan, just below the sculpture; whether the other animal is intended for the seven-headed horse of Surya or the *nandi* of Siva is hard to say. The face of the Brahma is that on the spectator's left hand, the central one is of Surya (as often represented) with a flat-topped *mukuta*, and the third face, over the snake, is Rudra or Siva's.

In the shrine of this small temple are two images that are probably not original: one of them is of Surya about 2 feet high, and the other a female figure. Ganesh, the usual symbol of a Shaiva temple, presides on the centre of the door architraves of both these little shrines. Besides these, there are two structures in the north-east and north-west corners of the court, each containing three cells, also two very small isolated shrines on the west of the main temple; and a small cell against the east wall, dedicated to Parsvanatha.

In one of the three shrines in the north-west corner is a carefully carved figure of Brahma. He is bearded, with very large ear-rings; three faces are seen; he has four hands, the two left holding the *Vedas* and *kamandalu*; the lower right probably held the rosary of *rudraksha* beads, and the upper holds a wooden libation spoon (*sruch*). At his left foot stands his vehicle the *hansa* (Tamil, *annam*), from which he is called *Hansavahana* or *Annavurti*; and two Rishis with their wives attend him. He wears the *yajnasutra* or *yajnopavita*—the sacred cord of the Brahmans, and a richly jewelled head-dress, necklace, belt, anklets, &c.

Under the figure of the Jain Tirthakara-Parsvanatha, in the cell on the east of the court, is a short inscription recording its dedication in Samvat 1285 (A. D. 1228-29), but as this shrine differs in style from the others and runs into the wall of the enclosure, it is not unlikely that it was there before the others were built, and was afterwards enclosed when the wall was erected.

Before the principal temple is a *chhatra* or pavilion on four pillars, and in front of this again, abutting on the court wall, is a *kirtistambha* under which is the entrance. On the west of the temple stand two pillars supporting a plain lintel possibly for the swinging of the goddess on certain festival occasions.

The original shrine of Limboji Mata—already mentioned as a ruin outside the village, to the south-east, is now said to be devoted to Parvadevi. It is of exactly the same plan as the larger temple in the village—which is a copy of it—even to the sculpture, but the work on this older shrine is vastly superior to that on the later one. The carving is deep and crisp, the cornice projects more and is much more elegant; the pillars are well conceived and executed in the style of those at Modhera, Kasara, and Sunak; and the upper ledge of the screen wall (or *kakshasana*) is deeper and better proportioned than that of the newer temple. In front of the temple are portions of two pillars that once supported a *kirtistambha* such as stands before Limboji's temple in the village. All the figures on the *vedi* are Devis, and on the middle of the east wall of the shrine—the only one standing—is a figure of Mahishasura-mardini, the slayer of the buffalo-formed Asura. The only male figures observed were Isvara and Indra, two of the eight *dikpalas* or guardians of the quarters.

To the east and south-east of the village are three old shrines, partly ruined but similar in construction to those in the south end of the courtyard of the Mata's temple first described, and they have in their basements both the *gajathara* and *narathara* mouldings, which are wanting in the others. In addition to these are two similar ruined temples and sites of others, scattered over the plain on the east and south-east of the village.

On the south of Delmal village, built into a long platform are twenty-six *paliyas* or memorial stones known in the south as *virgals* or *virakallus*. These commemorate the deaths of certain individuals between the dates of Samvat 1513 and 1891 (A.D. 1457-1835). A panel on the upper portion of the slab is supposed to portray the individual himself arrayed in his best, sometimes mounted on horse-back, at others standing beside his wife, whilst the date is inscribed below. The sculptures are exceedingly crude, and the carving being shallow, these bas-reliefs form a great contrast with the much better work on the old shrines. They are entirely void of expression or of the slightest animation of pose. The sun and moon—the first symbolised as a lotus blossom—must appear at the head of each as the great witness. The first and second examples commemorate the *sati*—of two wives in the first case, and of one in the second—the others are of local heroes.

About three miles north-east from Delmal is the village of KAMBOI-Solanki (1,724), where is the old temple of Sandalesvara, in the middle of the village, and still in use, having a *linga* in the shrine.\* The temple faces west, is rather plain, and appears to have been clumsily rebuilt at some remote period. The basement is buried beneath the present surface of the ground, and the *sikhara* has a shattered look.

At ITODA (687) or Itodra, about two and a-half miles east-south-east, from Delmal, under a grove of trees on the bank of a tank, is a small shrine about 7 feet square outside, with the ruins of four still smaller ones round it.† It also faces west. These are in the usual style, much like the smaller shrines at Delmal; but neither the temple at Kamboi-Solanki nor this at Itoda appears to be of much interest.

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\* Arch. Survey of Western India, Vol. IX, p. 91.

† " " " " " " p. 91.

Vadavli (2,420), Gambhu (1,330), Palasar (1,495), Pipal (1,211), Brahmanvada (1,523), Maniyari (1,102), Vasai (1,090), Chaveli (1,190), and Lanava (1,489) have each a Gujarati school. Selavi with a population of 450 persons has a *dargah* of a Pir of Vohoras. It is situated at a distance of 3 miles from Dhinoj where there is a commodious bungalow erected by Vohoras. Ruppur (680) is at a distance of a mile and a half from Chanasma. It has a big tank constructed by Sidhraj Jayasinha. It has 16 sides each of 150 feet. There is also a big Jain temple with idols of 24 Tirthankaras.

Dhinoj, Chanasma, and neighbouring villages have sweet water.

**Water.**

The subsoil water is found at a depth of 20 feet. There are 1,771 wells in the taluka, of which 1,591 are used for agricultural and 180 for domestic purposes. The river water is not used as it is saltish.

**Soil.**

The surface soil is mostly sandy. In places and over a limited area in Kalari *tappa*, black and *goradu* soils are found.

**Holdings.**

The total number of *khatedars* is 18,080. Of these 15,835 cultivate their own land and 2,245 rent it to others. Those that cultivate their own land hold 266,597-16-4 *bighas* and those that rent it to others have 32,898 *bighas*. Of those who cultivate their own land the holding of 4,694 is upto 5 *bighas*; of 8,897 from 5 to 25 *bighas*; of 4,300 from 25 to 100 *bighas*; of 185 from 100 to 500 *bighas*; and of 4 above 500 *bighas*. 3,282 pay land assessment upto Rs. 5; 7,232 from Rs. 5 to Rs. 20; 7,172 from Rs. 20 to Rs. 100; 390 from Rs. 100 to Rs. 500; and 4 above Rs. 500. Of the *khatedars* 17,360 are Hindus, 316 Musalmans and the remaining of other castes.

**Produce.**

The average *bighas* under chief crops come to *juwar* 71,833-7, *bajri* 58,601-8, *kapas* 31,091-6, *sarsav* 20,145-3, castor seed 19,886-1, sesamum 11,227-3, wheat 1,552-5, and *tuver* 6,836-13. *Kapas* is now taking the place of grains.

**Survey Settlement.**

The Original Survey Settlement was made in Samvat 1954 for 15 years and the Revision Settlement in 1976 for 30 years. The groups into which the



taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.		
		Rs.	a.	p.
I	Chanasma and 56 other villages .. .. .	2	10	0
		2	0	0
		1	12	0
II	Ambala and 15 other villages .. .. .	2	2	0
III	Kalri and 15 other villages .. .. .	1	12	0

The total revenue realised in 1921-22 was Rs. 4,45,898-15-7, of which Rs. 3,69,443-15-10 were from land revenue, Rs. 27,203-0-9 from local cess, Rs. 3,388-10 from income tax, Rs. 38-10-2 from abkari, Rs. 25,490-15 from stamps, Rs. 4,554-4-6 from registration and the remainder from miscellaneous sources.

According to the census of live-stock taken in 1920 there were 9,133 cows, 18,063 bullocks, 17,276 buffaloes, 5,386 sheep, 7,448 goats, 618 horses, 2,685 donkeys, 8,857 ploughs and 2,191 carts.

*Kapas, sarsav* and castor seeds are exported to Bombay and other places. There is no other trade worth noting. In the taluka there are 3 ginning factories.

Bariaf, Bahucharaji, Vadavli and Dhinoj have each a police *thana*, and Sunasar, Modhera, and Asjol, have each a police *chauki*. The taluka police consists of 2 *fozdars*, 5 *naeb fozdars*, 12 *havalgars*, 2 *jama dars*, 64 policemen, 4 mounted police and 1 clerk, totalling 90 men.

There are 10 liquor shops and 7 opium shops in the taluka.

There are 71 schools and 13 libraries in the taluka. Chanasma has an English school, a Gujarati school, 2 girls' schools, an *antyaia* school; Modhera, Schools and Libraries.

Dhinoj and Vadavli have each a Gujarati school and a girls' school ; Kamboi, Gambhu, and Vasai, have each an *antyaja* school. Besides there are 58 villages with a Gujarati school in each of them.

Bahucharaji, Sankhalpur, Lanava, Vadavli, Kalri, Brahmanavada, Gorad, Vasai, Kamboi, Dhinoj, Palasar, Kanoda and Chanasma have each a library.

Chanasma, Vadavli, Dhinoj, Bahuchraji, Sankhalpur and Kamboi have each a post office. Besides  
**Post Office.** there are 27 letter boxes in different villages.

There are telegraph offices at Chanasma, Kamboi, Dhinoj, Mudhera Road, Bahuchraji, Dethali, and Rantej in connection with the railway.  
**Telegraph Offices.**

Chanasma, Kamboi, Dhinoj, Mudhera Road, Bahuchraji, Brahmanvada, Fichal, Dethali, and Rantej are railway stations in the taluka.  
**Railway Stations.**

A fair is held at Bahuchraji on every *punam*, full moon day, but that of *Chaitra punam* is the largest.  
**Places of Interest.** (For description of the various places of archæological interest in the taluka, see pages 597-616).

### 3. SIDHPUR TALUKA.

The Sidhpur taluka is bounded to the north by the Patan taluka and by portions of the Palanpur territory ;  
**Boundaries.** to the west by the Patan taluka ; to the south by the Visnagar taluka ; and to the east by the Kheralu taluka and some territory under the Palanpur Agency.

The taluka covers an area of 257 square miles. The greatest  
**Area.** length from east to west is 12 miles, and the greatest width from south to north is 18 miles.

The total land measurement is 280,068 *bighas*, of which 32,524 are waste, and 247,544 are culturable. Of  
**Land.** the culturable land, 58,459 *bighas* are alienated and 189,085 are *sarkari*. In the *sarkari* land 26,878 *bighas* are

unoccupied and 162,207 *bighas* are occupied, of which 6,253 are *padtar* and 155,954 cultivated.

The taluka is generally flat, with occasional gentle undulations.

**Aspect.** Babul, *mahuda*, *rayan* and Mango trees abound.

The Sarasvati river, which flows through the taluka, contains but little water except in the monsoon.

**River.** At Punasan, 5 miles from Sidhpur are situated the head works of the Patan Water Supply.

The climate is dry and generally healthy throughout the year.

**Climate.** The highest temperature on record is  $114^{\circ}$  and the lowest  $37^{\circ}$ . The average rainfall is 24 inches.

According to the Census of 1921, the taluka contains a popula-

**Population.** tion of 96,924 of whom 49,501 are males and 47,423 females. The average density per square mile is 376. 79,934 are Hindus, 15,224 are Mahomedans, and 1,702 are Jains.

There are 81 villages in the taluka, of which two (Sidhpur and Unjha) are classed as towns. Of the total

**Towns and Villages.** 68 are *sarkari*, 12 *inami* and 1 *unkadia* village. 17 villages have a population of 1,000 or more.

The town of SIDHPUR lies 17 miles farther up the Sarasvati river than Anahilawada Patan, being slightly

**Sidhpur.** to the north-east from it, and is a station on the Rajputana Malwa railway, sixty-four miles north of Ahmedabad. It has a population of 16,187 individuals, of whom 8,110 are males. It is prettily situated on a rising ground on the west or north-west bank of the river which, after a slight turn to the north-west here, flows south past the town, and then resumes its south westerly course through the sandy plain of northern Gujarat. The Sarasvati river, of which the name was perhaps transplanted from northern India, is sacred to the goddess of eloquence and wisdom and wife of Brahma; and at Sidhpur, where the stream is supposed to turn to the east-wards (as much as south-wards) or towards the

rising sun, it is considered particularly holy. As the *pitriyajna* or *pitrimedha*—the obsequial offerings to the paternal Manes—must be made at Gaya or at Prayaga, so the corresponding offerings to the maternal ancestors have to be performed at Sidhpur. This makes it, to a large extent, a Brahman town; and hence on the level banks of the stream to the south-east is a striking foreground of convents used by Shaiva devotees and Gujarati Brahmans—the *tirthadhikaries* or priests for the *shraddha* ceremonies. Among these buildings the handsomest is that constructed by Ahalyabai (1795), the widow of Khanderao Holkar.

The ancient name of the place\* appears to have been *Srithala* or *Srithalak* (place of fortune or holy place), and possibly it may have been the Brahmans whom Mularaja brought from northern India, that applied to it the name of Siddhapura—"city of the perfected". Legend ascribes the change of name to the twelfth century, when Jayasinha Siddhraj completed the great temple of Rudra Mahadev, and the name of Siddhapur was then given in honour of him. The Brahmans affirm that, "of all places of pilgrimage the greatest is Srithala—so great sages of old have declared. It is the giver of all wealth; he who but beholds it attains liberation. At Gaya, heaven is three leagues distant, at Prayag a league and a half; at Srithala, a cubic only—there where Sarasvati travels eastwards."

The *matriyajna* is performed at the hermitage of Kapila or Kapi-lasrama, about two miles west of the town, where are three sacred waters—the well called *Jnanavapika*, and the tanks *Alpasarovara* and *Bindusarovar* or Vindusaras. By bathing in the last and using its water in *shraddha* ceremonies, the Brahmans say that Parasurama, who had cut off the head of his mother Renuka, was purified from his guilt; and from then it became a fixed rule that every Hindu should perform such ceremonies to satisfy his mother's spirit.

In the tenth century Mularaja began to embellish Srithala by the erection of the famous Shaiva temple known as the Rudramahalaya, of which the gigantic fragments that still remain impress the beholder with admiration at the scale and grandeur of the conception. In

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\* Arch. Survey of Western India, Vol. IX, pages 58-70.

his youth Muladeva had slain his maternal uncle Samantsimha, usurped his throne, and put to death his mother's kindred ; and in his old age his crimes hung heavily on his mind. He made pilgrimages and sought the ghostly advice of Brahmans from far and near. To a band of them he gave Srithala, and handing over the Government to his son Chamunda, he retired thither to end his days in their company (A. D. 996).

Early in his reign, about A. D. 944, Mularaja had founded the Rudramahalaya, but it had been interrupted by invasions and other causes, and though used, it remained incomplete, and during the following two centuries it probably fell into ruin. But the work was taken up by the great Siddharaja Jayasimha, who probably reconstructed the whole on a scale vastly surpassing that originally contemplated, and the great work was scarcely finished at the time of his death in 1143 A. D. So far as can now be made out, it covered an oblong of about 230 feet by 300, in the centre of which stood the temple--two or three storeys in height, with a *mandapa* 50 feet square inside, having porches on the east, north and south sides and the shrine on the west. In or round the court were eleven other shrines to the Rudras. The court was perhaps surrounded by small cells after the manner of some of the Jain temples, with the principal entrance on the east and a *ghat* or flight of steps down to the Sarasvati river on that side. Of this splendid temple--ruthlessly demolished by the Muhammadans, first under Ulugh Khan in 1297 or 1298, and further by Ahmad Shah in July 1415--only a few magnificent fragments remain, the four pillars of the north porch, and five of the east porch to the *mandapa*--one being an engaged pillar inside the door, four pillars in the back of the *mandapa*, a beautiful *torana* or *kirtti-stambha*--and one cell at the back of the court ; also a number of pillars and the doors of three other cells--possibly all *in situ*--which have been turned into a mosque about 57 feet in length.

A Patan Salat--following the instructions of the *Prasad-mandala* and under Mr. Cousens's supervision has attempted to reconstruct the plan. Among the data the fragment already mentioned of a curved course, over the architrave on the four pillars in line, gave the radius of the base of the dome. The bevelled ends of the architrave and the supporting brackets projecting below give indications as to

the arrangement of other pillars within the area ; and from these the plan was derived. It offers a much smaller *garbhagriha*, or cell than that proposed above—only 12 feet square—and surrounds it with a double *bhrama* or circumambulatory passage, which is quite unusual even in the largest temples, and this in turn disproportionately enlarges the plan of the *sikhara*. The pillars on the west of the *mandapa* also are too much huddled together in it. The Sāṃt, noting the position of the four (once five) small shrines behind, concluded that it was necessary to plot one more in the north-east and south-east corners and one opposite each of the three porches, making ten in all, with the central temple as the eleventh. He would also insert an additional *kirtistambha* to the west of the north and south porches. Mr. Cousens's restoration has eleven small shrines, and in this respect is preferable ; it makes room also at the front entrance for the Nandi pavilion.

The picturesque town of Sidhpur stands on the steep northern bank of the Sarasvati, exhibiting towards the river numerous modern houses, the residences of Vohoras, and other wealthy traders which, half European as they are in form, with balustered terraces and windows fenced with venetian screens, contrast with the frequent spire covered Hindu shrines of the sacred town. Above the gardens here and there intervening protracts the grim and giant-like skeleton of the old Rudra Mala with its flight of steps extending to a considerable distance along the edge of the river. The following remarks by Mr. James may be quoted:—"Sidhpur is in appearance the most striking town in Gujarat. It stands on the northern bank of the Sarasvati which runs immediately below it. The country around is very sandy, and not so fertile or well wooded as that around Patan. There are a number of temples of modern construction, surrounded by high brick walls which stand on the edge of the river. The remains of the Rudra Mala appear to have been shaken by an earthquake and the entrance to the porch is in a very dangerous condition. These are probably the largest Hindu remains in Western India, the stones being gigantic and the carving superb. The whole site of the temple is now built over with the exception of the four fragments of the porch mentioned by Forbes, and the row of small temples now used as a mosque."

Forbes describes Rudra Mala, in the Ras Mala, page 195, as under:

“ The Rudra Mala was a very large edifice of the usual form and apparently three stories high. In the centre of three sides of the *mandap* projected two storied porticoes called *rup choris*, on the fourth the *adptum*, a most massive structure rising to the extreme height of the central building and then mounting beyond it into a *sikhar* or spire. On either side stood a *kirtistambha* or triumphal pillar, one of which exists in a nearly perfect state. Two richly adorned columns support an entablature and sculptured pediment. Above the brackets formed of the heads of marine monsters springs a delicately chiselled arch called the “ *toran* ” or garland. The temple stood in the centre of an extensive court, to which access was given by three large gate houses, that in front opening on to the terrace leading to the river. The rest of the surrounding wall was composed of numerous lesser shrines, three of which remain and have been converted into a Mahomedan mosque.”

The story of this erection runs thus. Prince Raj, the eldest of the three sons of Bhuvaditya, the Solanki king of Kaliyan, appearing at the court of Anhilvada, found favour in the eyes of Sita Devi, the sister of the King Savantsing. The Princess died in giving birth to Mularaja whom the childless king of Gujarat adopted. Savantsing, after resigning the throne to his adopted son, wished to resume it, but that prince, to assure his power, murdered the foolish uncertain Savantsing and many other members of his mother's family. The treacherous Mularaja was now haunted by remorse and after many endeavours to find the right way to propitiate the Gods he built or rather commenced the Rudra Mala, dedicating it to Mahadev. The gratified Shiva; therefore, promised him the conquest of Sorath. At the consecration of the temple the king gave Shristhalpura and Saghpur and many similar villages to Brahmans. After his abdication he retired to this spot to end his days. It is said that Prince Chamund, the son of the founder, would then repair to the temple in his youth and listen to the story of the Mahabharat recited in the assembly of the sages. But for some reason the temple afterwards fell into disrepair, and the demons or *rakshashas* were emboldened to annoy the Brahmans, so that the smoke of the sacrificial fire no longer rose to the heavens. Eventually the place was rediscovered by two robbers,

pointed out to Sidhraj, purified by the latter, and called after him Sidhpur. The temple also was restored and completed by the king and his mother Minal Devi. It was afterwards sacked and converted into a mosque by Alla-ud-din Khilji, and it was again devastated by Ahmed Shah. Dr. Burgess who visited the Rudra Mala fifty years ago remarked that the work of destruction had proceeded rapidly since it was visited by Forbes, and still more recently injuries have taken place.

Opposite Sidhpur and across the river is a large square building of ugly dimensions forming a *dharamshala*.  
**Other Temples.** of Keva'puri Gosain's also of the Shiva persuasion. Its erection was due to the famous Ahilya Bai Rani of Indore. Babaji Dewan, at the commencement of the 19th century, built here a great temple to Mahadev Sidheshvar, another to Madhav Govind, and a third to Nilkanth Mahadev. The lofty temple of Sidheshvar standing in a court of large dimensions and guarded by a wall strongly buttressed towards the river, looks down on a pipal tree into which the evil spirits of possessed devotees pass. Indeed, the white temple on the spot of land round which the Sarasvati curves is dedicated to Bhutnath Mahadev. Below it two lesser temples mark the spots where *sati* ladies immolated themselves. The whole of this little bit of river scenery is always picturesque and full of life: the women are drawing water; pilgrims are bathing; and lower down the dyers are spreading out the cloths for which Sidhpur has some local celebrity and the water is tinged with red. The temple of the special god of the place, Govind Madhav, is in the town; it contains two images, both of Krishna. The other chief temples are those of Ranchhodji, Sahasra Kala Mata, the *mandirs* of Shamji, Swami Narayan, Gosainji Maharaj, Kardam Rishi, Kapil Muni, the temple of Lakshmi Narayan, Gopinathji, Govardhan Nathji, Raghunathji, Ganapati, Brahmandeshvar Mahadev, Arbadeshvar Mahadev, Valkeshvar Mahadev, Sidhnath Mahadev, Moksha Pipal tree, and Khakh Chauk. The chief tanks are the Bindu Sarovar, the Alpa Sarovar and the Dnyan Vapika. The town itself is very dirty, the streets are narrow and tortuous, and the houses crowded together.

Because Sidhpur is *matrigaya*, because of the holiness of its *Bindu Sarovar*, and because of the great  
**Places of Pilgrimage.** sanctity at this spot of the sacred Sarasvati,



Sidhpur is second to no town in Gujarat as a place of pilgrimage excepting only Dwarka. There are four fairs held during the year, on the fifteenth of *Kartik Sud* (October-November), on the eighth day of *Ashvin Sud* (September-October), on the eighth of the dark fortnight in *Shravan* (July-August), and on every Monday of *Shravan*.

The public buildings of Sidhpur are the *vahivatdar's* and *mun-shiff's* public offices and the travellers'

#### **Public Buildings.**

bungalow, separated from the town by the Railway line. The dispensary, the large opium godowns, Amarpuri's *math*, and Rajabharthi's *math* are on the other side of the town. There are three *dharamshalas*: Babaji's Vadi is known as Sidheshvar Mahadev's *dharamshala*, the Vadi of Audich Brahmans as that of Ambaji Mata and that of Hatakeshtar Mahadev. The town has a post office, a telegraph office, a High school, three large Gujarati schools, two Girls' schools, 3 Urdu schools, an *antya* school and a library. There is a Municipal Hall with a Clock Tower, several small gardens and clubs of the wealthy Vohoras, a cotton mill and Electric Power Supply Works. Another cotton mill is under construction.

Sidhpur is in the centre of the opium growing country, and the

Government here stores the opium of which

#### **Manufactures.**

it has the monopoly. More than 20 lakhs of rupees worth of the precious drug used to be manufactured annually and stored in the Opium Warehouse. But since the restrictions placed on the export of opium to China, the manufacture is limited to local needs. In the way of manufacture there is some dyeing and painting of cloth done, and soap is made. The wood carving on the houses is excellent. Considering the size of the place the bankers and merchants are, or rather were, well-to-do, for their speculation in opium has now been arrested by the State monopoly and it was in opium that their chief business lay.

UNJHA, with a population of 9,832 according to the Census of

1921, has a station on the Rajputana-Malwa

#### **Unjha.**

Line, fifty-six miles from Ahmedabad, is eight miles south of Sidhpur and fourteen miles north-west of Visnagar. It is the headquarter and probably the original seat in Gujarat

of the Kadwa Kanbis, who, tradition says, came from Marvad or Hindustan in the times of the Rajput kings of Gujarat. These do not intermarry but eat with the Lewa Kanbis who have their seat at Balisana, twelve miles west of Unjha and six miles south-east of Patan. The Kadwas number more than 500 houses and almost a third of the population of Unjha. The following tale is told respecting their origin: Shiva was one day performing austerities while Umia or Parvati amused herself with making 52 (*bavan*) pairs of images of males and females. At her request he inspired them with life and so originated the 52 divisions of the Kadwas for whom he founded the village where they installed Umiaji as their Kul Devi. Their descendants visit the temple from the most distant localities in fulfilment of their vows. Forbes states that on one occasion Sidhraj, returning from Malwa, halted at Unjha. Merutang mentions that the headman of Unjha was styled the king's uncle, and there is a local tradition that Minal Devi, Sidhraj's illustrious mother, on the occasion before her marriage found shelter with Himlo, the headman of Unjha. In the days of Sidhraj, the village was one of the most prosperous in Gujarat. The story is that the great king, when he visited the place, went about among the people at night in disguise, and he heard them all praise him except for one reason, and that was that he had no son. The next day he invited the boorish cultivators to his royal tent, where they sat down about him and even on the royal cushion without asking leave. But the king regarded not their apparent rudeness.

The present temple of Umia Mata, the goddess of the Kadwa Kanbis, is a large one erected in 1858. Sur-  
**Umia Mata Temple.** • rounded by a lofty brick enclosure it is built of a fine grained stone. The *mandapa* is about twenty feet square within and is covered by a dome which rises from eight pilasters. Here every eleventh year the Kadwas enquire of the goddess as to when they shall celebrate the marriage rites of their tribes, and lots are drawn to decide whether the solemn marriage day is to be in that year or the next. All the girls of the caste over forty days old must be married on one or other of certain fixed days, and should no husband be found a proxy bridegroom is sometimes set up and married to a number of girls who immediately enter a state of nominal widowhood

until an eligible suitor turns up, when the parents give her in *natra* or second marriage. More frequently even the proxy is dispensed with, and little girls are married to bouquets of flowers which are treated as actual bridegrooms during the ceremonies and then thrown into a well, where they perish leaving the little maids behind as widows. Of late, a few Kadwas perform marriages every year without consulting the goddess, while a large number perform them once in every fifth or sixth year.

The town contains also an English school, 3 Gujarati schools, an Urdu school, and an *antyaja* school, a library, a police *thana*, a post office, and two telegraph offices, one in connection with the post office, and another at the railway station. A large fair is held in the month of *Magshir*. There are two ginning factories.

UNAVA, with a population of 5,101 inhabitants, contains Miradatar's tomb and *dharamshala* and a temple of Mahadev. A large fair is held on the twenty-eighth of *Mohoram* in honour of Miradatar, the Mahomedan Pir, to which Musalman pilgrims repair from all parts of Gujarat. The Saint's tomb is also visited by many affected with epilepsy. There is a Gujarati school, a girls' school, an *antyaja* school, a library and a post office in the town.

AITHOR, a place some fifteen miles from Sidhpur, with a population of 2,699 inhabitants, has a much frequented temple sacred to Ganapati. Aithor, Dabhi (1,579), Kambali (2,261), Tundav (1,750), and Shihi (807) are now *inam* villages belonging to Maharaj Kumar Dhairyashilrao Gaekwad.

SUNAK (1221), at a distance of 9 miles from Sidhpur and 5 miles from Unjha, has an old temple of Nilkanth Mahadev or Shiva, with the blue or black throat—so discoloured by his swallowing the poison produced at the churning of the milky ocean in order to obtain the *amruta*. This temple is still in use; and on the bank of the tank to the north-west of the village is a small temple now in ruins.\* The Nilkantha temple contains the usual Shiva *linga*; but whether this is the original it is

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\* Arch. Survey of Western India, Vol. IX, pages 103-105.

impossible to say. The door way of the shrine, on the lintel of which the dedicatory symbol is carved has been reconstructed, and in fact much of the temple appears to have been rebuilt. As it now stands, it consists of the shrine and an open hall or *mandapa* with an entrance porch before it, facing the east. There is an inscription in nine short lines on one of the pillars dated in Samvat 1356, and another on the base of an image, but very defective, dated "Sam. 1596, *Sravana vadi* 13, Monday." The *sikhara* is fortunately complete to the finial, and the roof of the *mandapa* together with the porch are also intact. It is thus a fairly complete example of this style. The roof of the hall is supported by sixteen columns or a square of twelve, flanked on the north and south sides by two additional pillars in projecting bays.

Some years ago there was found at Sunak a copperplate grant of Karnadev I, Trailokyamalla (A.D. 1063-93), dated from Anahilapataka on 5th May 1091, making a land grant, on the occasion of a lunar eclipse, to maintain a tank (*vapi*) at Sunak. The land was at Laghu-Dabhi, a village still existing about a mile south of Sunak, and it was bounded on the north and west by the village of Sandera 4 miles south-west of Sunak. The grant was addressed to the royal officers of "the prosperous Anandapura," the chief town of a division containing one hundred and twenty-six villages. This is clearly the modern Vadnagar.

METRANA (population 929), about seven miles from Sidhpur, contains a well-known Jain temple to Parasnath. A fair is held here on the fifteenth day of every month, when Jains from Patan, Ahmedabad and other places visit the place in great numbers. Now that Metrana-Kakosi has been a railway station, the number of pilgrims is yearly increasing.

DETHLI or Dadhisthala, on the Sarasvati, 4 miles west of Sidhpur, has Sandila Kunda, a temple of Vyasa—bearded and holding a leaf of a book in his hand—and a group of old temples and cells; nearby is Mandikesvara, a sacred place.

The villages of Upera (1,988), Kohoda (2,249), Bilia (1,844), Brahmanvada (2,017), Dasaj (1,801), Kakosi (1,750), Kalyana

(1,804), Karli (1,539), Bhunav (1,448), Methan (1,036), Mehervada (1,132), Maktupur (1,405) have each a Gujarati school.

There is a large and well built well with stone steps in the village of Dethli, of which the water is said to be very pure. The water of the villages of Sidhpur and Unjhā *tappas* is sweet while that of the remaining villages of the taluka is brackish. The subsoil water is found at a depth of 15 to 25 feet. There are 4,413 *pakka* wells of which 4,182 are used for agricultural purposes. There are 383 tanks in all, the water of which is chiefly used for watering cattle.

#### Water.

The surface soil of the taluka is light and sandy. Generally it is *gorat* and is considered as *jarayat* land in the Revision Settlement.

#### Soil.

The total number of holdings is 13,353. 11,192 *khatedars* cultivate their own land, and 2,161 rent it to others. Those who cultivate their own land hold 102,270 *bighas*, while those that rent it to others have 59,937. Of the total, the holdings of 3,177 are upto 5 *bighas*; of 7,792 above 5 but upto 25 *bighas*; of 2,209 above 25 but upto 100 *bighas*; of 171 above 100 but upto 500 *bighas*; and of 4 above 500 *bighas*. 1,192 *khatedars* pay land assessment upto Rs. 5 : 4,373 pay above Rs. 5 but upto Rs. 20, 6,992 above Rs. 20 but upto Rs. 100, 779 above Rs. 100 but upto Rs. 500; and 17 pay above Rs 500. Of the *khatedars* 10,942 are Hindus, 2,131 Musalmans, 280 Jains and the remaining of other religions. Patidar, Vania, Brahman and Thakarda are the chief amongst the Hindu *khatedars* and Vohoras and Momnas are the chief amongst Musalmans.

The average *bighas* under chief crops come to *bajri* 24,813; *juwar*

#### Produce.

32,844; castor seed 16,441; wheat 28,614; *tuver* 9,541; *sarsav* 12,552; *kapas* 6,549; gram, 315; and *tal* 2,824.

The Original Survey and Settlement of the taluka was made in

#### Survey Settlement.

Samvat 1948 for 15 years and the Revision Settlement in Samvat 1970 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Unjha and 29 other villages .. .. .	2 14 0
II	Sidhpur, Dethli and 32 other villages .. .. .	2 8 0
III	Dhanavada and 7 other villages .. .. .	1 12 0

The total revenue realised in 1921-22 was Rs. 556,832, of which Rs. 429,670 were from land revenue, Rs. 33,413 from local cess, Rs. 13,883 from income tax, Rs. 30,504 from stamps, Rs. 5,459 from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 7,347 cows, 18,169 bullocks, 17,777 buffaloes, 4,642 sheep, 9,580 goats, 589 horses, 2,493 donkeys, 8,852 ploughs and 2,322 carts.

Wheat, *sarsav*, castor and other oil seeds are exported to Bombay. while *bajri*, *juwar* and pulses are exported to Jodhpur and Marwad. Bombay merchants have agents in Sidhpur for the purchase of wheat and oil seeds. A cotton spinning and weaving mill was started in Sidhpur in 1909. The Vohoras of Sidhpur are adventurous and possess great business acumen, travelling to Africa, China, Siam, Mauritius and other places in search of wealth, and usually finding it. Sidhpur is well-known for the skill of its workers in iron.

There are police *thanas* at Kakosi, Unjha, and Brahmanvada, while Unava has a police *chouki*. There is a *fauzdar's kacheri* and three police *choukis* in the town of Sidhpur. The taluka police consists of 2 *fauzdars*, 5 *naeb fauzdars*, 16 *havalgars*, 2 *jamadars*, 77 constables, 2 mounted police and 1 clerk, totalling 104 men.

There are abkari *choukis* at Ankavi and Momvada. There are 8 liquor shops, 4 opium and *bhang ganja* shops and a shop for poisonous drugs.

There are 95 schools and 11 libraries in the taluka. Sidhpur has a High school. Unjha has an Anglo-Vernacular school, and both have 3 Gujarati schools and 2 girls' schools. There are 3 Urdu schools and 1 *antyaaja* school at Sidhpur. Unjha also has 2 *antyaaja* schools. Unava, Upera, Kohoda, Brahmanvada, Karli, Kakosi, Dabhi, Dasaj, Samoda, and Bilia have each an *antyaaja* school while Unava, Upera, Kohoda, Brahmanwada, Aithor, Kambli, Dasaj, Mehervada, Bilia, Tundav and Makhatumpur have each a Gujarati boys' and girls' school. There is a Gujarati school in almost all villages.

Unava, Unjha, Brahmanwada, Kambali, Mervada, Samoda, Upera, Kunvara, Bhunav, Chandalah and Tundav have each a library.

There are five post offices at Sidhpur, Unjha, Unava, Upera, and Kohoda in the taluka. There are about 35 letter boxes in other villages.

There are telegraph offices in connection with Sidhpur and Unjha post offices and also in connection with railway stations. Dhanavada and Kakosi have telegraph Offices at the railway stations.

Sidhpur and Unjha are two railway stations on the Rajputana Malwa railway, while Dhanavada and Kakosi are stations on H. H. the Gackwad's Meh-sana Kakosi railway.

Sidhpur and Unava are places of pilgrimage in the taluka. It is said that on the fifteenth day of *Kartik Sud*, the three rivers Ganges, Yamuna and Sarasvati join here and this fanciful conjunction of the rivers is considered holy by the Hindus who bathe near a Pipal tree (*ficus religiosa*) called *moksha pipala* at midnight. Bindu Sarovar is another holy place in Sidhpur where people come for performing *shraddha* of their deceased mothers. A great fair is held on *Kartik Sud* 15th, when thousands of people visit this place. There is a temple of Unia Devi, the family Goddess of the Kadwas, at Unjha. The tomb of Mira Datar at Unava is also a place of pilgrimage for Musalmans. Many Hindus also go to bow to this saint. A great fair is held here from the 2nd of *Safar* to the 3rd of *Rabilaval* when about forty thousand

people come to visit the Dargah. Small fairs are held in the town of Sidhpur near Sahasra Kala Mata and Vateshvar Mahadev on *Aso Sud* 8th and *Shravan Vad* 8th respectively. There is a temple of Mandikeshvar near Dadhisthal or Dethli which is also visited by many.

#### 4. KHERALU TALUKA. •

The Kheralu taluka is bounded on the south by the Visnagar and Vijapur talukas; on the east by territories belonging to petty Mahi Kantha and Idar chiefs; on the north by a portion of the Palanpur State, Mahi Kantha and Timba Thakore's territories; and on the west by the Visnagar and Sidhpur talukas.

The taluka has an area of 245 square miles. The greatest length from north to south is 18 miles and the greatest width from east to west is 19 miles.

The total land is 2,67,644-10-18 *bighas*, of which 33,745-10 are waste and 2,33,899-0-18 are culturable. Of the culturable land, 26,405-4-5 *bighas* are alienated and 2,07,493-16-13 are *sarkari*. In the *sarkari* land 32,501-17-0 *bighas* are unoccupied and 1,74,991-19-13 are occupied, of which 14,355-3 are *padtar* and 1,60,636-16-13 cultivated.

The taluka is level throughout but it is fairly well wooded and picturesque. The surface soil is for the most part sandy, but there is some little black soil.

There are two rivers—the Khari and the Rupen in the taluka. The Khari flows through it from east to west. Both these rivers being shallow the water dries up soon after the monsoon.

The climate is dry and healthy. The winter months are very cool. Frost sometimes damages the standing crops in the fields. The highest temperature is 111° and the lowest is 37°. The average rainfall is 22 inches.

According to the Census of 1921 the taluka contains a population of 76,262 of whom 38,019 are males and 38,243 are females, the average density being



311 to the square mile. Of the entire population 68,315 are Hindus, 6,141 Mahomedans, and 1,802 Jains.

There are 92 towns and villages in the taluka of which two  
**Towns and Villages.** (Kheralu and Vadnagar) are towns and 90 are villages. Of the total 88½ are *sarkari* and 3½ of other *vahivat*. 16 villages have a population of 1,000 or more.

KHERALU, with a population of 6,866 inhabitants according to the Census of 1921 has a *vahivatdar's kacheri* and  
**Kheralu.** police station, a rest house, two *dharamshalas*, a post and a telegraph office, an English school, a Gujarati school, a girls' school, an Urdu school, an *antyaaja* school and a library. The Gosainji's temple, founded by the great Vallabhacharya who is said to have dwelt there, is famous. The river Rupen flows by the town. Over it there is an Irish bridge, which becomes impassable in monsoon when there are heavy floods.

Nine miles north-east of Visnagar is VADNAGAR, which according to the Census of 1911 had 11,228 inhabitants  
**Vadnagar.** and according to the more recent one 11,671 of whom 5,426 are males and 6,245 females. When Visaldev founded Visnagar he summoned many Brahmans to a sacrifice, but most of the Puritan Vadnagara Brahmans refused to receive *dakshana* at his hands, and treated those who did so as outcastes. This split up the Vadnagara Nagar caste into two sub-castes. Hioven Thsang found it very populous in the seventh century, and many of the inhabitants were of the school of Tching-liang-pu of the Samatiyas who belonged to the Hinnyana or sect of the lesser translation.\*

Forbes says that according to Colonel Tod, Kanaksen, a prince of the race of the Sun, abandoned his native country of Keshal, the kingdom of which Ayodhya was the capital, in A.D. 144-145. He wrested dominions from a prince of the Parmar race and founded Vadnagar.†

Narsinh Mehta, the poet of Junagadh, was held to be an incarnation of Much Kund, promised by Shri Krishna, on which account he

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\* Burgess.

† Ras Mala, Book I, Ch. I.

suffered much persecution, but at last found refuge here. He is said to have lived about 500 years ago and was the first Vadnagara Brahman who deserted the worship of Mahadev for that of Shri Krishna. The town has produced many of the men who have played a prominent part in Gujara<sup>t</sup>.

This famous old town now presents but a poor appearance though in some ways it is most picturesque. To the north-east is the large circular Sarmishta tank. The island in the midst of the waters is the home of large number of alligators. The water is flanked by steep stone walls and steps, and fringed by shady trees, and here and there small temples have been erected. At the west end stands the town on rapidly rising ground. The houses are perched above the lofty walls; steep stone stairs, one numbering 360 steps lead to the water. Here can be seen, side by side, the tombs of a Brahman girl and of her Pathan lover, killed in the act of elopement.

On a stone slab in the Arjun-Bari, on the north-west side of the Sarmista lake, is an inscription in 46 lines on a slab 32 inches in breadth by 35½ in height, commemorating the building of the walls of the town by Kumarapala Solanki, in Sam. 1208 (Sept. 1152 A.D.). It was composed by Sripala, the court poet, and traces in grandiloquent terms the history of the Solanki dynasty; then it proceeds—"This earth, that is blessed in being enjoyed by that king (Kumarapala), bears a sacred settlement of Brahmans, rich in men of noble caste, called Nagara. . . . Hence the gods gave to this town its second name Anandapura. . . . There the Brahmans, descendants from the Nagar race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Nevertheless, lest this Brahman town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection. . . . The crest-jewel of the Chalukyas adorned this whole town with a rampart, desiring to benefit the Brahmans," &c.

Abul Fazl in the *Ain-i-Akbari* (circa 1590 A.D.) describes Barnagar or Vadnagar as "a large and ancient city and containing 3,000 pagodas, near each of which is a tank; it is chiefly inhabited by Brahmans." Even including the smallest shrines this estimate must have been far in excess of the fact; but it indicates clearly enough

that the city abounded in temples even in the sixteenth century, though during the Musalman rule of the preceding three hundred years, we can hardly suppose that they had not often suffered. During the reign of Muzaffar Shah II, or about 1520, when Sangram Singh of Chitor was insulted by Mubariz-al-Mulk, he attacked and defeated him, ravaging the province but he spared the Brahmans of Vadnagar, whilst, finding the neighbouring town of Visalnagar defended against him, he took it by assault, slaying the Muhammadan governor.

The chief temple is to the west of the town, picturesquely placed below the walls, with a high and massive *sikhara*. It is dedicated to Hatakesvara Mahadev—the special divinity of the Nagar Brahmans. Of considerable size, it is profusely ornamented with carving, and the figures are noticeably quaint and suggestive. The Jains have two temples conspicuously placed, in the older of which is a large stone figure of an elephant.

Of the older remains of Vadnagar, the chief are two magnificent *kirtistambhas* or triumphal arches, that must once have been connected with a great temple of which not a vestige now remains. They stand outside the walls to the north of the town, and are identical in size and design—the more easterly of the two being in much better preservation than the other, which stands parallel to it but to the north-west. It seems probable that the first stood before the main or east entrance to a temple and the other to the north of that entrance—much as that still left does at the Rudramahalaya of Sidhapur. Both of them face the east, and houses now occupy the intermediate space between the arches. They are built of red and yellow sandstone without mortar or other cementing material, and to give stability to such structures, the bases of the pillars are relatively of considerable dimensions: in fact, the base of each pillar occupies a square of 7 feet 4 inches—excepting the rebates at the corners; in other words, the areas covered by the bases are each exactly 53 square feet. Their construction is purely trabeate, the two pillars supporting a deep architrave and pediment. The *torana* or arch is not constructive but decorative, springing from the bracket capitals of the pillars, which form its support, and touching the soffit of the lintel. From the western *stambha* the *torana* is now gone. Most of

the bracket figures have been destroyed and the little circles of perforated work that filled the hollows between the cusps of the *torana* with the small guttae at the points, have nearly all disappeared.

In a small and partly ruined temple in the town, though otherwise of no particular interest, are two well-carved roof panels. One of them is on a slab 2' 7" square, carved—apparently—with *kirttimukha* faces and flowing arabesque work in the corners—three of which are destroyed, and with a circular panel covering the breadth of the stone, having a border of round blossoms. Inside this border are sixteen male figures, arranged like the spokes of a wheel, each with a sword in his right hand, held horizontally behind his head, whilst with his left hand he grasps the wrist of his next neighbour. Their feet are towards the centre of the circle, and the legs interlaced in an unsymmetrical way, but owing to the contraction of the space, the whole number could not be introduced, though the arrangement prevents this being noticeable until we attempt to count them. The other panel, is on a rectangular slab measuring 3' 6½" × 2' 7½" and is of exceedingly chaste design. Two cross ribs each way enclose a central raised area 12½" × 20½" and leave narrow sunk strips at the sides and small 2½ inch squares at the corners. In the centre panel is cut a lozenge-shaped compartment filled with rich arabesque—spreading out from a central oval boss. In the corners outside the lozenge-border are four different figures with floral appendages: in two opposite corners they are perhaps Gandharvas, in a third the *kirttimukha*, and in the fourth or opposite corner a peacock. The ribs and marginal panels are carved with various florid arabesques and the crossings of the ribs with rosettes. The whole is deeply chiselled and effective. Both these slabs are of ordinary close-grained and durable sandstone so universally used in Gujarat in the building of temples.

Outside the east gate of the town, and with an old tank close by, is a small enclosure in which are the ruins of what—if we may judge from the fragments lying about—was once a small but very ornate shrine. Round it are five cells, four behind and one to the right of the entrance. From the style of what remains of the *sikhara*, and from the pillar at the entrance of it, we may suppose that it belongs to about the early half of the thirteenth century.

Built into the wall surrounding the courtyard are two curious gargoyles. One is the figure of a very obese dwarf with his mouth wide open, who holds one hand on his forehead and the other on his stomach, as if in the qualms of sickness. The other represents a man canting over a water-vessel which he holds between his knees. The figures of Varaha, Narasimha, &c., on the jambs might seem to indicate that this temple had belonged to the Vaishnavas. On the lintel are represented the nine *graha* or planet *devtas*, and above them a frieze carved with *kirttimukhas*; but on the centre of the lower fascia of the architrave is a figure of Ganpati, the usual representative of Shaiva worship. At each end of the front step is a low square pedestal, on which apparently, there was a tiger's face.

Built into the sides of the small tank, at a short distance from these remains, are several old sculptures. One of these is a slab of 30 inches broad by 29 high, containing two compartments filled with dancing musicians, male and female, the middle figure in each being probably a goddess.

Another carving, about 2 feet square, represents an elephant at full trot, ridden by a *deva* (or a *raja*) with numerous attendants, male and female, in the air. The elephant seems to be seizing a small figure on horseback, who is brandishing a sword. Parts of the sculpture, however, are chipped off, and the allusion is not clear.

A third sculpture, nearly 4 feet long by 18 inches high, represents *Kamadhenu*, *Kamaduh*, or *Surabhi*—the cow which grants desires belonging to the sage Vasishtha, and here attended by eight ascetics. The Rishis are usually spoken of as only seven, though the *Vayu Purana* gives eight names, Marichi, Atri, Angiras, Putaha, Kratu, Pulastya, Vasishtha and Bhrigu: and the *Vishnu Purana* adds Daksha and calls them the nine Brahmarshis.\*

The other temples in the town are raised to Somnath Mahadev, Ambaji Mata, Maha Kaleshwar Mahadev, Ashapuri Mata, Jaleshwar Mahadev, Ajapal Mahadev, and Dhuneshvar Mahadev. The temple of Swami Narayan is not in any way remarkable, but the Shravaks have two temples conspicuously placed, the older one of which contains a large stone figure of an elephant. The public buildings are

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\* Arch. Survey of Western India, Vol. IX, pages 83-86.

the Gujarati and English boys' schools, girls' school, post and telegraph offices, and a library. There are five *dharamshalas*, that of Hari Karan Ravi Karan, that of Dave, that of Nagar Brahmans, that of the carpenters and that of Nathu Sahekaranwalla's, near the railway station.

Though Vadnagar is the headquarter of the most exclusive branch of Nagar Brahmans, it is worth remarking that in the whole town there is but one house in which Nagar Brahmans are to be found. But as the town is old and holy and has its temples and fairs, it is no wonder that it can boast of an uncommon concourse of the Targala caste of singers. The dyers too are numerous and held to be skilful.

Vadnagar was long the chartered refuge of an infamous class of robbers. The story is that long ago there was a caste of Brahmans at Modhera who separated from their fellows and took to thieving when cursed by Vashistamuni, the priest of Rama, because they had not admitted him among the deities. It is true that they built the god a temple to expiate their crime, but nothing prospered with them, for they quarrelled with the other Brahmans and stole the statue of the goddess Labita. From their ancestral town they went to Dhinoj, whence they obtained their name as Dhinoja Brahmans. Thence some of them emigrated to Vadnagar, which they were forced to leave in A. D. 1726 owing to the persecutions of the Musalmans. But they returned when summoned to do so in A. D. 1732 by Javan Mard Khan Babi. This chief imposed on them a tax of Rs. 3,200, and made them promise that when they went on a thieving expedition they should first go beyond Songadh, or Dungarpur, Viramgam or Palanpur. In A. D. 1766 the Gaekwad made almost the same terms with them, and once, when they fled in consequence of not being able to pay the tax, Manaji Gaekwad remitted them Rs. 500. The protection of the State was withdrawn from them at the request of the Bombay Government in the reign of Maharaja Sayajirao II at which time they lived chiefly at Vadnagar, Dhinoj, and Jaipur. These Dhinoja Brahmans went abroad in parties of twenty, and, disguised as poor begging Brahmans, made their way to distant places, such as Dwarka, Benares and Lucknow. The head of each band, the 'pera patti', used to do the stealing, while his friends played juggler's tricks or made a noise

outside the house he entered. The tax they paid the Gaekwad for protection was Rs. 2,700 a year and in Sayajirao's time there were about 200 families in Vadnagar. There are to this day about the same number.

Umta (4,227), Undhai (1,279), Sundhia (3,416) Sipor (2,802), Karbatia (1,093), Jaska (1,789), Dabhoda (1,973), Balad (1,112), Badarpur (1,079) have each a Gujarati school, a girls' school and an *antyaja* school.

**Soil.** The surface soil is for the most part sandy but inner layers are *goradu*.

Water is found at a depth of 30 feet in villages on the banks of the rivers, elsewhere at 50 to 60 feet. There are 6,501 wells in the taluka, of which 6,277 are used for agricultural purposes and 224 for drinking purposes. There are 274 tanks of which only Chinnabai Sarovar situated at a distance of three miles from Kheralu is used for irrigation.

The total number of holdings is 13,550. 12,297 *khatedars* cultivate their own land, and 1,253 rent it to others.

**Holdings.** Those who cultivate their own land hold 1,79,213-1-7 *bighas* while those that rent it to others have 22,184-2-11. Of those who cultivate their own land the holdings of 2,188 are upto 5 *bighas*; of 7,174 above 5 but upto 25 *bighas*; of 2,822 above 25 but upto 100 *bighas*; of 108 above 100 but upto 500 *bighas*; and of 5 above 500 *bighas*. 2,918 pay land assessment upto Rs. 5; 7,571 pay above Rs. 5 but upto Rs. 20; 2,947 above Rs. 20 but upto Rs. 100; 109 above Rs. 100 but upto Rs. 500; and 5 pay above Rs. 500. Of the *khatedars* 11,877 are Hindus, 1,283 Musalmans, 390 Jains and the remaining of other religions. Patidars, Vantias, Targalas and Thakardas are the chief amongst Hindus and Memnas are the chief amongst Musalmans.

The average *bighas* under chief crops come to *bajri* 50,046-14, *juwar* 57,313-2, castor seed 11,306-18, wheat 15,920, *tuver* 9,482-5, *sarsav* 8,530-1, *kapas* 3,122-10, gram 3,195-16, and *tal* 3,256-10.

The Original Survey Settlement of the taluka was made in Samvat 1952 for 15 years, and the Revision Settlement in Samvat 1974 for 30 years.

**Survey Settlement.**

The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Umta and 25 other villages .. .. .	2 12 0
II	Sipor and 43 other villages .. .. .	2 4 0
III	Dabhad and 15 other villages .. .. .	1 10 0

The total revenue realised in 1921-22 was Rs. 3,65,740-0-5, of which Rs. 3,13,034-12-6 were from land revenue, Rs. 21,026-7-1 from local cess, Rs. 8,653-5-5 from income tax, Rs. 8,403-13-0 from stamps, Rs. 2,997-13-1 from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 6,515 cows, 15,213 bullocks, 19,854 buffaloes, 4,212 sheep, 9,688 goats, 492 horses, 1,815 donkeys, 7,782 ploughs and 1,944 carts.

The local trade is in the agricultural produce of the taluka. *Ghee* is exported in large quantities. Dheds weave good *khaddar* which they sell to local merchants or at Ahmedabad. There are three ginning factories at Vadnagar, and an oil factory at Kheralu.

Kheralu and Vadnagar have each a *fozdar's kachery*. Chhabalia, Sundhia, Dabhoda, and Sipor have each a police *thana* while Sultanpur, Chada, Sobhasan, Umta and Vithoda have each a police *chauki*. The taluka police consists of 2 *fozdars*, 5 *naeb fozdars*, a *jamadar*, 21 *havalgars*, 85 policemen, 2 mounted police and 1 clerk, totalling 117 men.

Chanasol, Lunava, Sobhasan, Vadnagar and Kheralu have each an *abkari chauki*. There are 12 liquor shops and 4 opium shops in the taluka.



There are 72 schools and 6 libraries in the taluka. Kheralu and Vadnagar have each an English school, **Schools and Libraries.** a Gujarati school, a girls' school, an Urdu school and an *antyaaja* school. Besides Undhai, Umta, Karbatia, Lunava, Sipor and Sundhia have each Gujarati boys' and girls' schools and an *antyaaja* school. Almost every village has a Gujarati school.

Umta, Kheralu, Lunava, Vadnagar, Sipor, Undhai, and Sundhia have each a library.

Kheralu, Vadnagar, Umta, Undhai, Dabhoda, Sipor and Lunava have each a post office. There are 21 **Post Offices.** letter boxes in other villages.

Kheralu and Vadnagar have each two telegraph offices, one in connection with the post office and the **Telegraph Offices.** other in connection with the railway. Dabhoda has also a telegraph office.

Kheralu, Vadnagar, and Varethia are 3 stations on the Mehsana **Railway Stations.** Vadnagar line. Kadarapur is a flag station.

Three yearly fairs are held at Vadnagar. Hatkeshvar Mahadev's *mela* is held on each Monday in *Shravan*; **Places of Interest.** there is a fair on the fifth of the dark fortnight of *Shravan* held in honour of the Serpent God; there is also a fair on the eighth day of the same fortnight. There is a temple of Vrindavan Mahadev at Kheralu, where a fair is held on Janmashtami holiday when about two to four thousand people assemble. The small river called Banganga, which flows near the village of Vaghvali is believed by the Hindus to have been created by Arjuna, one of the Pandavas, who quenched the thirst of his cows by thrusting an arrow in the ground. Near it, is a temple of a Mahadev and a *dharamshala*. The fort of Vadnagar, though in ruins, attracts many visitors. The Jain temple, built by Kumarpala on the Taranga hill, which is near Dabhoda is visited by many Jain pilgrims. At Kheralu, is the *mandir* of Shri Vallabha-charya, the founder of the Vaishnava Sect. A copy of the Shrimad Bhagvat written by the Acharya which is preserved in this *mandir* is highly valued and worshipped by his followers

# 5. HARIJ PETA MAHAL.

The *peta mahal* of Harij, is bounded on the west and north by Kankrej and by a portion of the Radhanpur territory which also forms its southern boundary; to the east lie the talukas of Patan and Chanasma.

## Boundaries.

The *peta mahal* covers an area of 149 square miles. The greatest length from east to west is  $12\frac{1}{2}$  miles, and the greatest width 12 miles.

## Area.

The total land measurement is 162,128 *bighas*, of which 19,865 are waste and 142,263 are culturable. Of the total culturable land 8,114 *bighas* are alienated, the rest 134,149 being *sarkari*, of which 16,023 *bighas* are unoccupied and 118,126 are occupied; of the occupied land 10,705 *bighas* are *padrar* and 107,421 *bighas* are cultivated.

## Land.

The aspect of Harij is extremely uninteresting, consisting of a bare and level plain.

## Aspect.

The Banas and the Sarasvati flow through the *peta mahal*. The Banas flows to the north. Besides there are small streams called '*voho*' near Harij, Boratvada and Katra, which serve as channels for draining off rain water.

## Rivers.

The climate of the *peta mahal* is fair. Summer months are very hot. The highest temperature is  $112^{\circ}$  and the lowest is  $50^{\circ}$ . The average rainfall is 23 inches, the highest on record being 26 inches.

## Climate.

According to the Census of 1921, the *peta mahal* has a population of 19,226, of whom 10,092 are females, the average density to the square mile being 129. Of the entire population 18,069 are Hindus, 670 are Mahomedans and 487 are Jains. Amongst Hindus, Brahmans, Anjanas, Rabaris, and Rajputs are the chief. Amongst Musalmans, Vohoras predominate.

## Population.

There are 48 villages in the taluka, of which  $44\frac{1}{2}$  are *sarkari* and  $3\frac{1}{2}$  of other *vahivat*. Three villages have a population of 1,000 and more.

## Villages.

HARIJ, the head quarter of the *peta mahal*, with a population of 2,388 inhabitants, contains a *mahalkari's kacheri*, a *fozdar's kacheri*, a dispensary, a library, and a Gujarati school. After the opening of railway, Harij has become a great centre of trade, for the surrounding State and Radhanpur territory. It is a station on Manund Road—Harij railway and is about 20 miles distant from Manund Road. There is an excellent rest house and a ginning factory near the railway station. There is an old jain temple built of stone with carving which is a good specimen of ancient art.

ADIA (1309) and DUNAVADA (1061) have each a Gujarati school.

There are wells of sweet water in Harij only. In all other villages the water is saltish. That of the villages Dunavada and Sarer is brackish. People generally use water of the village ponds for drinking purposes. There are 257 wells, of which 147 are used for agricultural purposes and 110 for drinking purposes. There are 157 ponds, of which only two near Jamanpur and Govna are used for agricultural purposes and the rest for ordinary domestic purposes of the villagers.

The surface soil is for the most part sandy but good black soil is

**Soil.** occasionally met with.

The total number of holdings is 3,185. 2,799 *khatedars* cultivate their own land and 386 rent it to others.

**Holdings.** Those that cultivate their own land hold 105,864 *bighas* while those that rent it to others have 20,375 *bighas*. Of the total *khatedars* the holdings of 807 are upto 5 *bighas*; of 1,474 above 5 but upto 25 *bighas*; of 801 above 25 but upto 100 *bighas*; of 86 above 100 but upto 500 *bighas*; and of 17 above 500 *bighas*. 885 *khatedars* pay land assessment upto Rs. 5; 1,279 above Rs. 5 but upto Rs. 20; 857 above Rs. 20 but upto Rs. 100; 58 above Rs. 100 but upto Rs. 500; and 6 pay above Rs. 500. Of these *khatedars*, 2,934 are Hindus, 119 Musalmans, 132 Jains and the remaining of other religions. Brahmans, Vantias, Kanbis, Anjanas, Rajputs, and Kolis are the chief amongst Hindus.

The average *bighas* under chief crops come to *kapas* 6,847, wheat 12,582, *bajri* 17,859, *juwar* 23,054, *sarsav* 7,914 and castor seed 7,120. When there is scanty rainfall, well water is used for purposes of irrigation.

**Produce.**

The Original Survey Settlement of the taluka was made in Samvat 1952 for 15 years, and the Revision Survey Settlement. Settlement in 1973 for 30 years. The groups into which the taluka is divided and the rates of assessment in each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
I	Harij, Piplana and 9 other villages .. .. .	Rs. a. p. 1 8 0
II	Boratvada and 15 other villages .. .. .	1 2 0
III	Khakhal and 20 other villages including 14 alienated and <i>untadia</i> villages .. .. .	0 14 0

The total revenue realised in 1921-22 was Rs. 1,01,675, of which Rs. 84,879 were from land revenue, Rs. 7,239 from local cess, Rs. 2,949 from income tax, Rs. 51 from opium, Rs. 480 from registration, Rs. 1,344 from stamps and the remaining from miscellaneous sources.

According to the census of agricultural stock taken in October 1920, there were 5,864 cows, 5,378 bullocks, 3,568 buffaloes, 330 horses, 3,086 sheep, 3,384 goats, 916 donkeys, 2,611 ploughs and 600 carts.

The trade of the *peta mahal* consists mainly in agricultural and dairy produce, building materials, cloth and household articles, and is centred mainly in Harij.

Dunavada and Khakhal have police *thanas*. The *mahal* police consists of 1 *fozdar*, 3 *naeb fozdars*, 7 *jamadars*, 33 policemen, 1 clerk, 5 mounted police, totalling 50 men.

Malsund has an *abkari thana* and Vansa has a *chauki*. There are 3 liquor shops and 4 opium shops.

There are 22 vernacular schools and 2 libraries. Harij, Boratvada, Jamanpar, Govna, Sodhav, Ravindra, Piplana, Manka, Ekalva, Kathi, Katra, Nanna,

Sarer, Bhalana, Dunavada, Kuraja, Malsund, Roda, Vansa and Jaska have each a Gujarati school.

Harij and Adia have each a library.

**Post office.** Harij has a post office. There are 4 letter boxes in the *peta mahal*.

**Telegraph offices.** There is a telegraph office at Harij in connection with railway.

There is a temple of Dudheshwar Mahadev at Adia, where a fair is held on *Shravan vad* *amas* when about 4 to 5 thousand people assemble. There is also a *math* of Samgarji Mahanta.

## 6. VISNAGAR TALUKA.

The Visnagar taluka which has an area of 172 square miles is bounded to the south by the Mehsana taluka; to the east by the Vijapur taluka; to the north by those of Kheralu and Sidhpur; and to the west by the talukas of Patan and Chanasma.

The total land measurement is 187,506 *bighas*, of which 20,845 are waste and 166,661 culturable. Of the total culturable land 150,384 *bighas* are *sarkari* and 16,277 alienated. Of the *sarkari* land, 17,179 *bighas* are unoccupied and 133,205 occupied, of which 8,720 are *padtar* and 124,485 cultivated.

To the north the taluka is without trees, a level plain, of which occasional glimpses of the range of hills, of which Mount Abu is the best known, accentuate the monotony; but to the south and west the country is well wooded and more cheerful.

**Rivers.** The Khari and the Rupen flow through the taluka.

The climate is dry and healthy. The highest temperature is 115° and the lowest 42°. The average rainfall is 25 inches and the highest recorded is 35 inches.

The total population, according to the Census of 1921, consists of 65,099 persons, of whom 32,733 are males and 32,366 are females. Of these 60,317 are Hindus, 3,024 Musalmans and 1,750 Jains. Amongst the Hindus Brahmans, Vantias, Kanbis, and Kolis predominate.

There are 58 villages in the taluka. Visnagar is the only town while the remaining 57 are villages. Of the total number 53 are *sarkari* and 5 are alienated. There are 18 villages with a population of 1,000 or more.

VISNAGAR, or Vishalnagar, with a population of 13,855 (6,799 males, 7,056 females), is situated fourteen miles south-east of Unjha and eleven miles east of Mehsana. It is the original seat of one of the six classes of Nagar Brahmans, many of whom are now followers of Swami Narayan, the religious reformer whom Bishop Heber met in Gujarat in 1825. Visnagar had in pre-railway days great influence as a centre of trade, and it was also of importance, before 1902, as the judicial head-quarter of the Kadi district. It has now sunk into comparative insignificance.

Various accounts are given of the origin of the town. Burgess states that it was founded by Visaldev, the Vaghela prince in A.D. 1243-1261; but others attribute its foundation to Visaldev, the Chohan about 1046. Visaldev, the Chohan prince of Ajmer, the head of the confederacy which almost drove the Mahomedans out of Lahore, determined to punish Bhimdev for not having joined him. He defeated the Chalakrav's General Buluk, the warrior, in battle in Gujarat. On the night after the battle the Chalak's minister came secretly to beg for mercy. Visaldev listened, and replied: "Here I will live a post. In a month's time I will build a city. Agree to this, and bring your offering." Bardic traditions add that Visaldev, Mandaleshvar of Chandravati, the Vaghel, founded or rather repaired the town of Visalnagar.\*

The pilgrims, who passed by the place on their way to Ambaji in Danta in pre-railway days, held a fair at Visnagar. The town was

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\* Rasmala Book I, Chapter XXIV.

then much frequented by merchants from Ahmedabad and other places, and merchandise of different kinds was sold to the value of a *lakh* or a *lakh* and a half. Brass and copper pots are to this day manufactured and sold in large quantities in Visnagar.

There are nine *dharamshalas* which are named Himatram's, *patharvali* or stone built, Mandivali, the Kansaras', the Vanias', Bhimanath Mahadev's, Hanuman's, Somnath Mahadev's, and Jaleshwar Mahadev's. The temples are Jaleshwar Mahadev, Bhimnath Mahadev, Gosainji Maharaja's temple, Swami Narayan's temple, the Shravaks' Mandir and the Lala Bhagat's Mandir.

Amongst public buildings there is a *vahivatdar kutchery*, a *munsiff kutchery*, a dispensary, a library, a High school, two Gujarati boys' schools, police lines and a rest house. The step-well called Hiravav, which is situated outside the Dipada Darvaga is an ancient and romantic structure. Visnagar possesses an exceptionally beautiful tank, with stone embankments recently restored. This is called *Delia*, and is well worth a visit.

Valam (4,595), Bhandu (2,805), Kada (2,213), Gothva (2,126) have each a Gujarati school, a girls' school, an *antyaaja* school and a library; Kansa (2,670), Denap (2,512), Gunja (2,316) and Bhalak (2,116) have each a Gujarati school, a girls' school and an *antyaaja* school; Kamana (1,661) has a Gujarati school and a library; and Khandoran (1,363), Jetalvasna (1,206), Tarabh (1,551), Savala (1,053), Dadhhial (1,186), Magroda (1,099), Kharvada (1,009), and almost all the other villages have each a Gujarati school. Gothva has a well which has a wide celebrity for its medicinal properties, it being considered excellent for fever patients.

The water which is found at a depth of 40 feet is sweet.

**Water.** There are deep wells at Visnagar, Gunja and Paldi. On the whole there are 4,961 wells, of which 4,814 are used for agricultural and 147 for ordinary domestic purposes. Visnagar itself has a plentiful water supply provided by the wells called *Vohorakuo* and *Kankuo*.

**Soil.** The soil which is mainly *goradu*, is light and sandy on the surface.

The total number of holdings is 10,526. 8,667 *Khatedars* cultivate their own land, and 1,859 rent it to others. The former hold 118,694 *bighas*, the latter 30,787 *bighas*. Of those who cultivate their own land the holding of 2,573 is upto 5 *bighas*; of 5,830 above 5 but upto 25 *bighas*; of 2,058 above 25 but upto 100 *bighas*; of 62 above 100 but upto 500 *bighas*; and of 3 above 500 *bighas*. 1,583 *khatedars* pay land assessment upto Rs. 5; 4,164 above Rs. 5 but upto Rs. 20; 4,581 above Rs. 20 but upto Rs. 100; 194 above Rs. 100 but upto Rs. 500 and 4 above Rs. 500. Of the *khatedars* 9,516 are Hindus, 583 Musalmans, 427 Jains and the remaining others.

The average *bighas* under chief crops come to *Kapas* 1,922, *juwar* 49,420, *bajri* 39,141, wheat 11,028, *sarsav* 6,808 and castor seed 8,192.

The Original Survey Settlement of the taluka was made in 1896-97 and the Revision in 1917-18 for 30 years.

**Survey Settlement.** The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Visnagar alone .. .. .	2 14 0
II	Gothva, Vasna and 41 other villages .. ..	2 12 0
III	Lachhadi and other villages .. .. .	2 0 0

The total revenue realised in 1921-22 was Rs. 3,74,545, of which Rs. 3,00,229 were from land revenue, Rs. 20,134 from local cess, Rs. 12,951 from income tax, Rs. 2,643 from abkari, Rs. 20,715 from stamps, Rs. 3,068 from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were in the taluka 2,661 cows, 11,625 bullocks, 15,313 buffaloes, 3,910 sheep, 6,159 goats, 299 horses, 204 camels, 1,208 donkeys, 6,061 ploughs and 1,760 carts.



Visnagar was formerly a centre of much wealth and commerce with an excellent trade in opium and oil seeds. With the opening of the Rajputana-Malwa Railway and the stoppage of the traffic in opium, trade has been diverted elsewhere, and the glory of Visnagar has departed.

**Trade.**

Gothva and Valam have each a police *thana*. The taluka police consists of 1 *fozdar*, 4 *naeb-fozdars*, 1 *jamadar*, 11 *havalgars*, 57 constables, 2 *swars* and 1 clerk, totalling 77 men.

**Abkari.** There are 2 opium shops and 10 liquor shops.

Visnagar, Valam, Kada, Bhandu, Kamana, Bhalak, Denap, Kansa, and Gunja have each a post office; and Kharasda, Tarabh, Udapur and 12 other villages have letter boxes.

**Post offices.**

There are two telegraph offices in Visnagar, one in connection with railway and the other with the post office.

**Telegraph offices.**

Visnagar, and its environs teem with picturesque memorials of the ancient glory which is now largely forgotten. A fair is held on every Monday in the month of *Shravan* in honour of Jaleshwar Mahadev at Visnagar. This temple is an ancient structure and is well worthy of a visit. Hiravav, situated outside the Dipada gate, is said to have been built during the time of the Rajput kings.

#### Places of interest.

### 7. MEHSANA TALUKA.

The Mehsana taluka is bounded by the Visnagar taluka to the north; by the Chanasma taluka and a portion of Mahikantha territory to the west; by the Kadi taluka to the south; and by the Visnagar and Vijapur talukas to the east.

**Boundaries.**

The taluka has an area of 239 square miles. Its greatest length from east to west is 17 miles, and its greatest width 21 miles.

#### Area.

The total land measurement is 259,709-7 *bighas*, of which 27,956-11-7 are waste, and 231,752-15-13 are culturable. Of the culturable land, 27,560-1-3 *bighas* are alienated and 204,192-14-10 are *sarkari*. Of the *sarkari* land, 40,421-8-10 *bighas* are unoccupied and 163,771-6-0 are occupied, of which 61,600-3-4 are *padtār* and 102,171-2-16 are cultivated.

**Land.**

The aspect of this, the most central taluka in the district, is sometimes that of an even plain, sometimes that of a gently undulating country.

**Aspect.**

The Rupen and the Khari pass through the northern portion of the taluka.

The climate is dry and healthy. The summer months are very hot and the winter months are very cold.

**Rivers.**

The highest temperature is 114° and the lowest is 40°. The average rainfall is 21 inches while the highest on record is 39 inches

**Climate.**

According to the Census of 1921, the total population consists of 80,546 persons (41,998 males, 38,548 females). Of these, 73,483 are Hindus, 3,768 Musalmans, and 3,131 Jains.

**Population.**

There is 1 town and 83 villages in the taluka. Of these 82 are *sarkari* and 2 are alienated. About 21 villages have a population of 1,000 or more.

**Towns and Villages.**

MEHSANA is a station on the Rajputana-Malwa Railway and is distant forty miles from Ahmedabad and twenty-one from Sidhpur on the same line north. Visnagar is distant eleven miles east, while Kadi is about seventeen miles to the south-east and Patan is 25 miles to the north-west. It is, therefore, the most central town in the whole district, and branch railways connect it with other towns to the east and west. Owing to this convenient situation the District Offices, that of the District Judge from the much larger and more important town of Visnagar, and that of the *Suba* from the old head-quarter town of Kadi, have been located here since 1902. The present population according to the Census of 1921 consists of 11,888 inhabitants of whom 6,502 are males and 5,386 females.

Mehsana is situated on one of a series of gentle undulations, bare of trees, devoid of adornment, productive only of thick-lying dust. There are several buildings of mark of which the most noteworthy are the Head Quarter Offices called *Raj Mahal*, and the recently completed police barracks, a most imposing erection.

The *Raj Mahal* is surrounded by gardens which slope down to the railway line. In an obscure corner is the grave of a British officer who died while in camp there; and the compound of the old, and now abandoned, travellers' bungalow on the edge of the tank contains similar melancholy reminiscences of the days when Mehsana was a halting station for British troops marching to Deesa and the north before the railway made these marches unnecessary.

In addition to the District Offices, Mehsana has a *vahivatdar's* and a *munsiff's kutchery*, a hospital, a travellers' bungalow, a post office, a telegraph office, a Gujarati school, an English high school, a girls' school, an *antyaja* school, a Marathi school, a school for the deaf, dumb and blind, a veterinary dispensary, a library and an Agricultural Museum.

JAGUDAN (1,752) is a railway station on the R. M. Railway. It has an agricultural station maintained for experimental and demonstration purposes. There is a Gujarati school for boys and a girls' school also. Ambaliasan (616), and Linch (2,868) are both railway stations. Ambasan (1,448), Akhaj (1,323), Balol (2,347), Bamosan (1,335), Boriavi (1,329), Charadu (1,635), Chhathiarda (1,866), Motidau (1,532), Devrasan (879), Joranang (1,443), Langhnaj (3,578), Makanaj (1,430), Mewoo (2,247), Palodar (1,224), Panchot (2,445), Piludra (1,562), Vadasma (1,937), and Kherva (2,630) have each a Gujarati school and a library in connection with it. Langhnaj and Kherva have English classes attached to the Gujarati school.

The water supply of the taluka is somewhat scarce, and the winter sowings are consequently limited.

#### Water.

The water is brackish, and is found at an average depth of 30 feet. The total number of wells is 4,930, of which 4,602 are used for agricultural and 328 for domestic purposes. In Mehsana there is an ancient step-well which is still in a fair condi-

tion. There are 171 village ponds. Mehsana has a large tank in which water remains for 8 months of the year. The two tanks near the village of Makanaj and Mulsan, provide duck shooting during the cold weather.

The surface soil is generally light and sandy but alluvial soil is met with in places, though not over any

**Soil.** large area. Below the surface is *kankar*; below that a layer of fine sand; and below that again clay. The soil generally is of *goradu* variety.

The total number of holdings in the taluka is 13,938.

**Holdings.** 11,814 *khatedars* cultivate their own land and 2,124 rent it to others. Those who cultivate their own land hold 178,124-7-13 *bighas*, while those who rent it to others have 28,436-13 *bighas*. Of those who cultivate their own land, the holdings of 3,483 are upto 5 *bighas*; of 6,640 more than 5 and less than 25 *bighas*; of 3,769 more than 25 and less than 100 *bighas*; of 43 from 100 to 500 *bighas*; and of 3 above 500 *bighas*. 2,590 *khatedars* pay land assessment upto Rs. 5; 5,615 from Rs. 5 to Rs. 20; 5,488 from Rs. 20 to Rs. 100; 237 from Rs. 100 to Rs. 500; and 6 above Rs. 500. Of these *khatedars* 10,494 are Hindus, and 223 Musalmans.

The average *bighas* under chief crops come to *bajri* 59,126-2-0, *juwar* 42,340-3-0, wheat 19,159-1, *kapas*

**Produce.** 9,578-18-0, castor-seed 17,420, *tuver* 2,637-12 and *sarsav* 5,393-5-0. *Mag*, *math* and other pulses are also grown in some area.

The Original Survey Settlement of the taluka was made in Samvat 1953 and the Revision Settlement in Samvat

**Survey Settlement.** 1974 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.		
		Rs.	a.	p.
I	Mehsana alone .. .. .	3	0	0
II	Kherva and 51 other villages .. .. .	2	12	0
III	Mewoo and 23 other villages .. .. .	2	2	0

The total revenue realised in 1921-22 was Rs. 7,25,251-6-10, of which Rs. 3,55,186-8-4 were from land revenue.

**Revenue.** Rs. 25,237-12-9 from local cess, Rs. 8,777-10-11 from income tax, Rs. 2,27,085-0-10 from abkari, Rs. 37,650-9-6 from stamps, Rs. 3,601-12-0 from registration and the remainder from miscellaneous sources. •

According to the census of live-stock taken in October 1920, there were 6,094 cows, 13,952 bullocks, 16,255 buffaloes, 10,447 sheep, 11,480 goats, 356 horses, 375 camels, 1,681 donkeys, 7,197 ploughs and 1,631 carts.

Mehsana being a junction station has a considerable trade in agricultural produce. Prominent Bombay seed merchants like Messrs. Ralli Brothers, Kilachand Devchand and others have their offices here. There are also two ginning factories and two oil mills.

There are 5 police *thanas* and 1 police *chowki*. There are offices of a Police Naeb Suba, a Sar Fozdar, and a *fozdar*. The taluka police consists of 2 *fozdars*, 7 *naeb fozdars*, 14 *havaldars*, 1 *jamadar*, 68 policemen, 2 mounted police and 1 clerk, totalling 95 men.

There are 2 Abkari *chowkis*; 11 liquor shops and 5 opium shops.

There are 105 schools and 19 libraries. Mehsana has a High school, 2 Gujarati schools, 1 Marathi school, 1 Urdu school, 1 Girls' school, and 1 *antyaja* school. In Langhnaj there is an English class, a Gujarati school, a Girls' school and an *antyaja* school. Besides Balol, Akhaj, Linch, Kherva, Mewoo, Panchot, Piludra, Motidao, Vadasma, Chhathiarada, Jornang and Sametra have each a Gujarati school. There are libraries in Mehsana, Mulasan, Akhaj, Saldi, Vadasma, Langhnaj, Jornang, Jagudan, Bamosan, Motidao, Piludra, Balol, Panchot, Linch, Kherva, Mewoo, Ambasan, and Khara.

There are 14 post offices and 35 letter boxes in the taluka.

**Post Offices.**

There are two telegraph offices in Mehsana, one in connection with the post office and another at the railway station. Jagudan, Ambaliasan, Linch, Randala, and Motidao have each a telegraph office in connection with the railway.

**Telegraph Offices.**

Mehsana, Jagudan, and Ambaliasan are railway stations on the Rajputana-Malwa Railway; Linch (Boriavi) on the Mehsana Viramgam railway; and Ghada (Randala) on the Kheralu Branch-line.

**Railway Stations.**

There is a temple of Shri Pipleshwar Mahadev at Saldi, where a fair is held on the last Monday of the month of *Shravan*.

**Places of Interest.**

## 8. KADI TALUKA.

Kadi taluka is bounded on the north by the Mehsana and Katosan talukas; on the south and west by the British Viramgam and Sanand talukas; and on the east by the Kalol taluka. Some isolated Kadi villages are situated in the Viramgam taluka outside the main block of Baroda territory.

**Boundaries.**

The taluka has an area of 333 square miles. The greatest length from south to north is 26 miles and the greatest width from east to west is 17 miles.

**Area.**

Before the Marathas took firm root in Gujarat, the Babis settled themselves in the districts north of Ahmedabad and south of Radhanpur and Sami.

**History.**

Damaji ousted them after the battle of Panipat and gave his brother Khanderao Gaekwad, *Himmat Bahadur*, the *jagir* of which Kadi was the chief place. There was constant rivalry between the junior and the elder branch of the family, and the *jagirdar* and his son, Malharrao, took frequent advantage of the dissensions which weakened the ruling family. Finally Malharrao sided with the illegitimate Kanhoji, and in 1802 his city of Kadi was besieged by Sir William Clarke who was sent with a British force to assist the rather weak military demonstration of Major Alexander Walker.\* Malharrao's lines were forced, and he himself surrendered the fort, the town and the country to the ally of the British.

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\* See Vol. I, page 490.

The total land is 3,62,829-8 *bighas*, of which 43,296-17 are waste and 3,19,532-11 are culturable. Of the culturable land 24,824-8 *bighas* are alienated and 2,94,708-3 are *sarkari*. In the *sarkari* land 16,340-13 *bighas* are unoccupied and 2,78,367-10 *bighas* are occupied, of which 35,357-10 *bighas* are *paltar* and 2,43,010-0 are cultivated.

The general aspect of the taluka is very unprepossessing as it consists of an uninterrupted plain bare of all trees. Round the town of Kadi, however, and in its neighbourhood there are field trees in fair abundance, a gently undulating country, and numerous tanks. But there are no forests, no lakes, and no rivers.

The climate is generally healthy but it is malarious in the monsoon. The climate of Khakharia tappa is notoriously bad. The highest temperature is 110° and the lowest is 37°. The average rainfall is 30 inches.

The taluka has a population of 86,716 individuals, of whom 44,544 are men and 42,172 women, the average density to the square mile being 260. Of the entire population 78,385 are Hindus, 6,546 are Mahomedans and 1,697 are Jains.

There are 121 villages in the taluka, of which 119 are *sarkari* and 2 are of other *vahivat*. 17 villages have a population of 1,000 or more.

The town of Kadi, situated north latitude 23° 18' east longitude 72° 22½', had a population of 11,556 inhabitants according to the Census of 1911; and 11,919 according to that of 1921, of whom 5,993 are males and 5,926 females. Kadi was a place of some importance in the past owing to its past history and its position as head-quarter of the district to which it has given its name. But since the removal of the head-quarter of the district to Mehsana, it has dwindled into insignificance. The military detachment which was formerly stationed here has also been removed to Baroda.

Kadi is about twelve miles west of Kalol, whose station on the Rajputana-Malwa Railway line is distant sixteen miles from Ahmedabad and to the north of that town. Only a fair weather road connected the two places in the past, but they are now connected by railway. The country round Kalol is that of close fields with thick hedges and numerous trees. Beyond the village of Chatral the aspect of the country changes somewhat. Instead of a plain there is a series of gentle undulations, and in every dip between the sandy ridges is a piece of water well stocked during the cold months with feathered game. The field trees are fewer, hedges scarcer, the view more extensive, but round the villages are clusters of trees. In the immediate vicinity of the town of Kadi there is no want of fine shade, and the place is picturesque, the plaster domes of the fort gleaming from afar out of the thick wood which surrounds it. North of the town is a broad sheet of water fringed with trees, and on the edge which touches the houses the domed gate or Ghumti *darvaja* is effectively placed.

A well-preserved gate opens the way to the fort which gives the town its name of *Kille Kadi*. It stands on a slight elevation, but its brick walls and numerous buttresses, though they enclose no great area, are of enormous thickness and in a good state of preservation. The chief building inside the fort is the *Rang Mahel* which is partly in ruins. Tradition connects it with the *jagirdar* Malharrao, but scattered bits of Musalman architecture amid the Maratha work, which overlays them, carry one back to the Babi lords of the country. The *Rang Mahel* above the courtyards is now used as a school house. Close by are the *Sup'a Mahel* and some other buildings, such as the arsenal, more or less in ruins. The people of Kadi have been permitted to obtain building materials from the remnants of Malharrao's public edifices. Thus much of the city wall has disappeared together with two lesser forts, while the moat which surrounded the whole has now been filled up. To the east, or behind the fort, is the palace or *sarkarvada* fairly kept up and utilized for public offices of the *vahivatdar* and the *naeb suba*. The Sub-Engineer's office is in the Ghumti *darvaja* and suitable buildings have been built for the



*munsiff* and *fozdar kucheris*. The civil hospital is in a spacious new building outside the town. Narrow streets, gaudily painted houses, lavishly decked with wood carving, hold a fair bazar, but choking dust and the crumbled appearance of the generality of the habitations give Kadi a mournful look.

There are seven *dharamshalas* known as those of Amin Jaising Pranshankar, Tribhovan Mulchand, the **Dharamshalas.** Audich Brahmans, the Kapadvanjvala, the Sonars, Hanuman, and the Khakhi Bava. An excellent rest house has been recently built near the railway station.

The chief among the Kadi temples is that of Evteshvar Mahadev, which in a sense commemorates the acquisition of the place by the present family of the Gaekwads, for it was built by the son of the Dewan Babaji. **Temples.** Next ranks the *mandir* of the Gosavi Maharaj, which contains some elaborate carving, and that of the Khakhi Bava. There are also the temples of Bhimnath Mahadev, Kashivishvanath Mahadev, Pimpaleshvar Mahadev, Ambaji Mata, Shival Shukul Mahadev, Sindhvai Mata, Radha Krishna, Balaji and Narsingji.

Several fairs are held during the year. Praneshvar Mahadev's fair takes place on the eighth day of the dark fortnight of *Shravan* (July-August); **Fairs.** that of the Serpent God at Kundal on the fifth day of the same fortnight; that of Balapur on the nineteenth of *Rajab*; Sindhvai Mata's fair takes place on the second of the bright fortnight of *Ashad* (June-July); and the fair of Alusan Mahadev on the eleventh day of the same period.

RAJPUR has a population of 2,254 inhabitants. There is a Gujarati school, a girls' school and an *antyaja* school and a police *thana*.

KAND (1,722) has a Gujarati school and a girls' school; Dangarva (1,769) which is 27 miles from Ahmedabad, and Jhulasan (1,341) have each a station on the Rajputana-Malwa Railway, a Gujarati school, a Girls' school and an *antyaja* school. Vadu (1,403), Vamaj (1,676) and Adaraj (1,831) have each a boys' school, a girls' school and an *antyaja* school. Nandasan (1,983) and Suraj (1,325) have Gujarati and *antyaja* schools. Daran (1,740) Ghumasan (1,278), Agol (1,692)

Khavad (1,480), Kaiyal (1,086) and Andudra (947) have each a Gujarati school.

For the most part the surface soil is of a light sandy kind and about four feet deep. The next stratum is of black mould about four feet deep, the third of chunam *kankar* about five feet in depth, the fourth layer is of a rich yellow earth, the fifth is of sand to a depth of quite seven feet, and below it is a layer of red earth combined with small pieces of stone. In places, and especially to the west of the taluka, black soil is met with at the surface. Under it is found a layer of yellow earth seven feet deep, then a layer of chunam *kankar* mixed with yellow earth, below it a layer of thick coarse sand, below it again a layer of fine red earth mixed with small stones, and below this chunam *kankar* is combined with a reddish clay.

Sweet water is found if wells are dug 100 feet deep. The subsoil water is 20 feet deep in the north while it is 50 to 60 feet deep in the south. There are 4,688 wells of which 4,308 are used for agriculture and 380 for domestic purposes. The number of ponds is 907.

The total number of *khatedars* is 16,487, of whom 14,225 cultivate their own land while 2,262 rent it to others for cultivation. Those that cultivate their own land hold 259,495-10 *bighas*, while those that rent it to others have 43,696-8 *bighas*. Of the total *khatedars* the holdings of 4,656 are upto 5 *bighas*; of 7,915 above 5 but upto 25 *bighas*; of 3,666 above 25 but upto 100 *bighas*; of 236 above 100 but upto 500 *bighas*; and of 14 above 500 *bighas*. 3,372 pay land assessment upto Rs. 5; 6,287 above Rs. 5 but upto Rs. 20; 6,303 above Rs. 20 but upto Rs. 100; 507 above Rs. 100 but upto Rs. 500; and 18 above Rs. 500. Of these *khatedars* 15,364 are Hindus, 905 Musalmans and the remaining of other religions.

The average *bighas* under chief crops come to *juwar* 60,455-17, *bajri* 64,067-16, wheat 16,104-1, *dangar* 21,056-17, *kapas* 78,770-9 and castor-seed 16,626-5. Pulses and *kodra* are also grown in some area.

The Original Survey Settlement of the taluka was made in Samwat 1953 for 15 years and the Revision Settlement in 1976 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.		
		Rs.	a.	p.
I	Kadi and 9 other villages .. .. .	3	0	0
II	Adaraj and 26 other villages .. .. .	2	12	0
III	Vadu and 25 other villages .. .. .	2	8	0
IV	Kalianpura, Govindpura and 54 other villages ..	2	4	0
		2	8	0
		after ten years.		

The total revenue realised in 1921-22 was Rs. 6,26,752-6-2, of which Rs. 4,90,334-14-7 were from land revenue, Rs. 41,555-13-9 from local cess Rs. 7,089-10-1 from income-tax, Rs. 22,541-5-5 from opium, Rs. 35,344-12-0 from stamps, Rs. 4,393-2-6 from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 7,001 cows; 16,633 bullocks; 18,578 buffaloes; 5,553 sheep; 8,497 goats; 680 horses; 1,626 donkeys; 8,258 ploughs; and 3,042 carts.

The prominent manufacture of the town of Kadi is calico-printing. Brass pots are also made and zinc vessels so designed as to keep water cool. Kadi is a good centre of trade in cotton and castor-seeds. There are 8 ginning factories in the taluka, 1 castor-seed factory, a cotton press and 2 flour mills.

Adaraj, Rajpur, Bavlu, Vaghroda and Mahadevpura each have a police *thana* and Dhandhalpur, Chandrasan and Galodra have each a police *chowki*. The taluka police consists of 2 *fozdars*, 6 *naeb fozdars*, 1 *jamadar*, 1

*havalendars*, 1 clerk, 75 constables and 2 mounted constables, totalling 105 men.

**Abkari.**

There are 4 liquor shops and 9 opium shops in the taluka.

There are 104 schools, of which 2 are English, 90 Gujarati, 1 Marathi, 2 Urdu and 9 *antyaaja* schools.

**Schools and Libraries.** Kadi has a High school, 5 Gujarati boys' and girls' schools, 2 Urdu schools, 1 Marathi and 1 *antyaaja* school. Dangarva, Jhulasan, Rajpur, Vadu, Vamaj and Adaraj have each a Gujarati school, a girls' school and an *antyaaja* school. Thor, Kand, Bhatasan and Chandrasen have each a boys' and a girls' school. Lakshmipura, Charol, Anandpura, Narola, Ambavpura, Chadasana, Chalsan, Nagarasan, Chhalesra, Vanasol and other villages have each a Gujarati school. Kadi and Kudal have each a library.

There is a post office in Kadi and letter boxes in Indrad, Kand, Dangarva, Agol, Ghumasan, and 19 other villages.

**Post Offices.**

There are two telegraph offices in Kadi; one in connection with the post office and the other in connection with the railway station. Dangarva and Jhulasan have telegraph offices in connection with the R. M. Railway, on which they are stations.

**Telegraph Offices.**

There is an ancient temple of Evteshvar Mahadev in Kadi and at a distance of two miles from Kadi are situated the temples of Sindhvai Mata and Oghad where fairs are held in the months of *Shravan*. At Kasva, there is a temple of Ghogha of Rabaris where a fair is held on Nag Panchami holiday. There is also a temple of a Mata at Khavad.

**Places of Interest.**

## 9. KALOL TALUKA.

The Kalol taluka is bounded by the Vijapur taluka and the territory of the Mansa Thakore under the **Boundaries.** Mahi Kantha Agency to the north; by the river Sabarmati and Pethapur of Mahi Kantha to the east; by the British Daskroi taluka to the south; and by the Kadi and Mehsana talukas to the west.

The taluka has an area of 265 square miles. Its greatest length and width are 27 and 17 miles respectively.

**Area.**

The total land measurement is 289,041 *bighas* of which 33,664 are waste and 255,377 are culturable. Of the culturable land 52,806 are alienated and 202,570 are *sarkari*. Of the *sarkari* land 8,323 are unoccupied and 194,247 are occupied, of which only 40,413 *bighas* are *padtar*, while 153,834 are cultivated.

**Land.**

The taluka presents the appearance of a fairly wooded and well cultivated plain except the southern *mehvasi* villages. There are no forests, rivers or lakes.

**Aspect.**

The river Sabarmati just touches the eastern boundary flowing from north to south. There is no other river in the taluka.

**Rivers.**

The climate is dry and healthy. The water is brackish but good and wholesome. The highest temperature is 109° and the lowest is 76°. The average

**Climate.**

rainfall is 24 inches.

The population of the taluka consists of 89,059 souls (45,594 males and 43,465 females). Of these 84,426 are Hindus, 2,263 Musalmans and 2,352 Jains.

**Population.**

There are 91 villages in the taluka, of which 80 are *sarkari* and 11 are of other *vahivats*. 28 villages have a population of 1,000 or more.

**Villages.**

KALOL is a station on the Rajputana-Malwa line, sixteen miles north of Ahmedabad. It has 7,259 inhabitants, of whom 3,696 are males. The town contains the usual taluka offices, a travellers' bungalow, an English school, a Gujarati school, a girls' school, Urdu boys' and girls' schools, an *antyaja* school and a library, a post office and a Bhat's *dharamshala* and two others. The town is interesting and is in the middle of a rich country where the close high hedges and numerous trees are a pleasant relief to the eye. Kalol is the junction station for the Kadi-Vijapur and Becharaji railways,

and has 3 ginning factories, 2 cotton presses, 3 cotton spinning and weaving mills, an oil mill, a rice mill and 2 hand-loom factories.

Sardhav (3,569), Nardipur (3,039), Randheja (3,589) and Rupal (3,217) have each Gujarati boys' and girls' schools, a library and a post office. Rupal has a temple of Vadechi Mata. Unao (2,614) and Adraj (1,954) have each a police *thana* and a Gujarati school. Moti Bhoyan (1,343) has a police *thana*. Dhamasan (1,308), Vadsar (982) and Isand (1,133) have each a Gujarati school and a post office. Pansar (2,224) has of late become an important place of Jain pilgrimage. A beautiful temple has been erected for the accommodation of an idol of a Jain *tirthankar*, viz., Mahavir: wami found near the house of a Ravalia. Convenient rest houses and *dharamshalas* have been built by wealthy Jains for the accommodation of the hundreds of pilgrims who daily visit the place. Titoda (1,822), Seratha (2,266) and Limbodra (2,085) have each a Gujarati school and a post office. Kolvada (3,075) has a Gujarati school and an abkari *thana*, while Santej (1,622) has a Gujarati school and a police *chowki*. The water of the tank of this village is used for irrigation purposes. Paliyad (2,324), Soja (2,257), Vavol (1,778), Sacj (1,900), Veda (1,603), Jambla (1,710) have each a Gujarati school. Five miles from Kalol on the road to Kadi the village of Chhatral (1,349) has a step-well of some little pretence, said to have been built by the Hindu wives of Mahomed Begada and repaired by the *jagirdar* Malharrao Gaekwad. Rancharda (1,324) has a home for sick and aged animals belonging to the Ahmedabad *panjrapole*. Dingucha (1,385), Balva (1,515), Khoraj dabhi (1,259) and Serisa (1,256) have each a Gujarati school. The latter village, where an idol of a *tirthankar* is found, is much visited by Jain pilgrims, and a rich temple is under construction.

The surface soil is *gorat* or of a light sandy nature. Below it there is a stratum of red earth, below it again one of *kankar*, and then comes a stratum of sand.

#### Soil.

The water is sweet, except in the Khakharia *tappa* where it is brackish. It is found at a depth of 30 to 35 feet in this *tappa*, and at a depth of 40 to 50 feet elsewhere.

#### Water.

The total number of *khatedars* is 14,695 of whom 12,436 cultivate their own land and 2,259 rent it to others.

**Holdings.**

Those that cultivate their own land hold 202,070 *bighas* and those that rent it to others have 44,983. The holdings of 3,872 *khatedars* are upto 5 *bighas*; of 7,639 above 5 but upto 25 *bighas*; of 3,052 above 25 but upto 100 *bighas*; of 113 above 100 but upto 500 *bighas*; and of 19 above 500 *bighas*. 3,834 *khatedars* pay land assessment upto Rs. 5; 6,041 above Rs. 5 but upto Rs. 20; 4,551 above Rs. 20 but upto Rs. 100; 257 above Rs. 100 but upto Rs. 500 and 12 above Rs. 500. Of these 13,895 *khatedars* are Hindus, 355 Musalmans, 375 Jains, and the remaining of other religions.

The average *bighas* under chief crops come to *dangar* 9,542, *juwar* 44,776, *bajri* 69,784, wheat 5,494, *tuver*

**Produce.**

5,417, *tal*, 1,206, castor seeds 19,954, tobacco 3,932 and *kapas* 12,288. Pulses and grass are also grown in some area.

The Original Survey Settlement of the taluka was made in Samvat 1955 for 15 years and the Revision Settlement

**Survey Settlement.**

in Samvat 1974 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under : —

Group No.	Name and number of villages.	Rate of assessment.
		Rs.   a.   p.
I	Kalol and 37 other villages .. .. .	2   12   0
II	Titoda and 22 other villages .. .. .	2   4   0
III	Hajipur and 18 other villages .. .. .	1   12   0

The total revenue realised in 1921-22 was Rs. 4,44,874 of which

**Revenue.**

Rs. 3,60,788 were from land revenue, Rs. 26,206 from local cess, Rs. 4,993 from income-tax, Rs. 2,389 from abkari, Rs. 28,621 from stamps and Rs. 5,084 from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 6,514 cows, 14,800 bullocks, 18,376

**Agricultural Stock.**

buffaloes, 9,245 sheep, 10,804 goats, 290 horses, 2,407 donkeys, 8,127 ploughs and 2,507 carts.

Kalol is a big centre of trade. Being near Ahmedabad, there are great chances for its industrial regeneration.

**Trade.**

At present there are 2 spinning and weaving mills, 3 ginning factories, 2 cotton presses and 1 oil mill. In the other parts of the taluka there is no other trade but that of agricultural produce.

Adraj, Unao and Bhoyan have police *thanas* and Santej and Seratha have police *chowkis*. The taluka

**Police.**

police consists of 1 *fozdar*, 4 *naeb fozdars*, 2 *jamadars*, 10 *havaladars*, 55 constables, 2 mounted police and a clerk, totalling 75 men.

There is an abkari *thana* at Kolvada and a *chowki* at Hajipur.

There are 19 liquor shops and 9 opium shops in the taluka.

**Abkari.**

There are 79 schools and 8 libraries in the taluka. Kalol has an

**Schools and libraries.**

English school, 1 Gujarati school, a girls' school, Urdu boys' and girls' schools and an *antyaja* school. Isand, Unao, Rupal, Kolvada, Chhatral, Titoda, Nardipur, Paliyad, Pansar, Balva, Moti Adaraj, Randheja, Saej, Vavol, Sardhav, Soja, Santej, Kudasan, Khorajdabhi, Jambala, Dingucha, Dhamasan, Pipalaj, Mokhasan, Rancharda, Vadasar, Limbodra, Serisa, Veda, Ola, Aluva, Karoli, Kotha, Golthara, Jaspur, Dhanaj, Nadari, Palsana, Bileshvarpura, Borisan, Bhadol, Bhoyan Rathod, Mubarakpur. Vadavasami, Vaghesan, Vasna, Rakpanpur, Sargasan, Sonipur and Sobhasan, have each a Gujarati school. There are *antyaja* schools at Naradipir, Unao, Rupal, Kolvada, Pansar, Randheja, Seratha, Sardhav, and Limbodra. There are private English classes at Rupal, Nardipur and Unao, Rupal, Kolvada, Nardipur, Paliyad, Pansar, Randheja, Vavol, Saej, Seratha, Sardhav, Soja, Dingucha, Limbodra, and Chhatral have each a library.

There are post offices at Kalol, Nardipur, Pansar, Randheja, Rupal, Sardhav, Titoda, Unao, Sertha, Limbodra, Chhatral, Kolvada and Paliyad.

**Post Offices.**

There is one Government telegraph office in connection with the post office and another in connection with

**Telegraph Offices.**

railway at Kalol. Besides Randheja, Adraj and Limbodra have each a telegraph office in connection with railway.



Kalol and Pansar are two railway stations on the Rajputana Malwa railway and Randheja, Vasna, Adraj and Limbodra are railway stations on the Kadi Vijapur line.

There is a temple of Kapileshwar Mahadev at Kalol, where a fair is held every year on *Shravan Vad Amas*.

**Places of interest.** There are temples of Siddhanath and Vajjanath Mahadev at Saej and Vasna respectively. Fairs are held here on *Shravan Vad 8*. At Randheja there is a temple of Dholeswar Mahadev and a fair is held on the *Shivratri* holiday every year. A fair is held at Rupal in honour of Vadechi Mata on *Aso Sud 9*, when people from surrounding villages gather together.

#### 10. VIJAPUR TALUKA.

The Vijapur taluka of the Kadi district is bounded to the north by the Kheralu taluka; to the west by the Visnagar and Mehsana talukas; to the south by the Mansa taluka in Mahikantha territory and the Kalol taluka; and to the east by the Sabarmati river, by the territories of petty chiefs under the Mahikantha Agency, as well as by the Prantij taluka of the Ahmedabad district.

The taluka has an area of 323 square miles. Its greatest length from north to south is 19 miles, and the greatest width from east to west is 16 miles.

The total land is 328,164-19-15 *bighas*, of which 32,010-10-15 are waste and 296,154-9-0 are culturable. Of the total culturable land 95,650-2-14 are alienated and 200,504-6-6 are *sarkari*. In the *sarkari* land 11,346-5-2 *bighas* are unoccupied and 131,737-0-0 are occupied of which 13,745-8-14 are *padtar* and 117,991-11-6 are cultivated.

The aspect of the taluka is that of an exceedingly well wooded plain. In some parts, however, there are no trees and the aspect is that of a barren plain.

The river Sabarmati forms the eastern boundary of the taluka and flows from north to south.

The climate is good. The highest temperature is 110° and the lowest is 40°. The average rainfall is 30 inches and the highest on record is 45.

**Climate.**

The population of the taluka consists of 117,482 individuals (59,431 males and 58,051 females). Of these

**Population.**

109,934 are Hindus, 3,129 Musalmans and 4,402 Jains.

There are 87 villages in the taluka, of which 82 are *sarkari* and 5 are of other *vahivat*. About 38 villages

**Villages.**

VIJAPUR, according to the Census of 1911, had 6,408 inhabitants; according to that of 1,921 it had 7,319, of whom 3,582 were males and 3,737 females. It contains several public buildings, such as the *vahivatdar's* and *munsiff's* offices, Fozdar's *kachery*, a dispensary, Urdu boys' and girls' schools, an English school, a library and Gujarati boys' and girls' schools. There is a post office and two *dharamshalas* named the Brahman's and that of the Kalika Mata. The chief temples are those of Kalika Mata, of Ganpati, and of Masheshvar. The town is said to have been founded four centuries after Vadnagar by Vijai, a descendant of Kanaksen, the builder of that ancient town. It is a station on the Kadi-Vijapur railway line and is the headquarter of the taluka.

Ladol (5,403) has a Gujarati school, a girls' school, an *antyaaja* school, a library and a police *thana*. Gozaria (4,373) has a Gujarati school, a girls' school, an *antyaaja* school, a police *thana* and a library. Vasai (4,211) has Gujarati boys' and girls' schools, a police *chowki* and a library; while Pilvai (3,401) with similar institutions is famous for the revolt, the Rajputs raised at the time of its Survey Settlement. Gavada (2,103), Ajol (2,688), Kharod (2,198), Jantral (2,053), Pundhra (2,183), Malosan (1,703), Chadason (831) have each Gujarati boys' and girls' schools and an *antyaaja* school. Kukarvada (3,136), Gerita (2,195), Samao (1,976) and Charada (3,558) have each boys' and girls' schools, an *antyaaja* school and a library. Dabhla (1,830), Lodra (3,100), Kharna (1,177), Vihar (1,284), Delvada (1,250), Bilodra (2,417), Ridrol (2,437), Ranasan (2,119), Kolvada (2,135), Veda (1,409), Pamol (1,650), Titodan (1,324), Aglod (1,148), Pedhamli (1,015), Manehpur

(1,475), Delvada (1,250), Boru (1,195), Sardarpur (1,109) Devda (1,013), Lakroda (1,136), Mahudi (1,202), Anodia (1,228) and Falu (1,037) have each a Gujarati school. Mahudi has an ancient temple of Kotyarkji.

Water is generally sweet. It is usually found at a depth of 25 to 35 feet. There are 9,193 wells in the taluka, of which 8,937 are used for agricultural purposes and 256 for drinking purposes. There are two wells with steps, one at the Masheshwar temple in Vijapur and the other half-way between Ranasan and Pundhra. The river Sabarmati supplies drinking water to the villages on its banks.

**Soil.** The surface soil is of a light sandy description but generally it is *goradu*.

The total number of *khatedars* is 11,664, of whom 9,118 cultivate their own land, and 2,546 rent it to others for cultivation. Those who cultivate their own land hold 227,800-11-18 *bighas*, while those who rent it to others have 57,007-12 *bighas*. Of those who cultivate their own land the holdings of 2,933 are upto 5 *bighas*; of 1,826 above 5 but upto 25 *bighas*; and of 1,350 above 25 but upto 100 *bighas*. 2,183 *khatedars* pay assessment upto Rs. 5; 4,208 above Rs. 5 but upto Rs. 20; 2,722 above Rs. 20 but upto Rs. 100; and 5 above Rs. 100 but upto Rs. 250. Of these *khatedars* 9,005 are Hindus and 113 Musalmans.

The average number of *bighas* under chief crops comes to *dangar* 190-0, *juwar* 31,014-5, *bajri* 64,915-0-9; *tuver* 3,937-2, wheat 23,885-15, *kapas* 515-4, castor seed 6,565-10, tobacco 2,762-5, *sarsar* 3,347-9, and *tal* 1,684-5. Sugarcane, pulses and such other crops are also grown.

The Original Survey Settlement of the taluka was made in Samvat 1957 for 15 years and the Revision Settlement in 1974 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

#### Survey Settlement.

Group No.	Name and number of villages.	Rate of assessment.
I	Vijapur and 30 other villages .. .. .	Rs. a. p. $\left\{ \begin{array}{l} 2 \ 2 \ 0 \\ 2 \ 8 \ 0 \\ 1 \ 12 \ 0 \end{array} \right.$
II	Asoda, Devda and 19 other villages .. .. .	$\left\{ \begin{array}{l} 2 \ 4 \ 0 \\ 1 \ 8 \ 0 \end{array} \right.$

The total revenue realised in 1921-22 was Rs. 4,73,677-13-3 of which Rs. 3,07,508-11-4 were from land revenue, **Revenue.** Rs. 38,549-5-0 from local cess, Rs. 3,491-10-1 from income tax, Rs. 40,785-11-1 from abkari, Rs. 11,592-14-10 from opium, Rs. 33,007 from stamps, Rs. 7,490-10-5 from registration and the remaining Rs. 31,251-14-6 from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 6,219 cows, 21,228 bullocks, 30,642 **Agricultural Stock.** buffaloes, 7,180 sheep, 19,244 goats, 623 horses, 3,725 donkeys, 10,262 ploughs, and 2,720 carts.

The chief trade is in agricultural produce, mainly oilseeds which are exported to Bombay and other places. **Trade.** Pilvai and Kukarvada have good furniture workshops. Ransipur has a China clay factory and Lodra has two ginning factories.

Ladol, Gozaria, Lodra and Anodia have each a police *thana*. Vasai, Kharod and Dagavadia have each a **Police.** *chowki*. The police force consists of 2 *fozdars*, 5 *naeb fozdars*, 1 *jamaradar*, 13 *haraldars*, 2 mounted police, 63 policemen, 2 other *swars* and 1 clerk, totalling 89 men.

Ridrol has an abkari *thana* while Vijapur, Aglod and Vasai have each a *chowki*. There are 32 liquor shops, **Abkari.** 12 opium shops and 6 *bhang ganja* shops.

There are 102 schools and 12 libraries. Vijapur has an English school, a Gujarati school, a girls' school, **Schools and libraries.** Urdu boys' and girls' schools, and an *antyaja* school. Gavada, Ladol, Ajol, Kukarvada, Kharod, Gerita, Gozaria

Jantrāl, Pilvai, Pundhra, Malosan, Chadasan, Samao, and Charada have each Gujarati boys' and girls' schools and an *antyaja* school. Besides almost every village has a Gujarati school.

There are sub post offices at Vijapur, Ladol and Vasai and branch post offices at Lodra, Aglod, Ajol, Kukarvada, Gerita, Gavada, Gozaria, Charada, Dabhla, Pilvai, Bilodra and Sardarpur. Besides there are about 32 letter boxes in the taluka.

**Telegraph Offices.** Vijapur and Lodra have each a telegraph office in connection with railway.

**Railway Stations.** Vijapur, Lodra and Makakhad are railway stations on the Kadi Vijapur line.

There is a temple of Masheshwar Mahadev at Vijapur where a fair is held on *Shravan Vad* 8, when about 2,000 people come from the neighbouring villages. **Places of Interest.** A fair is also held at the village of Mahudi in honour of Kotyarkji on *Kartik Sud* 15, when about 2,000 people, mostly Khadayata Vantias whose family god it is, flock together from surrounding villages. The temple at Asoda and the Masheshwar well with steps at Vijapur are places of antiquity and worth seeing. The black stone idol of *Varaha*, 3rd incarnation of the God Vishnu, in Vijapur, has an interest of its own, in its being the only known idol of that incarnation in India.

#### 11. DEHGAM TALUKA.

The Dehgam taluka is bounded on the north by the Prantij taluka ; on the east by the Prantij and Kapadvanj talukas, Atarsumba *peta mahal* and a portion of Mahi Kantha ; on the south by the Daskroi, Mehmabad and Kapadvanj talukas, and Atarsumba *peta mahal* ; on the west by the river Sabarmati, portions of Mahikantha, British taluka of Daskroi and Kalol taluka. No exact boundaries can, however, be given, for villages belonging to Dehgam are found singly or in groups entirely surrounded by British or Mahikantha territory.

The taluka covers an area of 242·7 square miles. The greatest length from north to south is 20 miles and the greatest width from east to west is 24 miles.

**Area.**

The total land is 263,539-7-9 *bighas*, of which 53,645-16-8 are waste and 209,893-11-1 are culturable. Of the culturable land 31,707-7-14 are alienated and 178,186-3-7 are *sarkari*. Of the *sarkari* land 22,418-12-14 *bighas* are unoccupied and 155,767-10-13 occupied, of which 18,642-10-1 are *padtar* and 137,125-0-1 $\frac{1}{2}$  are cultivated.

The aspect of the taluka is that of a beautiful and well-wooded plain, though there are no forests. The mango, *mahuda*, *rayan* and other shady trees abound.

There are three rivers—the Sabarmati, the Khari, and the Meshvo—in the taluka. The river Khari, which bisects it, enters the taluka at the village of Chekhlapagi to the north and flows to the east of Kathvada. The Sabarmati flows past the western boundary and the Meshvo enters by the north-eastern corner and flows in a southerly direction touching the village of Chavljaj.

The climate is healthy, but hot in summer. The highest temperature is 105° while the lowest is 56°. The average rainfall is 27 inches and the lowest is 41 inches.

According to the Census of 1921 Dehgam taluka has a population of 55,485 persons (28,880 males and 26,605 females) the average density to the square mile being 229. The population consists of 51,067 Hindus, 2,345 Musalmans, 2,031 Jains, and the remainder of other religions. Amongst the Hindus, Brahman, Vania, Barot, Patidar, Anjana, Rajput and Thakarda are the chief castes.

There are 96 villages, of which 91 are *sarkari* and 5 of other *vahivat*. About 15 villages have a population of 1,000 or more.

DEHGAM, with a population of 4,954 inhabitants, of whom 2,708 are males and 2,246 females, contains a *vahivatdar's* office and a *munsiff* court, a dispensary, and a school-house. There are three *dharam-shulas*, one called after *Vera Mata* who has a temple here, and one after Mahadev. There are also a Government rest-house, post and

telegraph offices, an Anglo-vernacular and a Gujarati school, a girls' school, an Urdu school and an *antya* school. The Mochis of this place prepare good leather hand-bags. There is a *Shikshana Sahitya Karyalaya* factory near the railway station, in which maps, globes, slates and other educational materials are manufactured. There are 3 ginning factories and a handloom factory.

NANDOL (1,776) is famous for the learning of its Brahmans. It has a Gujarati school, a girls' school, an *antya* school and a library.

Bahiyal (2,161), Kathvada (1,585), Ghamij (980), Chhala (1,660), Isanpur Motā (2,122), Magodi (1,249), Prantia (1,112), Dharisana (1,156), Vasnarathod (1,111), Palaj (1,027), Kadadra (1,077). Halisa (1,098) and Patnakua (1,063) have each a Gujarati school, a girls' school and an *antya* school. Bahiyal, which was formerly the headquarter of the taluka, has an Urdu school, a library and the *rojah* of a Musalman saint.

The water is generally sweet, but Ghamij, Karoli, Dehgam, Halisa and some other villages have brackish water. There are 1,488 wells, of which 1,302 are used for agricultural and 186 for domestic purposes. In some villages such as Chhala, Chandrala, and Halisa the subsoil water is found at a depth of 40 feet, while generally it is found at a depth of 20 to 25 feet. There is a step-well at the village of Sampa dating from the 16th century.

The surface soil is in most places sandy, but here and there alluvial soil is met with. The layer below the surface soil is composed of rich black mould to a depth of about five feet. The third layer is composed of light brown earth with a proportion of sand and has an average depth of seven feet. The fourth layer is of black mould and sand with a depth of seven feet. The fifth is a chunam kankar mixed with yellow earth and from seven to eight feet deep. The sixth layer contains boulders to a depth of seven or eight feet, and below that is limestone to a depth of from five to seven feet. In some villages the soil is both black and *besar*.

The total number of *khatedars* in 1921-22 was 13,421 of whom 12,226 cultivated their own land and 1,195

**Holdings.** rented it to others for cultivation. Those who cultivate their own land hold 189,975-5-1 *bighas*, while those who rent it to others have 19,918-6-0 *bighas*. Of those who cultivate their own land the holdings of 2,409 are upto 5 *bighas*; of 8,510 above 5 but upto 25; of 2,386 above 25 but upto 100; of 109 above 100 but upto 500; and of 7 above 500 *bighas*. 2,457 *khatedars* pay land assessment upto Rs. 5; 8,022 above Rs. 5 but upto Rs. 20; 2,810 above Rs. 20 but upto Rs. 100; 104 above Rs. 100 but upto Rs. 250; 21 above Rs. 250 but upto Rs. 500; and 7 above Rs. 500. Of the *khatedars* 12,731 are Hindus, 275 Musalmans, 115 Jains and the rest others. Anjana, Patidars, Garassia, Thakardas and Brahmans predominate amongst the Hindus.

The average number of *bighas* under chief crops comes to *bajri* 75,225-12-3, *javvar* 25,610-10-0, *mag* 11,642-9-0,

**Produce.** *math* 13,019-10-0, *tuver* 2,618, *chola* 2,142, *adal* 2,146-3-0 and wheat 3,892.

The Original Survey Settlement of the taluka was made in 1894-95 and the Revision Settlement in 1916-

**Survey Settlement.** 17 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of Assessment.
		Rs. a. p.
I	Dehgam and 70 other villages .. .. .	2 0 0
II	Isanpur Mota and 5 other villages .. .. .	1 14 0
III	Pipalaj and 18 other villages including 5 alienated and <i>ankadia</i> villages .. .. .	1 8 0

The total revenue realised in 1921-22 was Rs. 4,09,421-6-8 of which Rs. 2,51,625-4-11 were from land

**Revenue.** revenue, Rs. 20,669-8-3 from local cess, Rs. 4,671-3-8 from income-tax, Rs. 57,386-11-9 from abkari,



Rs. 2,756-1-0 from registration, Rs. 13,497-0-0 from stamps and the remainder from miscellaneous sources.

According to the census of live-stock taken in 1920 there were  
 5,952 cows, 12,328 bullocks, 11,600 buffaloes,  
**Agricultural stock.** 252 horses, 1,971 sheep, 8,326 goats, 1,297  
 donkeys, 5,674 ploughs and 2,359 carts.

The trade of the taluka consists chiefly in agricultural produce.  
 Good dyeing work is done at Nandol.  
**Trade.** Ahmedabad and Kapadvanj are the chief  
 markets of the taluka.

There are police *thanas* at Chhala, Jindwa, Bahiyal, Kathvada,  
 and Prantia. Nandol, Bhavda and Dharisna  
**Police.** have each a police *chowki*. The taluka  
 police consists of 1 *fozdar*, 6 *naeb fozdars*, 14 *havalgars*, 1 *jamadar*,  
 57 policemen, 2 mounted police and 1 clerk, totalling 82 men.

Moti Siholi, Mota Jalundra and Vasna Sogati have each an  
 abkari *chowki*. There are 60 liquor shops  
**Abkari.** and 15 opium shops. There is a country  
 liquor depot at Dehgam.

There are 79 schools and 10 libraries in the taluka. Dehgam  
 has an English school, a Gujarati school,  
**Schools and Libraries.** a girls' school, an Urdu school, an *antyaja*  
 school and a library. Bahiyal has a Gujarati school, a girls' school,  
 an Urdu school and an *antyaja* school. Kathvada, Kadadra, Chhala,  
 Dharisana, Nandol, Prantia, Magodi and Vasna Rathod have each a  
 Gujarati school, a girls' school and an *antyaja* school. Almost  
 every village has a Gujarati school.

Dehgam, Mota Isanpur, Ghamij, Chhala, Dharisna, Nandol,  
 Prantia, Bahiyal, Magodi and Bhavda have each a library.

There are post offices at Dehgam, Bahiyal, Nandol, Chhala,  
 Ghamij and Mota Isanpur and about 27  
**Post Offices.** villages have letter boxes.

There are two telegraph offices at Dehgam, one in connection  
 with the post office and the other in con-  
**Telegraph Offices.** nection with the Ahmedabad Prantij Railway.

There is an old well with steps at Halisa, known as *Bhamario kuo*. The steps in the well have seats at intervals. Sampa has also an old well with steps.

**Places of Interest.**

12. ATARSUMBA PETA MAHAL.

The Atarsumba *peta mahal* which has an area of 77 square miles is bounded to the north by the Dehgam taluka and by portions of the Mahi Kantha ; to the east and south by the British Kapadvanj taluka ; and by the Dehgam taluka to the west.

The total land measurement is 83,540 *bighas*, of which 14,919 are waste and 68,621 are culturable. Of the culturable land 4,508 are alienated and 64,113 are *sarkari*. Of the *sarkari* land 1,196 *bighas* are unoccupied and 62,917 occupied. Of the occupied land 3,553 *bighas* are *padtar* and 59,364 cultivated.

**Land.**

**Aspect.**

The *peta mahal* is hilly, well wooded and picturesque.

**Rivers.**

The rivers Vatrak, Majham, Dhamni, Varansi and Mohor flow through the *maal*.

The climate is generally healthy and agreeable, the highest temperature being 108° and the lowest 55°. The average rainfall is 30 inches and the highest recorded is 50.

**Climate.**

The total population, according to the Census of 1921, consists of 20,726 souls (10,858 males, 9,868 females) of whom 19,554 are Hindus, 911 Musalmans and the rest of other religions. Amongst the Hindus, Brahmans, Vaniyas, Patidars and Thakardas predominate.

**Population.**

There are 71 villages in the *peta mahal*. Of these 47 are *sarkari* and 24 are of other *vahivat*. Eighteen villages belong to the Miyan of Mandwa. About 5 villages have a population of 1,000 or more.

**Villages.**

ATARSUMBA, with a population, according to the Census of 1921, of 1,882 persons (953 males and 929 females), has a *mahalkari's* office,

a post office, a Gujarati school, a girls' school and an *antyaja* school. The Mata and Hanuman *dharamshalas* are just outside the town. The old fort, though in ruins, presents a somewhat imposing appearance. The principal gateway stands well above the Vatrak river which flows below the village, and the approach to the gate is striking. Atarsumba is, however, a poor and petty place surrounded by the ravines which lead down to the tortuous bed of its fierce little river, and His Highness Khanderao found it necessary to build a solid bridge to connect the town with the country at the back of it. A little manufacture in iron is done, and the knives turned out here are held in good repute.

Devkarannu Muvadu (1,575), Baria (1,387), Kaniyal (1,607) and Kanipur (1,294), have each a Gujarati school, a girls' school and an *antyaja* school. There is a library at Kanipur.

VAGHJIPURA, a noteworthy village with a population of 319 inhabitants, about four miles north of Atarsumba, is on the bank of the Vatrak. It has a picturesque *dharamshala* and temple dedicated to Utkantheshwar Mahadev. The temple is esteemed to be very holy, for from the *ling* of the god there springs a constant flow of water as sacred as or identical with the water of the Ganges. A large fair is held here on the Maha Shivratri (February-March), which is attended by from ten to fifteen thousand people. There are fairs also on the *Shravan* (July-August) Mondays and on all *Vatipats*.

There is an ancient well with steps on the banks of the river Vatrak close to Mandwa (460), the principal village of a small chiefship on the left bank of the Vatrak river, about five miles south of Amalyara. Constructed on the bank of the river, a little to the north of the village, it is built of brick and consists of a circular shaft about  $25\frac{1}{2}$  feet in diameter at the top and somewhat less below. A narrow arch is thrown across the mouth of the shaft, for the apparatus necessary for drawing up the water, and in one side of the well, chambers are built in three storeys. It is thus of the type of the Bhamaria well at Mahemadabad. A passage in the thickness of the wall, goes round the upper part of it and descends into one of the rooms; and at the north side another stair descends to the rooms in the first storey. On this upper floor there are three rooms in front and three smaller ones behind; and in the two lower storeys

there are only three front rooms. The central front apartment on each floor is the larger and has an arched window looking into the well, while one of the smaller corner rooms contains the spiral stair connecting the floors. The walls are largely occupied by small recesses in which vessels for food or other articles might be placed so that these cool retreats could be occupied in comfort during a hot, sultry day. The water in the well is supplied by percolation from the adjoining river, and, therefore, it was necessary that it should be sunk somewhat deeper than the bottom of the river bed. The structure is quite Muhammadan in conception and is not probably, more than five centuries old—possibly less.

Sweet water is found in every village, at a depth of from 25 to 30 feet. There are 504 wells in the

**Water.** *peta mahal*, of which 421 are used for agricultural and 83 for domestic purposes. There is an irrigation tank at Vaghas.

The surface soil which is for the most part of a light sandy nature is in some places black. About 93 per cent.

**Soil.** of the soil is *jarayat*.

The total number of holdings is 4,408 of which 3,529 are cultivated by their owners, and 879 are rented.

**Holdings.** Those who cultivate their own land hold 54,306 *bighas* while those who rent it to others have 9,565 *bighas*. Of those who cultivate their own land, 1,326 hold up to 5 *bighas*; 2,294 above 5 but upto 25; 780 above 25 but upto 100; 8 above 100 but upto 500; and none more than five hundred *bighas*. 1,544 *khatedars* pay land assessment upto Rs. 5; 2,015 between Rs. 5 and Rs. 20; 844 between Rs. 20 and Rs. 100; 5 between Rs. 100 and Rs. 500; and none above Rs. 500. Of the *khatedars* 4,350 are Hindus, and 58 Musalmans. Kanbis and Thakardas predominate amongst Hindus.

The average *bighas* under chief crops come to *bajri* 20,532, *math* 9,042, *mag* 697, *adal* 720, *dangar* 4,915,

**Produce.** *juwar* 759, castor seed 3,157, *kapas* 4,789 and sesamum 697. There has, in recent years, been a marked increase in the land under cotton.

The Original Survey Settlement of the taluka was made in Samvat 1951 and the Revision Settlement in Samvat 1973 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of Assessment.		
		Rs.	a.	p.
I	Hilol and 16 other villages .. .. .	1	10	0
I	Sandesar .. .. .	1	4	0
II	Devkarananu Muvadu and 19 other villages.. ..	1	4	0

The total revenue realised in 1921-22 was Rs. 77,954, of which Rs. 60,530 were from land revenue, Rs. 3,674 were from local cess, Rs. 931 from income-tax, Rs. 32 from abkari, Rs. 719 from registration, Rs. 1,944 from stamps and the remainder from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 4,104 cows, 5,514 bullocks, 4,285 buffaloes, 220 horses, 489 sheep, 5,264 goats, 426 donkeys, 779 carts and 2,664 ploughs.

There is no trade other than that of agricultural produce. The chief market is at Kapadvanj.

There are police *thanas* at Atarsumba and Vyas Vasna. Hilol and Baria have each a police *chowki*. The *mahal* police consists of 1 *fozdar*, 2 *naeb fozdars*, 1 *jamadar*, 6 *havalgars*, 32 policemen, 2 mounted police and 1 clerk, totalling 45 men.

There is one abkari *chowki*, 22 liquor shops and 8 opium shops in the *peta mahal*.

There is an anglo-vernacular school, teaching upto third standard in Atarsumba. Atarsumba, Kanipur, Kaniyal, Devkarananu Muvadu, Baria and Hilol have each a Gujarati school and the first three have each a girls' school.

There are *antyaja* schools at Atarsumba and Devkarananu Muvadu. Atarsumba also has an Urdu school. Gujarati schools are to be found in almost all the villages. Atarsumba, Kanipur, Hilol and Kaniyal have each a library.

**Post Office.** The only post office is at Atarsumba. There are 8 letter-boxes in the *peta mahal*.

There is no telegraph office. Atarsumba is at a distance of 7 miles from Kapadwanj and 12 miles from Dehgam, both of which are railway stations and have telegraph offices.

A temple of Untadia or Utkantheswar Mahadev on the Vatrak near Vaghjipura is considered very holy.

**Places of Interest.** It is said that there was at this place an *ashram*, the residence of the sage Jabali. He invited the Rishis of Kashi to dine with him. Now these Rishis could not dine without first paying obeisance to Kashi Vishveshwar Mahadev, a fact of which they informed the sage. The latter asked them to look into a pit below in which they saw miraculously, Mahadev with five faces. Many people come to visit this place every year on *Shivratri* holiday but in the year of *Sinhastha* occurring every twelve years there are from ten to fifteen thousand pilgrims. *Dharamshalas* built by the religiously minded people of Kapadwanj and other places are near the temple.

### 3. NAVSARI DISTRICT.

The Navsari district is divided into the sub-divisions of Vyara and Kamrej. The Vyara sub-division includes the talukas of Vyara, Songadh, Navsari, and Mahuva; and the Kamrej sub-division includes the talukas of Kamrej, Palsana, Gandevis and Mangrol.

#### 1. VYARA TALUKA.

The Vyara taluka which has an area of 320 square miles, is bounded on the north by the Mandvi sub-division of the Surat district, and the **Boundaries.** division of the Tapti; on the east by the taluka of Songadh, the State of Bansda and

the estates of the Rajas of Dang in the Khandesh district ; on the south by the State of Bansda ; and on the west by the Bardoli taluka.

The total land measurement is 348,508 *bighas*, of which 148,658 are waste and 199,850 are culturable. Of the culturable land 7,196 *bighas* are alienated and 192,654 *bighas* are *sarkari*. In the *sarkari* land 10 *bighas* are unoccupied and 192,644 are occupied, of which 145 *bighas* are *padtar* and 192,499 are cultivated.

The aspect on the north and west is a level plain while the south-eastern portion is covered by rocks and forest. This part is full of bushes and streams.

There are several rivers in the taluka. The Tapti forms the northern boundary ; the Purna, the Jhankhri, the Mindhola and the Olhan intersect it, and the Ambika crosses its southern end.

The climate of the taluka has a bad reputation, mainly on account of the malaria which prevails from September to February. The highest hot-weather temperature is 105°, the lowest 60°. The average rainfall is 58 inches, and the highest recorded is 69 inches.

The total population of the taluka according to the Census of 1921 is 58,258 souls (29,969 males, 28,289 females) of which 5,785 are Hindus, 534 Musalmans, 454 Parsis and 50,869 *kaliparaj* people. Amongst the Hindus, Brahmans, Vantias, Kanbis and Rajputs predominate.

The taluka contains 152 villages, of which 146 are *sarkari*. Ten have a population of 1,000 or more.

VYARA (population 4,932), the headquarter of the taluka, is a station on the Tapti Valley Railway. Food grains are imported from Khandesh and are exported to Surat. The places of interest are a Tower of Silence, two small dilapidated forts, and three Hindu temples. Besides the usual taluka offices, the station is provided with an English school, a Marathi school, a Munsiff's court, a Post office, a Telegraph office, a Dhanka Boarding school, an American

Methodist Mission House, a library and a dispensary. There are 3 rice mills, a flour mill and an oil mill.

Kanpura (1,628), Borkhadi (1,339), Kapura (1,325), Kelkui (1,160), Kalkva (1,219), Beda (985), Gadat (949), Pati (1,230) and Dolvan (1,660) have each a Gujarati school.

The taluka has 1,338 wells. The water is sweet and is found at a depth of 10 to 20 feet. Of the wells 145 are used for agricultural and 1,193 for domestic purposes. There are 2 *bandharas* and 1 *pat* for purposes of canal irrigation.

#### Water

#### Soil.

The soil is black, *gorat* or a mixture of both.

The total number of holdings is 7,895. 4,716 *khatedars* cultivate their own land and 3,179 rent it to others. The former hold 129,522, the latter 70,172 *bighas*. Of the total the holdings of 3,105 are upto 5 *bighas*; of 2,832 are from 5 to 25; of 1,581 from 25 to 100; of 313 from 100 to 500; and of 54 above 500. 224 *khatedars* pay land assessment upto Rs. 5; 3,504 pay from Rs. 5 to Rs. 20; 1,822 pay from Rs. 20 to Rs. 100; 269 from Rs. 100 to Rs. 500; and 59 pay above Rs. 500. Of the *khatedars* 2,463 are Hindus, 117 Musalmans, and 444 Animists.

#### Holdings.

#### Produce.

The average *bighas* under chief crops come to *dangar* 26,225, *juwar* 25,262, *tuver* 12,776, *kodra* 12,116, castor-seed 8,701, *kapas* 41,843 and grass 48,690. Wheat, pulses, and *banti* are also grown in some areas. Now that the Chikhli canal is available for irrigation, *kolam*, *sukhvel*, and other superior varieties of *dangar* are produced, and in some places, sugarcane.

The Original Survey and Settlement was made in Samvat 1964 for 30 years. The groups into which the

#### Survey Settlement.



taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of Assessment.		
		Jarayāt.	Kyari.	Bagayāt.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
I	Vyara and 10 other villages ..	2 4 0	4 8 0	6 0 0
II	Kapurā and 47 other villages ..	1 12 0	3 8 0	....
III	Megalia and 29 other villages ..	1 8 0	3 0 0	....
„	Other 4 villages .. ..	1 2 0	2 8 0	....
IV	Dolvan and 53 other villages ..	1 2 0	2 4 0	....

The total revenue realised in 1921-22 was Rs. 7,70,226, of which Rs. 1,79,187 were from land revenue, Rs. 17,321 from local cess, Rs. 3,128 from income-tax, Rs. 5,31,718 from abkari, Rs. 12,118 from opium, Rs. 14,824 from stamps, Rs. 1,993 from registration, and the remainder from miscellaneous sources.

The census of live-stock taken in 1920, shows that the taluka possesses 4,163 oxen, 2,605 cows, 2,598 buffaloes, 97 horses, 3,432 goats, 839 sheep, 1,520 carts and 1,654 ploughs.

The chief trade is in forest and agricultural produce which is exported to Surat and other places. Teak wood, fire wood, and grass are also exported in large quantities.

There are two police *thanas* at Khuntadia and Antapur. Dharampura, Jhankhri, Borkhadi and Uchamala have each a police *chowki*. The taluka police consists of 1 *fozdar*, 3 *naeb fozdars*, 1 *jamadar*, 11 *haval-dars*, a clerk, 41 foot and 2 mounted police, totalling 60 men.

There is an abkari *thana* and four *chowkis*. There are 75 liquor shops, 4 opium shops and 1 *bhang ganja* shop.

There are 46 schools and 1 library. Vyara has an English and a Gujarati school, a Marathi school, a girls' school and a Dhanka Boarding School. The American missionaries have started a boarding house in Vyara. Kapura. Khushalpura, Ghata, Chikhli, Chikhalvav, Champawadi, Bhanavadi, Rupvada, Vanskui, Sarkuva, Gadat, Antapur, Ambia, Kumbhia, Kelkui, Kanjan, Khuntadia, Ramkuva, Beda, and Pati have each a Gujarati school. There is a library in Vyara.

**Post Offices.** There is a post office in Vyara and letter boxes in Kanpura, Borkhadi, Lotarva, and Khambhalia.

There is a Government Telegraph Office in connection with the post office and another in connection with railway at Vyara. Unai and Sara have each a telegraph office in connection with railway.

The temple of Devki Unai Mata, at the village of Khambhalia in the taluka is worthy of notice. The hot springs of Unai are situated in the south-western extremity of the Vyara mahal. The name given to them is significant; for, in the forest on the south bank of the

**Places of Interest.** The Unai hot Springs. Ambika river, there is a tank, banked with stone and from 20 to 25 feet square full of such hot water (123° to 124° Fahr.) that a cloud of steam rises from its surface. The water is dashed from a distance over the bodies of the pilgrims to the temple of Amba situated on the edge of the tank. While the tank is in Baroda territory, the holy building is within the limits of the Bansda State. There are no other hot springs, but in the neighbourhood is a well dug by the Baroda Government which contains tepid water. The tank water has been analysed and found to contain lime, sulphates, chlorides, and free ammonia. In one gallon there were 20 grains of mechanical impurities, and, as regards chemical impurities, the solid residue contained 13½ grains of organic matter and 53½ grains of soluble minerals. The water smelt strongly of sulphur and in one gallon 4·6 grains were discovered.

The springs are held to be as ancient as Rama, and the origin of an important caste is connected with them, that, namely, of the Anavalas

also termed Bhatthelas or Mastans\*. The Desais of Gandevi, Palsana and Mahuva are of this caste. Its origin, according to the *Skanda Puran* is as follows: Rama, returning with his wife Sita from Lanka in his triumphal balloon called *Pushpakaviman*, caught sight of the hermitage of the saint Agastyamuni which was on the southern slope of the Vindhya hills. He visited him, and at his bidding performed an act of expiation at Anadisidha for the slaying of Ravan. This spot was Anaval. Then there were no Brahmans, but a Bhil named Maruk lived there, alone in the forest. Brahmans, therefore, were summoned from Gangakulgiri in the Himalayas, and for their comfort a spring of hot Ganges water was given them by Rama, who shot an arrow into the ground. The great sacrifice was performed at or near the temple of Sukaleshwar Mahadev on the Ambika, and to these days its ashes may be seen, a white or gray deposit on the river-bank, in reality, composed of silica, iron and traces of lime. The Brahmans numbered 12,000 men, belonging to twelve different clans or *gotras*, and married the 12,000 daughters of Shesha. They should have accepted the god's *dakshina* without bargaining, but they did not, and therefore a decree was passed on them that they should become degenerate, and should lose the privileges of receiving the *dakshina*, teaching the Vedas and performing sacrifices. Like mere Vaishyas they should cultivate the soil. Such was the traditional origin of the Bhatthela or Anavala caste, of which the sub-divisions are the Naiks and Vasis.

The great gathering for purification takes place at Unai on the full-moon day of *Chaitra* (April-May); it is composed of people from the forests and people from the plains who combine business with religion. A hundred thousand persons thus meet for a week, some to throw the holy water at each other with cries of *jaya Amba*, others to visit the booths and shops. Traders and pedlers come from Surat, Bombay, Khandesh, the Dangs, Nasik, Bulsar, Bansda, Navsari, Chikhli, Gandevi, Mahuva and elsewhere.

## 2. SONGADH TALUKA.

The Songadh taluka which has an area of 578 square miles, is

### Boundaries.

bounded on the north by a portion of the Rajpipla State and the Mandvi taluka of

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\* Wilson says that the first name is that of a village near Bansda, that the second is given because they raise rice, the third is common to many cultivating Brahman families, and is the same as Mahasthan (great country).

the Surat district ; on the east by the Navapur, Pipalner and Baglan talukas of the Khandesh district\* ; on the south by the Dangs, Vyara taluka, and Baglan taluka of the British ; and on the west by the Vyara taluka.

The taluka is hilly, and is covered with forests containing teak, blackwood, *khair*, *haladvan* and other varieties of trees.

**Aspect.**

There are four old fortresses in ruins, Songadh, Rupgadh, Sultan-gadh and Salher, of which the principal is that of Salher.

**Fortresses.**

There are 3 large rivers in the taluka, the Tapti, the Mindhola and the Purna. The Tapti, running through the centre of the taluka, passes through portions of the Surat district and the Kamrej taluka. The Purna has its source in the taluka and flows through a few of its southern villages. The Mindhola takes its rise from and passes through the taluka. There are many small streams, of which the following are the principal : The Nesu which touches Vajpur towards the south of the taluka and empties itself in the Tapti ; the Jhankhri ; the Gira ; the Mochan and others.

**Rivers.**

The total land is 344,698-6 *bighas*, of which 174,041-13 *bighas* are waste and 170,656-13 *bighas* are culturable.

**Land.**

Of the total culturable land 18,810-4 *bighas* are alienated and 151,846-9 are *sarkari*. In the *sarkari* land 13,900-18 *bighas* are unoccupied and 137,945-11 *bighas* are occupied, of which 8902-7 *bighas* are *padtar* and 129,043-4 *bighas* are cultivated.

The total population consists of 41,227 persons (21,577 males and 19,650 females) according to the Census of 1921. Of the population, 2,712 are Hindus, 37,971 Animists, 349 Musalmans, 170 Parsis and the remaining of other religions. The *kaliparaj* people abound in forest regions. Vanias and Brahmans, are the chief amongst Hindus. Dhankas, Dublas, Chodhras, Gamits, Kokanas, and Dhodias are the chief among the

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\* A collection of three villages, and another, near it, of about seven villages containing the fort of Salher of historical renown, lie separated from the main block of the taluka on the border of Khandesh.

*kaliparaj* people. They borrow money from *sahukars* and cultivate land. Some are labourers also.

There are 302 villages in the taluka, of which 211 are populated and, 91 depopulated. Of these 287 are *sarkari*.

#### Villages.

Most of the villages consist of scattered huts, in which the aboriginal tribes live. The village-site varies from time to time as these tribes are so superstitious that they migrate when any one of them gets ill or dies. Frequently the huts are at long distances one from the other. Three villages have a population of 1,000 or more, of which Songadh alone is worthy of note.

SONGADH, a station on the Tapti Valley railway with a population of 2,013 souls, was once a very flourishing town. Historical Songadh is now in ruins having been burnt almost to the ground fifty years ago. Some houses have been built at a distance of half a mile, forming a settlement, which is called new Songadh. The fort is situated to the west of the town on a small hill, the top of which is reached by a foot path about a mile in length from the level of the plain below. The fort was originally seized from the Bhils, some families of whom still hold *jagirs* in connection with it. From the top of the hill two high walls descend, to be connected at the bottom by a very high wall in which is a gateway. The only portion of the defences which is still kept in repair is the entrance at the north end.

#### Fort Songadh.

Within the fort there is a very deep artificial quadrilateral pond measuring about 25 by 30 feet. Besides this there are small tanks which hold water throughout the whole year. In the lower part of the enclosed space are the ruins of what must have been a fine palace with several storeys. Some few rusty cannons, and two or three *pujaris*, are all that is now left to recall the ancient strength of the fort. Amongst the ruins there are large cisterns hewn out of the rocks which still look as if they had been filled with clarified butter. The popular idea is that the still existing remnants will heal wounds. The fort was probably built, or at any rate restored, in the time of the Moghal Emperors. A few temples in a dilapidated state are of some architectural interest. All public buildings are in the new Songadh. There is a *vahivatdar's* *kutchery*, *fozdar's* *kutchery*, forest *kutchery*, rest house, post office, Gujarati school, girls' school, English school, Dhanka boys' and girls'

Boarding Houses and a dispensary. The climate of the station is notoriously bad. There is a *dharamshala* bearing the name of Ambabai Saheba, the wife of Khanderao Maharaja, with an ancient well which once supplied water to the whole town.

RUPGADH fort, lying between Songadh and Salher, was taken from the Bhils by one of the Gaekwads, but has long been abandoned and is in ruins. It lies in a very salient position on the frontier, and at one time was useful for keeping the Bhils in check. There is a tank in the fort which is supplied by a perennial spring regarding which Lieutenant J. E. Gibbs, R. E. thus wrote in 1875: "The tank is at the highest part of the fort, which stands on a mass of rock high above anything else within miles, so that it could not be a spring of descent. The water is cold, and there is neither motion in it, nor overflow as would be caused by a spring from a great depth. A syphon could not exist through rocks of so jointed a kind as trap. The only explanation therefore that can be given for the presence of this constant supply is that, as in the case of the ponds made on the South Downs of England the daily sea breezes laden with vapour reach Rupgadh almost without obstruction, and there being checked and meeting with the cold surface of the water already there, they are deprived of their vapour which condenses to collect in the tank."

The village of Salher (609) is surrounded by British territory and lies altogether outside of the main block of the Navsari district. It is situated about sixty miles to the south-east, of Songadh. The forts, for in reality there are two, are now called after the village, but in old times the more famous one was termed Gavalgadh after Gaval Raja, the Bhil chief, who was its traditional founder. It played an important part in several of the great Muslim campaigns, but here mention will be made only of its more recent history. In A.D. 1670 Shivaji, after plundering Surat, returned to Maharashtra by the high road of Salher. In 1671, Moro Pant took the fortress, and in the following year, when the Moghal troops were making a determined effort to regain the lost strong-hold, Moro Pant and Partaprao Gujar fell upon them and defeated them with great slaughter. In 1684 Sultan Am again marched on Salher with a large force in anticipation of le

vigorous resistance the Maratha garrison would make. But Nekum Khan, the Moghal Killedar of the neighbouring fort of Mulher, had intrigued with the Maratha Havaladar, who treacherously evacuated Salher on the approach of Sultan Azim. The latter was somewhat disappointed at losing this opportunity of gaining renown, but he nevertheless signalized the acquisition of the famous fortress by naming it Sultangadh. The fort of Saluta is a quarter of a mile distant from Sultangadh and is connected with it by a passage. Both forts are situated on the same ridge, have the same height of wall which does not exceed seven feet, but Sultangadh a mile in length and a quarter of a mile in breadth, faces the Dangs and its chief bastions look eastwards while Saluta, half a mile in length, faces Khandesh and Nasik and its bastions look westwards. The north and south sides of the entire stronghold are so steep that no artificial provision seems to have been thought necessary to protect them. The Salher hill is very lofty and overtops all neighbouring elevations, so that with a telescope very distant places can be sighted, Dhulia and a portion of the Nasik district, as well as Songadh and the surrounding country of Bansda. From the foot of the hill it is hard to distinguish between the natural and artificial scarp and the very existence of the fort is doubtful; but as the hard and often dangerous ascent is made by one of the two narrow paths whose steps are cut into the rock, named after the spots from which they start, Umervadi and Surajpal, the big gates and the curved arches reveal themselves. A prominent object is a *pipal* tree growing on an almost inaccessible spot which the people call the Chitrica, and believe to possess the power of turning copper into gold.

SULTANGADH is divided into five plateaus: Kamārvadi, Tabak, Avānda Darvaja Tabak, Gadi Tabak, Parāsharam Paduka Sthan and Parāsharam Paduka. The Kamārvadi plateau is reached by ascending 364 steps and after passing through three gates called the Paini, Madhya, and Kamārvadi gate. Beyond them is the Kamārvadi tank 46 feet in length, twenty-one feet broad and four feet deep. Near the Paini gate is a tank, of the same name, forty-four feet by fifteen feet; and in another place is the Dhobi's tank, eight feet by five feet. Besides these, on the summit of the Kamārvadi plateau, is the Sibi vi or well, seventeen by eighteen feet. There are four bastions

to this plateau on one of which is still mounted a gun called the Mahalakshmi. Against the bastions two rows of dilapidated houses are propped, said to be Banya's shops. To reach the Avanda Darvaza plateau one has to ascend 216 cut steps and pass through five gates, the Sathpayari, Khapati, the Bari, the Chalispayari and the Ulatibari gate. Two small reservoirs called Chandashah, ten feet by ten feet, and Avanda eight feet by three feet contain a supply of fresh and very cold water. There is also the tomb of Chandashah Pir, said to have been one of Sultan Azim's nobles. The two largest bastions in the fort are here, the Tapti and Ranjan bastions, and at their base are four large pits said to have been used as granaries. The steps leading to the Gadi plateau have disappeared and the cattle found grazing on it are said to have been born on the spot, the descendants of two animals dragged up by an old *thanedar*. The plateau contains the Surajpal gate and the Ganga tank which receives an increase of its waters once in every twelve years, when the colour changes from green to white. On these occasions it is said that the Ganges purifies the souls of the warriors who died in the fort and licks the feet of the God Parsharam. Pilgrims come at this time at Salher from Nasik and other places to wash away their sins in the tank; a fair is held in honour of the Ganga; and the Brahman Pujaris who live in the fort are fed. There are at least eight reservoirs on this plateau: the Tapishanke commemorates the name of a saint who lived by it; the Basavant that of a person who drowned himself in it; the Parsharam is so called because an image of the god was thrown into it by the Mahomedans. On the north side of the Ganga tank are the ruins of the Sabha Mandap and prince's palace and to the east of the *mandap* an altar and *yadnastambh* or pillar to which the sacrificial beast was bound for slaughter. Of the two temples here one is that of Nilkantheshwar Mahadev and one that of Renuka, the mother of Parsharam. The cushion and the standard of the Gaekwads is kept in certain caves or store-houses cut out of the rock adjoining this plateau. Two old guns are still to be seen, the Baka Kasala and Kadak Bijali. The Parsharam plateau is reached by climbing the steep rock and few but the worshippers of the god's footprints care to ascend it. The Surajpal road up the fort is the best preserved and has 872 steps in fair repair, while there are thrown



over it three gates and by its side are sixteen caves formerly employed as magazines.

The Saluta fort is approached by the Surajpal road, and one can easily reach the temple of Hanuman. There are two plateaus and two bastions, and on the very summit, not to be attained without great difficulty, four guns.

VAJPUR is a small village only known for its fort in a dilapidated state and its notoriously bad climate. It is at a distance of about twenty-two miles from Songadh.

DOSUWADA (932) has a Gujarati school. The river Mindhola also called Koojla is bunded here and forms a big reservoir for irrigation purposes. There is an old *gadhi* (fortress) which was used as a rest house for troops on march or as an outpost.

TOKARVA has a population of 1,014 persons.

The months of *Chaitra* and *Vaishakh* (April and May) are very hot. These months as well as *Jeshta* and

**Climate.**

*Ashad* (June and July) are healthy. *Shravan-Bhadarvo* (August-September) are unhealthy and more marked by heavy rain, cold and strong wind. During the months of *Aso* and *Kartak* (October and November) people suffer much from fever and ague. The unwholesome season continues till *Magsar* or *Pos* (December or January). The maximum temperature in summer is 103° and the minimum in winter 40°. The average rainfall is 58 while the highest is 87 inches.

The soil is a mixture of black and red, *gorat*, and sand. That round about Songadh is *gorat* and mixed with stones. On the west, it is black.

**Soil.**

Water is sweet and the supply is sufficient to last for the whole year. Subsoil water is found at a depth of 25

**Water.**

to 30 feet. The wells are mostly *pakka* built. There are 473 wells of which 12 are used for agricultural purposes and 461 for drinking purposes. There are 2 ponds. Bandharpada and Tichakia have irrigation tanks.

The total number of *khatedars* is 5,860, of whom 4,423 cultivate their own land and 1,437 rent it to others.

**Holdings.**

Those that cultivate their own land hold

124,538-16 *bighas*, while those that rent it have 46,117-17 *bighas*. Of those that cultivate their own land, the holdings of 1,233 are upto 5 *bighas*; of 1,216 above 5 but upto 25 *bighas*; of 1,764 above 25 but upto 100 *bighas*; of 200 above 100 but upto 500 *bighas*; and of 10 above 500 *bighas*. 2,819 *khatedars* pay land assessment upto Rs. 5; 1,082 above Rs. 5 but upto Rs. 20; 472 above Rs. 20 but upto Rs. 100; 50 above Rs. 100 but upto Rs. 500; and none pay above Rs. 500. Of the *khatedars* 1,291 are Hindus, 50 Musalmans, 258 Parsis and 4,261 Animists.

The average *bighas* under chief crops come to *dangar* 22,875,

**Produce.**

*juwar* 11,650, *kodra* 20,895, *kapas* 9,165, *gram* 2,180, *tal* 302, *castor-seed* 1,105, *grass*

51,325 and *tuver* 11,105.

The Original Survey Settlement of the taluka was made in 1902-03.

**Survey Settlement.**

The groups into which the taluka is divided and the rates fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.					
		Jarayat.			Kyari.		
		Rs.	a.	p.	Rs.	a.	p.
I	Songadh and 58 other villages .. .. .	1	2	0	2	8	0
II	Tarsadi and 27 „ „ .. .. .	1	0	0	2	4	0
III	Dosuwada and 38 „ „ .. .. .	0	14	0	2	0	0
IV	Malangdev and 15 „ „ .. .. .	0	12	0	1	12	0

The total revenue realised in 1921-22 was Rs. 94,549-3-1, of which

**Revenue.**

Rs. 66,484-12-8 were from land revenue, Rs. 7,268-5-6 from local cess, Rs. 1,242-7-8 from income tax, Rs. 9,710-13-0 from abkari, Rs. 1,477-0-0 from stamps, Rs. 619-10-9 from registration and the remaining Rs. 7,746-1-6 from miscellaneous sources.

According to the census of live-stock taken in October 1920

**Agricultural Stock.**

there were 12,983 oxen, 7,928 cows, 4,604 buffaloes, 241 horses, 6,349 goats, 1,431 sheep, 2,736 carts and 5,915 ploughs.

The chief trade is of agricultural and forest produce. Fuel and building materials are exported in large quantity. Grass, bamboos and such other things are also exported. Markets are held on different days of the week in different villages, *viz.* Songadh, Bandharpada, Singpur, Ukai, Umarda and Tokarva. There is a flour mill, a rice mill and an oil mill in Songadh.

Salher, Malangdev, Jamkhadi and Vajpur have each a police *thana* and Songadh, Singpur, Dhamodi, Khervada, Karod and Vadpada have each a police *chowki*. The taluka police consists of 1 *fozdar*, 5 *naeb fozdars*, 1 *jamadar*, 14 *havalgars* and 61 policemen, totalling 82 men.

There is an abkari *thana* in Medha. Malangdev, and Kalaghat have each an abkari *chowki*. There are 71 liquor shops, 2 opium shops, one *bharg ganja* shop and 48 toddy shops.

There are 14 schools and 2 libraries. Songadh has a Gujarati school, a girls' school, Dhanka boys' and girls' Boarding Houses, and an English class. Singpur, Khanjar, Dosuwada, Dhamodi, Galkuva, Moghvan, Ghasiamedha, Agasvan and Dhajamba have each a Gujarati school. Songadh and Singpur have each a library.

There is a post office at Songadh and a telegraph office in connection with railway.

On the fort of Songadh there are temples of Kali Mata, Bhairavnath and Munjaba, while on Salher there are temples of Renukadevi, Nilkantheshwar Mahadev and Manakeshwar Mahadev. There is a temple of Devli Mata of the Gamatda tribe, where a fair is held on *Magsar Sud* 15. In Songadh large fairs are held on *Vaishakh Sud* 15 in honour of Mari Mata and on *Chaitra Sud* 15 in honour of Firangi Mata. A similar fair is held on *Chaitra Vad* 2 at the village of Dona in honour of Gaymukhi Mata. In each of these fairs about two to three thousand people flock together.

### 3. NAVSARI TALUKA.

The Navsari taluka, which has an area of 125 square miles, is

**Boundaries.** bounded on the east by the Mahuva, Bardoli, and Jalalpur talukas; on the west by the Arabian sea: on the north by the Palsana and Chorashi talukas, and by the Sachin State; and on the south by the Jalalpur taluka.

The total land measurement is 136,639-14-1 *bighas*, of which

**Land.** 33,838-5-13 *bighas* are waste, 10,331-16-6 alienated and 92,469-12-2 *bighas* are *sarkari*.

Of the *sarkari* land 19,146-9-2 *bighas* are unoccupied and 73,323-3-0 *bighas* are occupied. Of these 13,929-0-11 *bighas* are *padtar*, and 59,394-2-9 *bighas* are cultivated.

On its western side where the soil is saltish, the taluka is a flat plain. To the east the fields are full of

**Aspect.** *bagayat* crops, and mango, *fanas*, and other trees abound.

There are two small rivers, the Mindhola and the Purna. The

**Rivers.** former rises among the slopes of the highlands of Khandesh, passes through Vyara, and, separating Navsari from the Palsana taluka, empties itself into the sea. The latter, entering the Navsari taluka to the south, flows into the sea below the Mindhola.

The total population is 59,429 persons (28,511 males, 30,918 females). Of these 47,149 are Hindus, 5,978

**Population.** are Musalmans, 448 Jains, 1,669 Animists, 4,066 Parsis, and 48 Christians. Hindus, Musalmans and Parsis are in the majority.

The climate is generally temperate. That of the village of Vansi,

**Climate.** Borsi, Umrath, Dalki and Magob on the west, which are situated on the sea coast, is particularly healthy. The highest temperature in summer is 103° and the lowest in winter is 50°. The average rainfall is 52 inches.

**Soil.** The soil is black, *gorat* and *besar*. That on the sea shore is saltish.

There are 61 villages in the taluka. Of these 59 are *sarkari* and 2 are alienated. Eleven villages have a population of 1,000 and more.

**Towns and Villages.**

NAVSARI, north latitude 20° 55', east longitude 73° 10', stands about 150 feet above the sea level. Its distance from Bombay is 147 miles, from Surat 18 miles, and from Baroda 99 miles. It stands on the southern bank of the river Purna at a distance of two miles from the station, which bears its name on the B. B. & C. I. Railway. The town is almost surrounded by British territory. The population is 19,437 souls (9,478 males, 9,959 females) consisting of 11,606 Hindus, 2,450 Musalmans, 3,877 Parsis, 258 Jains and 34 Christians. It is known as the *vilayat*, or chief home of the Parsis, and was the birth place of the first Parsi Baronet Sir Jamsedji Jijibhai and of the well-known patriot Mr. Dadabhai Naoroji and the renowned industrialist Mr. Jamsedji Tata.

There is a metalled road from the station to the town. The municipality has also constructed several miles of road in and round the town. The streets are, with some exceptions, narrow, and crooked. The houses are mostly of brick and mortar and are but small and unpretentious. Detached bungalows with nice gardens have been built by the rich. Some of the houses, especially those belonging to the Parsi Desais, are three or four hundred years old. Religious edifices, such as Musalman mosques or *masjids*, Hindu pagodas, and Parsi fire temples are as plain in their style as the dwelling houses, and are entirely destitute of architectural merit.

In the neighbourhood of bungalows are groves of the toddy palm beyond which lies a rugged country of black soil. The deep-rutted roads pass over a rich but uninteresting plain, scarcely relieved by the dwarf palm, the thorny babul, and the dusty cotton shrub. To the north is the Navsari creek, on the banks of which are the Towers of Silence. The busy cloth market and the predominance of the Parsi inhabitants are the most noteworthy features.

There is a High School, supported by Parsi subscriptions, and a grant-in-aid from the Baroda Government.

**Public Buildings.**

In the centre of the town is a hospital, and a market. There are two good public libraries in the town, of which

the Meherji Rana library, opened in 1872 is the oldest, and a large school for Parsi boys and girls. The jail, constructed in 1880 contains three male wards of over 56 feet by 17 feet, one female ward, one ward for sick convicts and five solitary cells. A large police line, a Government *sadar* distillery, a small public garden, fine public offices for the Suba, the District Judge, the Police Naeb Suba, the Munsiff, the Vahivatdar, the Abkari Superintendent and the Educational Inspector, are among the works carried out by the present administration. Besides there are English, Gujarati, Marathi, Urdu and *antyaja* schools, girls' schools, training school and an Industrial school. There is also a veterinary hospital, a townhall built in memory of Dewan Bahadur Laxman Jagannath and a clock tower. The Daboo brothers have built an excellent general Boarding House and a Hospital for Parsis, and the Mehta family have built a Parsi Maternity Home. There is an excellent Sanitorium for Parsis endowed by Bai Ratanbai Edulji Bamji. It is situated on the cool and breezy Lunsui Kui side and has proved to be a blessing to the community. There is a small rest-house near the station, and another, near the Lunsui Kui, called the Dhadaka bungalow, which is reserved for occasional use as a circuit house for high officers.

Navsari was a favourite resort of Maharaja Malharrao, and it was here that he married Lakshmi Bai, whom he had for some time kept as his mistress and whom another man afterwards claimed as his wife. Before celebrating the nuptial ceremony the Maharaja was in due form married to a silk-cotton tree which was afterwards destroyed to avert ill fortune. The prince had been married twice, but no son and heir remained to him, and by destroying his third wife, the tree, it was hoped that his fourth venture would be lucky. Her Highness Jamnabai, and the present Maharaja during his minority passed several hot seasons at Navsari. Owing to its proximity to the sea the climate is most enjoyable from the middle of April to the middle of June, as a mild breeze constantly cools the air. The old Palace is now unused, except for holding offices. A fine new brick and stone building, which is also used for the accommodation of officers, is used as a palace when the Maharaja visits Navsari.

The Marathas as well as the Gujarati Hindus have a great many places of worship in the town of Navsari, a few only of which may be dignified by the title of *mandirs* or temples. The chief temple of the Shrivaks or Jains is that of Parasnath, which contains twenty-four images of that deity under his various names. Daily worshippers come to the temple, select one of the images as the especial object of their prayers, anoint it with milk or water or both, and make offerings of fruits and flowers. Special reverence is paid to the god during the eight days of the *Pachusan* in the month of *Bhadarva*, (July-September). At this time it is of importance to be amongst the first of the worshippers, a privilege which is purchased by a large donation of *ghee*, or an equivalent in cash. The Jain priests, *yati* or *jati*, *gorji* or *sevada*, and, sometimes the head-priest, *shripuj*, who dwells in Surat, are then present to read the sacred books to the people.

Besides temples to Krishna, to Mahadev, and to Hanuman, there is one to the goddess Ashapuri Mata, the mother of protection. In her honour an annual pilgrimage and a fair are held, lasting from the first to the eighth day of *Ashvin sud* (September-October).

Navsari must once have been largely inhabited by Musalmans, as extensive grave-yards evidence, but of notable buildings there are now only two *dargahs* of Pirs. One of these was named Sayed Saadat\* and the other Makhtum Shah. Once a year, on the sixth day

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\* The older and more pretentious *dargah* to Sayed Saadat has its history. The saint, named Sayed Nurudin Nur Muhammad, was an Arab, who with his sword spread the faith through Belavar Patan, Jara Patan, and other regions. He at last came to Dharanagari near Naj Mandal, Naj Shai or Navsari then the abode of a Hindu Jogi. The latter challenged him to put his sanctity to the test, and the Jogi and Sayed plunged into the neighbouring *Sarbatia talav*, tank, with the expressed intention of remaining there for forty days. The Sayad came out alive at the end of that time, but not the Jogi. The Rajas who witnessed the miracle embraced the true faith, and the Sayad was enriched by the ruler of Dharanagari with the Jogi's lands. The Sayad had foretold to his disciples that his body floating in a coffin would one day be brought to shore by the sea. One day coffin and body appeared on the shore at Jalalpur and were afterwards enshrined in the *dargah*, there said to be 800 years old. Not only Muhammadans but Hindus and Parsis believe in the power of the saint to grant earthly blessings. A few years ago the yearly votive offerings amounted to Rs. 8,000; now they rarely exceed Rs. 800. The Government grant is Rs. 60 per annum. Another story says that the saint's prophecy concerning the re-appearance of his dead body was made on the occasion of his departure to Mecca on a pilgrimage after a domestic quarrel and affliction. He had long been married to a Rajput princess, when, one day, he fell into a dispute with her, which ended by his taking her nine miles out to sea and there casting her into the deep. The lady is honoured with a fair at Bibi Ajani, a sea-coast spot in Jalalpur.

of Shaval a pilgrimage is made to these *dargahs* by the Muhammadans of Surat and other places. A three days' fair is then held, attended by people of all castes to the number of about 5,000. During the Papeti holidays (August-September) which last eight days, Parsis come from Surat, Bombay and even more distant places, to visit the ancient fire-temples of Navsari and Bilimoga.

About 1300 years ago the last of the Persian kings, the luxurious Yezdezard, was defeated and slain by the **Parsis.** Muhammadans, who then overran and converted to their faith the whole of Persia. A body of staunch Zarthostis refused to abandon their faith, and, after dwelling for years in caves and desert spots, fled to the island of Hormaz and abode there fifteen years. Driven from that place of refuge, they embarked on ships and were borne across the Indian Ocean to Diu and Cambay. Here they resided nineteen years, when they again trusted their fortunes to the deep. After passing through terrible storms and difficulties, they again set foot on shore at Sanjan, to the south of Surat.\* Jadav Rana showed hospitality to the strangers whose priests could understand Sanskrit and permitted them to reside in his territory, if they promised to take to the language of the country instead of their own, to dress after the Indian fashion, to wear no arms, and to perform their marriage ceremonies in the evening. Thus they prospered and made a fine city of Saranjam or Sanjan (safe arrival). In A. D. 1507 they fought for

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\*The story is that the refugees from Persia numbered about four or five hundred families, that they were put on board, and sent to sea, without compass or pilot. They steered eastwards from jasques, and in about twenty days fell in with the coast of India in the night. The first thing they saw was a fire ashore, towards which they steered. They thus accidentally entered the river of Navsari, and were welcomed to land by the crowing of a cock. It was supposed that on this account Parsis would neither kill a cock nor eat his flesh. Captain Alex. Hamilton's Journeys (I.157).

The writer adds that the Parsis "are very industrious and diligent in their vocation, and are bred to trades and in manuring ground. They are good carpenters or shipbuilders, exquisite in the weaver's trade and embroidery which may be seen in the rich *Atlases*, *Boatawars* and *Iunewars* made by them, as well as fine Broach and Navsari *Bastis* that come from their manufactories. They work well in ivory and agate and are excellent cabinet-makers. They distil strong waters; but this they do clandestinely because that trade is prohibited by the government they live under; yet some of them get a good livelihood by it." The same writer early in the eighteenth century mentions that Navsari has a good manufactory of cotton cloth both coarse and fine.



their Hindu friends against Muhammad Begada, and fought nobly, but they lost Sanjan and most of them fled to the mountains of Bharat near Bansada ; nor does Sanjan contain a trace of the old Parsis save a solitary and ruined tower of silence. For twelve years the Parsis abode in the mountains and then joined a small colony of their brethren at Bansada, taking with them the sacred fire. A few years later they moved it once again to Navsari where they had already a flourishing colony. The first settlement of the Parsis in Navsari took place in A. D. 1142, the town being then a feudal village under the sway of the Muhammadan Emperors of Delhi. The *dasturs* and *desais* were constantly in communication with the Delhi court, and Parsi *desais* collected the Muhammadan revenues. Five centuries ago one of these, Changa Asha, got the *desaigiri* of Navsari and of the Parchol *pargana*. On failure of his heirs the office was conferred on the *dastur*, high priest, Kekobadji Meherji Rana. This person and his father had both been to Delhi and obtained grants of extensive *vajifa* lands (300 *bighas*), still held by the family and known as the Ghel Kari. In 1700 Temulji Rustamji went to Delhi and obtained the post of *desai*, and in 1720, when Navsari was groaning under the tyranny of Rustam Ali Khan, Nawab of Surat, he induced Pilajirao Gaekwad to come from Songadh to Navsari. For this act he was imprisoned by the Nawab of Surat, but was subsequently released by Pilajirao. The same prince conferred on his son Kharshedji the office of *desai*, and his heirs still enjoy certain *nemnaks* from the Gaekwad's Government. Kharshedji's son Mancherji rendered service to the British, by aiding Mr. Duncan, the Governor of Bombay, to treat with Govindrao in 1800. He then received the British guarantee. In 1802 he assisted in bringing about a treaty, and for this in 1817 he received from the Honourable Court of Directors a pension of Rs. 200 a month. His son Jamsetji was highly favoured by Sayajirao, who termed him his *nahanla bhai*, younger brother. The family still retains the village of Kolasna in the Navsari taluka. There is a quarrel among the priests of Navsari which has now lasted over three centuries. In Samvat 1790 the two parties came to blows, and the Gaekwad had to interfere and assign to each his duties ; the Kakalias were to care for the dead, the Bhagarias for the living.

There is one large Parsi fire-temple, *Atas Beharam*, in Navsari, and there are five smaller *agiaris*, all plain

**Fire Temples.**

buildings. The first fire-temple is said to have been erected on the spot where the larger temple now stands, that erected by Desai Kharsedji and consecrated by Dastur Sorabji Rustomji in 1765, and hither all the young Mobeds from Bombay and elsewhere are sent for confirmation or to receive the apostolic succession of their order. Mr. Burgess adds that, when Dr. Fryer visited India in 1675, he saw a fire-temple in Navsari to which the sacred fire brought from Persia had been conveyed from the Bansda jungles after the troubles in the time of Mahammad Begada. It is also said that the sacred fire originally moved from Sanjan to Navsari was, owing to some disputes among the priests, secretly carried away by some of the order in 1742 to Udvada, a place thirty-four miles south of Navsari. There the fire still burns and Udvada is consequently held in great respect by the Parsis. •

Among the objects of interest in Navsari may be placed the

**Towers of Silence.**

Towers of Silence, a short description of which will be prefaced by a quotation from Captain A. Hamilton's book, who visited Navsari early in the 18th century: "Their mode of burial arises from the desire that the four elements may each have a share of the matter their bodies are composed of. The sun or fire exhales the putrid effluvia, the water or rain carries the putrified flesh and bones to the earth, the voracious fowls carry what they can pick into the air in their maws. The Parsis watch the corpse all day till one of the eyes is picked out. If the bird begins with the right eye they rejoice and feast, but if with the left equally mourn and lament for the ill fortune of the defunct's soul." Such were the ideas that prevailed in that time concerning the strange mode in which the Parsis disposed of their dead. The construction of the unadorned, but costly because solid and enduring, towers of silence, is a duty welcome to pious and charitable believers, and the spot on which they are built is regarded by Zoroastrians with particular veneration. The exterior appearance of the tower is a smooth circular wall not covered with any roof but open to the air of heaven. Only one door gives admittance to the tower, and it is reached by a flight of steps, the entrance being so constructed as exactly to face

a small temple in which the sacred fire continually burns. The interior of the tower is composed of a gently sloping basin of neatly fitted stone round which the smooth wall runs to a height of eight or ten feet. This basin or floor is considerably above the level of the surrounding country and slopes evenly to a large well in the middle, over which is fixed an iron grating. The basin is divided into three rings, while slight channels cut into the stone converge towards the well. There are thus formed three rings of separated slabs, the outside ring on which the bodies of men are placed being the largest, the inside ring which is the narrowest being set apart for the bodies of children, and the middle ring for women. The channels to which reference has been made bear the blood rapidly to the well while the vultures are doing their work; nor does the blood of one body mix with that of another. When sufficient time has been allowed to the heavy-winged scavengers to clear the bones of the flesh, the attendants of the tower of silence sweep the remains into the central well. Here they remain and rot till the action of the rain sweeps them into four deeper and narrower wells, which are at four points equally distant from each other. When the number of deaths is usually large owing to the proximity of a numerous society of Parsis, and if there be two towers, one tower is employed for half a year and then the other tower. There are four towers of silence at Navsari surrounded by a great wall, and the Golgotha is approached by a neatly kept raised path at the town-end of which is a commemorative arch. The last and largest of the towers was built by Mr. Nasarvanji Ratanji Tata in memory of his mother Kuverbai.\* The foundation stone was laid on the 8th of March 1877, the consecration ceremony took place on the same day of the following year, the Governor of Bombay Sir Richard Temple, Bart., having visited Navsari four days before to give importance to the occasion. There are altogether thirteen towers of silence in the Navsari district; the four mentioned above, and three at Bilimora and at Gandevi, and one at Vyara, Mahuva and Tavdi respectively.

Navsari possesses the oldest municipality in the Baroda State.

A rude and irregular machinery for the collection of town dues had existed since

#### **Municipality.**

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\* This tower was visited by Mr. F. A. H. Elliot, a few days before it was closed to all but the dead and the servants of the dead. It may aptly be said of the Parsis that their "monuments are maws of kites."

Samvat 1862. In 1877 the regular state grant of Rs. 3,750 was supplemented by the proceeds of a local fund which was supplied by town dues and the realizations of the cattle pounds and market stalls. These sums were devoted to the purposes of local conservancy and to the lighting, watering and repairing of the streets. A regular municipality has since been organized under the Municipal Act of 1905.

Navsari was once famous for its cloth manufacture. Now its glory has vanished ; coarse *sadis* for Hindu

**Manufactures.**

women, *khadi* and other such cloths are made by hand-loom. Silk thread and silk cloth are washed. *Mridang* or *pakhvaj* and *tablas* or drums are made, and something is done in the way of indigo dyeing. The *kusti* or sacred thread of the Parsis is woven by the wives of Mobeds or priests alone, which is a work of considerable skill. These threads are largely exported to all parts of India, and are sold for sums varying from four annas to six rupees according to the nicety of the texture. The monopoly secures for Mobed ladies a good trade.

VESMA (3,123) has an English school, a Gujarati school and a Girls' school. There is also a dispensary and a maternity home.

MAROLI (1,382) is situated at a distance of 2 miles from Maroli Railway station on the B. B. & C. I. Ry. There is an English school, a Gujarati school, a girls' school, and a post office. Maroli is the point at which the road from Umrath, a health resort on the sea coast, joins the railway. There is a Government Bungalow near the station.

Tavdi (997) has a Gujarati school and small dispensary built by a Parsi gentleman. Besides Umrath (2,394), Dabhel (1,750), Chovisi (1,629), Dhaman (1,228), Viraval (1,226), Posra (950) and Simalgam (979) have each a Gujarati school.

The Census returns for the year 1921 show that the entire population of 59,429 souls lodged in 13,699 houses,

**Resources.**

giving an average of 4.33 persons to every house ; and that the taluka was in the same year supplied with 5,572 oxen, 3,853 cows, 5,081 buffaloes, 130 horses, 1,490 sheep, 5,519 goats, 2,175 carts and 2,322 ploughs.

The number of wells and ponds is 2,935 and 202 respectively.

**Water.**

Water is found at a depth of 25 to 30 feet.

The well water is used for drinking and irrigational purposes. The pond water is useful for irrigating paddy fields, only in the rains, as it generally dries up during the hot weather. The sea coast villages suffer occasionally from want of water.

The total number of *khatedars* in 1921-22 was 7,768 of whom 6,207 cultivate their own land and 1,561

**Holdings.**

rent it to others. Those who cultivate their own land hold 62,154-14-19 *bighas* and those who rent it to others have 18,112-15-7 *bighas*. Of those who cultivated their own land the holdings of 3,541 were upto 5 *bighas*; of 3,447 from 5 to 25 *bighas*; of 741 from 25 to 100 *bighas*; of 33 from 100 to 500 *bighas*; and of 6 above 500 *bighas*. 1,395 *khatedars* pay land assessment upto Rs. 5; 2,873 from Rs. 5 to Rs. 20; 2,989 from Rs. 20 to Rs. 100; 488 from Rs. 100 to Rs. 500; and 23 pay above Rs. 500. Of these *khatedars* 6,160 are Hindus, 1,189 Musalmans, and 257 Parsis.

Of 102,801-8-8 *bighas* the total area of culturable land, 43,417-5-19

**Produce.**

*bighas* were in the year 1921-22 fallow or under grass. Of 59,394-2-9 *bighas* under actual cultivation, grain crops occupied 29,854-10-9 *bighas*, of which 21,105-13-0 *bighas* were under *juwar*, 8,332-2-9 under rice or *dangar*, and 290-7-0 under *bajri*. Pulses occupied 6,097-6 *bighas* of which 680-8 *bighas* were under *tuver*, and 5,416-18 under miscellaneous pulses, comprising *val*, gram or *chana*, *long*, and *guvar*. Oil-seeds occupied 952-16 *bighas* of which 866-1 *bighas* were under castor seed or *diveli* and 69-12 under *tal*. Fibres occupied 20,498-16 *bighas* of which 20,446-13 *bighas* were under cotton or *kapas* and 52-3-0 under hemp or *shan*. Miscellaneous crops occupied 1,991-14-0 *bighas* of which 10-6 *bighas* were under tobacco or *tambaku*; 315-8 under sugarcane or *sherdi*; 75-0 under plantain trees or *kel*; 17-3 under groundnut or *bhoyasing*; and 1,573-17-0 under miscellaneous vegetable and fruits.

The Original Survey Settlement of the taluka was made in Samvat 1949 for 15 years, and the Revision Settlement in Samvat 1964 for 30 years. The

**Survey Settlement.**

groups into which the taluka is divided and the rates fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.								
		Jarayat.			Kyari.			Bagayat.		
		Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
I	Navsari and 3 other villages ..	4	12	0	4	12	0	8	4	0
II	Asundar and 27 other villages ..	4	8	0	4	8	0	8	0	0
III	Sarona and 6 other villages ..	4	4	0	3	4	0	....		
IV	Simalgam and 7 other villages ..	3	8	0	3	8	0	....		
V	Umrath and 10 other villages ..	2	8	0	2	8	0	....		

The total revenue realised in the year 1921-22 was Rs. 13,60,310-5-1 ; of this Rs. 2,51,642-9-1 were from land revenue, Rs. 9,743-9-3 from income-tax, Rs. 17,583-4-0 from local cess and the remaining from miscellaneous sources.

There are ginning factories at Navsari, Vesma, Kasbapar, and Mahuvar and flour mills and oil mills at Navsari, Amli and Vesma. There is also a cotton spinning and weaving mill at Navsari. Excellent furniture is made in Navsari and exported to Surat and Bombay.

There are two police *thanas* at Vesma and Maroli. Besides there are 5 police *chowkis* in Navsari and 1 in Umrath. The taluka police consists of 1 *fauzdar*, 4 *naeb fauzdars*, 1 *jamadar*, 10 *havalgars*, 35 constables, 2 mounted police and 1 clerk, totalling 75 men.

There are 4 opium shops, 2 *bhang ganja* shops, 34 liquor shops and 23 *tadi* shops in the taluka. There is a distillery for country liquor.

There are about 20 educational institutions in the town of Navsari alone. In Dabhel there are 5 boys' and girls' schools. In Vesma there are 2 Gujarati

**Schools and Libraries.**

schools, 1 girls' school, 1 English school and 1 *antyaja* school. Maroli, has a Gujarati school, a girls' school and an English school. Tavdi Chovisi, Posra, Dhaman and Parujan have each a Gujarati boys' and girls' school. There are boys', girls' and *antyaja* schools in Kasbapar while Amli, Parthan and Nadod have each a Gujarati school and an *antyaja* school. Umrath contains 4 schools for boys and girls and 1 *antyaja* school. Besides Viraval, Amanpur, Chhapra, Padgha, Vejalpore, Sarai, Pinsad, Sandalpur, Kuched, Sisodra Asana, Mahuvar, Chhinam, Alura, Mirajapur, Simalgam, Bhinar, Bhatha, Nimlai, Borsi, Sagara, Karakhat, Delvada, and Vadoli have each a Gujarati school and Tankholi and Kalakachha have each an Urdu school. Thus there are 83 schools in the taluka.

Navsari 2, Dabhel 3, Kasbapar, Tavdi, Chovisi, Amli, Vesma, Posra, Kuched, Sisodra, Dhaman, Simalak, Popda, Umrath, Mahuvar, Chhinam, Maroli, Simalgam, Bhinar and Parujan have each a library. In all there are 23 libraries.

There are post offices at Navsari, Vesma, Maroli, Umrath, Dabhel, Chhinam, Tavdi, Dhaman, Parujan,

**Post Offices.**

Posra, Sandalpur, Simalgam, and Amli; while Alura, Kasbapar, Karakhat, Kuched, Kalakachha, Chovisi, Delvada, Nadod, Nimlai, Padgha, Parthan, Parsoli, Pinsad, Popda, Borsi, Bhatha, Bhinar, Mahuvar, Mangrol, Manekpur, Mirajapur Viraval, Vejalpur, Sarai, Sarona, Simalak, Sisodra and Sagara have each a letter box.

There is a Government telegraph office in Navsari in connection with the post office and another at the

**Telegraph Offices.**

railway station. Maroli also has a telegraph office at the railway station.

There are *dargahs* of Saiyad Saadat and Magdumshah Pir in Navsari and Shekh Adampir in Dabhol. The fair

**Places of Interest.**

of Saiyad Saadat is held on the 17th day of Ramjan and that of Magdumshah on the 9th day of Shahaban. At Sarona there is an ancient temple of Saraneshwar Mahadev. Here also a fair is held every Monday in the month of Shravan and on Shivratri holiday, many Hindus go to Umrath to bathe in the sea on *Somvati Amas* day which is considered very holy.

#### 4. MAHUVA TALUKA.

The Mahuva taluka is bounded on the north by the Jalalpur and Bardoli talukas of the Surat district;

**Boundaries.** on the east by the Bardoli taluka of the Surat district, by the Vyara taluka of the Navsari district, and by the State of Bansda; on the south by the State of Bansda; and on the west by the Jalalpur, Bardoli, and Chikhli talukas of the Surat district. Mahuva includes the petty old sub-division of Valvada and Anava<sup>1</sup>. Originally it consisted of Mahuva only, but Valvada was added in 1861 and Anava<sup>1</sup> in 1875.

The taluka has an area of 143·8 square miles. Its greatest length from south to north is 22 miles and the greatest breadth from east to west is 10 miles.

#### Area.

The total land is 156,642·4 *bighas*, of which 29,682·0 are waste and 126,960·4 are culturable. Of the culturable land, 22,914·2 *bighas* are alienated and

#### Land.

104,046·2 *bighas* are *sarkari*. In the *sarkari* land 99·13 *bighas* are unoccupied and 103,946·9 *bighas* are occupied, of which 29,505 *bighas* are *poatlar* and 74,441·9 *bighas* are cultivated.

For the most part the taluka presents the appearance of an undulating plain furrowed with water-courses. A tract of land extending over nearly fifty-six

#### Aspect.

miles is covered by forest reserves, containing teak, haladvan, mango, tamarind, and other varieties of valuable trees. Hence this portion of the taluka is called *rani*.

The Purna and the Ambika flow through the taluka. Besides the Kaveri just touches the southern villages.

#### Rivers.

The Tokarva, the Dhumasi and the Olhan are small streamlets.

The climate is generally unhealthy though the hot season is less so than the cold one. People suffer much from ague in winter. The average

#### Climate.

rainfall is 52 inches. The maximum temperature is 95° and the minimum 50°.



The total population is 38,466 persons of whom 19,331 are males and 19,135 are females. Of the population **Population.** 7,964 are Hindus, 976 Musalmans, 314 Jains, 28,769 Animists, and 443 Parsis. The animistic tribes form the majority in population.

There are 69 villages in the taluka, of which 67 are *sarkari*. The huts in the villages in the *rani* area are **Villages.** separated and at a great distance from each other, and so even a village with a few huts is spread over an area of a mile or two. Villages have a population of 1,000 or more.

MAHUVA is a small village on the river Purna, with a population of 1,576 souls and with a *vahivatdar* and *fauzdar's* office, an English school, vernacular boys' and girls' schools, Dhanka boarding, a library and a post office. It is about 9 miles from Bardoli which is the nearest station for it on the Tapti Valley railway. A Jain temple with a modest exterior has an excellent piece of architecture inside. Women's robes, *sadis*, and coarse cloth are manufactured on hand-loom on a very small scale.

ANAVAL (944) is a railway station on the Billimora Kala Amba railway. It is from this place that Anavala Brahmans derive their name as it was the place of their original home. There is a Gujarati school, a library and a post office.

Zervavla (1,125) has a Gujarati school and a library. Naladhara (4,392), Kanhi (1,055), Mahuvaria (1,098), Umra (1,217), Vaheval (1,200) and Sekhpur (944) have each a Gujarati school.

The rivers Purna, Ambika and Kaveri flow through the taluka and supply drinking water to the villages **Water.** on their banks. There is also a good supply of wells and ponds. The subsoil water is found at a depth of 20 feet. In some places it is even 45 feet deep. There are 739 wells and 36 tanks in the taluka. The well and pond water is chiefly used for household purposes.

The soil is composed of the black kind, the *gorat*, and the *besar* or a mixture of black and *gorat*, and **Soil.** gravel.

The total number of *khatedars* is 5,403, of whom 3,733 cultivate their own land and 1,670 rent it to others.

#### Holdings.

Those that cultivate their own land hold 72,685-16-0 *bighas* and those that rent it to others hold 54,274-8-0 *bighas*. Of the total the holding of 2,169 is upto 5 *bighas*; of 2,063 above 5 but upto 20 *bighas*; of 995 above 20 but upto 100 *bighas*; of 161 above 100 but upto 500 *bighas*; and of 15 above 500 *bighas*. 1,100 *khatedars* pay land assessment upto Rs. 5; 1,898 above 5 but upto Rs. 25; 1,866 above Rs. 25 but upto Rs. 100; 509 above Rs. 100 but upto Rs. 500; and 30 pay above Rs. 500. Of the *khatedars* 3,026 are Hindus, 302 Musalmans, 1,797 Animists, 260 Parsis, and the remaining of other religions. Kanbis, Anavalas and Rajputs are the chief amongst Hindus.

The average *bighas* under chief crops are *dangar* 13,955,

#### Produce.

*juwar* 16,329, *kodra* 2,845, *tuver* 3,196, *kapas* 39,827, and grass 29,505. Besides *bajri*, wheat, sugarcane and tobacco are grown in some area. Fruit trees are also found in some part.

The Original Survey Settlement of the taluka was made in Samvat

#### Survey Settlement.

1953 for 15 years and the Revision Settlement in 1971 for 60 years. The groups into which the taluka is divided and the rates fixed for each group are as under:—

Group No.	Name and number of villages.	Rate of Assessment.					
		Jarayat.			Bagayat.		
		Rs.	a.	p.	Rs.	a.	p.
I	Mahuva, Dedvasan and 46 other villages ..	4	0	0	4	8	0
		3	8	0	4	0	0
II	Anaval and 15 other villages .. ..	2	8	0	....		
III	Rupvel and 1 other <i>sarkari</i> and 2 <i>inami</i> villages .. .. .	1	12	0	....		

The total revenue realised in 1921-22 was Rs. 3,56,718-7-5 of which Rs. 2,68,509-7-3 were from land revenue, Rs. 2,946-9 from income tax,

#### Revenue.

Rs. 17,769-0 from local cess, Rs. 49,180-8-11 from abkari and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 14,901 oxen, 11,806 cows, 58 horses, 1,690 buffaloes, 259 sheep, 3,552 goats, 2,697 carts and 7,068 ploughs.

**Agricultural stock.**

There is no trade except in agricultural produce and grass which is exported to outside country.

**Trade.**

Mahuva and Anaval have each a police *thana*. Zervavla, Dholikui, Kurel, and Boria have each a *chowki*. The taluka police consists of 1 *fozdar*, 2 *naeb fozdars*, 1 *jāmadar*, 7 *havalgars*, 30 constables, 1 mounted police and one clerk, totalling 43 men.

**Police.**

There is an abkari *thana* in Mahuva and a *chowki* in Anaval. There are 31 liquor shops, 1 opium shop, 1 *bhang ganja* shop in the taluka and one toddy shop in Mahuva proper:

**Abkari.**

There are 58 schools and 9 libraries. Mahuva has an English school, a Gujarati school, a girls' school and a Dhanka Boarding; Amkach has a Gujarati school and an *antya* school, while Boria, Pathron, Kanhi, Ranat, Shekhpur, Dholikui, Vaghesar, Naladhra, Valvada, Mahuvaria, Umra, Gangadia, Anaval, Lasanpur, Amroli and some other villages have each a Gujarati school. Mahuva, Anaval, Kurel, Butvada, Mudat, Zervavla, Amkach and Ranat have each a library.

**Schools and Libraries.**

There are post offices at Mahuva and Anaval, while Kurel, Amkach, Kankaria, Kos, Gangadia, Zervavla, Butvada, Shekhpur, Kanhi, and Naladhara have each a letter box.

**Post Offices.**

Anaval has a telegraph office in connection with the Bilimora Kala Amba railway.

**Telegraph Office.**

There is a temple of Shukaleshwar Mahadev in Anaval which is the deity of the Anavala Brahmanas. A great fair is held on every Shivaratri holiday

**Places of Interest.**

when many Anavalas come here. There is an ancient temple of Vighneshwar Maharaj in a Jain Digambari *mandir* which is visited by people from distant parts.

### 5. KAMREJ TALUKA.

The Kamrej taluka is bounded on the north by Orpad, Mangrol and Mandvi talukas; on the east by the

**Boundaries.** river Tapti, Mandvi and Bardoli talukas of the Surat district; on the south by the taluka of Palsana; and on the west by the Chorashi and Orpad talukas of the Surat district and the river Tapti.

The taluka has an area of 157 square miles. Its greatest length from east to west is 21 miles, its greatest

**Area.**

width from south to north 12.

The total land measurement is 171,219 *bighas*, of which 21,689

**Land.**

*bighas* are waste and 149,529 *bighas* are cultivable. Of the cultivable land 20,388 *bighas* are alienated and 129,140 are *sarkari*. Of the *sarkari* land 794 *bighas* are unoccupied and 128,346 *bighas* are occupied, of which 32,395 *bighas* are *padtar* and 95,951 *bighas* are cultivated.

The aspect is that of a level plain, except for gentle undulations

**Aspect.**

near the banks of the Tapti. Trees abound.

The Tapti flows to the north of the taluka from east to west

**Rivers.**

separating Kamrej from Kathor. The river-bed being very low the waters are not used for irrigation purposes.

The climate is generally healthy during the whole year, except

**Climate.**

in the monsoon when malaria prevails. The highest temperature in summer is 103° and the lowest is 50°. The average rainfall is 41 inches, the highest on record being 70 inches.

The population, according to the Census of 1921, consists of

**Population.**

42,673 persons (21,002 males, and 21,671 females). Of these 33,202 are Hindus, 4,734 Musalmans, 593 Jains, 3,906 Animists, 137 Parsis and the rest of other religions.

There are 72 villages in the taluka. Of these 69 are *sarkari*.

**Villages.** 12 villages have a population of 1,000 or more.

KATHOR is the largest town of the taluka. It is situated on the northern bank of the river Tapti, at a distance of about twenty-two miles from Navsari, about ten miles from Surat and three miles from the Sayan railway station on the B. B. & C. I. Railway. The *vahivatdar*'s office is at Kamrej, the greater part of the taluka being situated on the side of the Tapti opposite Kathor. The population consists of 3,939 souls, of whom 1,653 are Hindus, 1,906 Musalmans, 5 Parsis, 247 Jains and 124 Animists. The Musalmans are chiefly Vohoras of the Suni persuasion, who are people of great enterprise like those of Variav. They go to Mauritius, Natal and East Africa, where they stay for years together and return after amassing sufficient wealth to settle down permanently at home. Grain, *surangi*, and cloth are the principal articles of trade. The town is best known for its printed calicos which are largely exported. Coarse cloth or *khadi* is turned out on hand looms. Kathor is the seat of the *munsiff* court. It has a post office, a dispensary, a *dharamshala*, Gujarati and Urdu boys' and girls' schools, a library, a large Jain temple and three mosques. The brinjals (*Solangan ovigerum*) raised in the vicinity of the town on the banks of the Tapti, are known for their softness and agreeable taste, and are largely exported to Surat and other places where they fetch comparatively large prices. The town contains many fine houses, the residences of the Vohoras.

KAMREJ, about twenty miles from Navsari, is a small town situated on the southern bank of the Tapti river. It has a population of 1,325 of whom 1,199 are Hindus, 68 Musalmans, 40 Jains and 6 Parsis. The Vantias and Bhargav Brahmans are the two leading classes of the community. Kamrej is the headquarter of the taluka *vahivatdar* and *fozdar*. It possesses vernacular boys' and girls' schools. In the centre of the town there is a small *dharamshala*. The following are the places of architectural interest: (1) The temple of Shri Narad Brahma is situated on the banks of the river Tapti. The idol is made of stone and is an excellent specimen of ancient art, perfect in design and execution. The idol is placed within a shrine in a subterranean vault of the temple. (2) The temple of Shri Koteswar is

situated on the banks of the Tapti. (3) The temple of Shri Mokshanath Mahadev that is absolver or saviour of sins, stands upon the banks of the Tapti. It is mentioned in the *Tapi Puran* and tradition relates that there once grew a *pipal* (*Ficus religiosa*) tree opposite this temple bearing golden leaves. The temple attracts pilgrims from very distant parts of the country, who perform here the ceremony of *narayan nagbal* and *tripindi*. (4) The temple of Shri Kalbhairav situated on the outskirts of a village named Bhairav, at a distance of about half a mile from Kamrej and to the north of it, is still in a sound state though evidently of ancient date. The tradition is that there was once an image of the human likeness of the deity to whom this temple was consecrated, which was enshrined in a subterranean vault, but that a mad man broke it to pieces at a blow. A piece was afterwards taken into the temple, and placed there with due ceremony by Rudraji Girmaji, a local officer of His Highness the Gaekwad about 175 years ago.

VARIAR (2,391) is situated on the northern banks of the river Tapti, about three miles from Surat, with which it is connected by a metalled road. Of Musalmans the Vohoras or those of the Suni persuasion form the principal portion. They are enterprising merchants and generally trade with Mauritius, Natal, Rangoon and other distant places. The people largely import grains, etc., from Khandesh and other distant places and export them to Surat. There are two Hindu temples, one with a *dharamshala*, a large mosque, a Gujarati boys' school, a girls' school, an Urdu school, an *antyaja* school, a library, a *vishishta panchayat* and a post office. There is an ancient well with steps which is worth a visit.

Kholvad (2,154) has a Gujarati school, a dispensary, and a *madressa*. Ghala (1,557) has a Gujarati school, a girls' school, an Urdu school and a library. Haladru (1,115) and Orna (1,145) have each Gujarati boys' and girls' schools. Sevani (1,400), Digas (1,149), Vav (1,229) and Shampura (1,031) have each a Gujarati school.

The river Tapti supplies water to the villages on its banks. Near

Water. Variar the water becomes saltish on account of the tide. Kathor is supplied with water, from a water works. A big well is dug in the river bed, and the water collected in it is filtered and pumped up to tanks at high level, from

which water is supplied through pipes. In other villages there are wells of sweet water. The depth of water is 30 to 40 feet. The total number of wells is 1,782, of which 497 are used for agricultural, and 1,285 for domestic purposes.

The soil is black, *gorat* and *besar*. That of about 17 villages on the banks of the river is *gorat*, that of about 30 villages round about Timba is black.

#### Soil.

The total number of holdings is 8,861. Of these 6,422 land holders cultivate their own land, and 2,439 rent it to others. The former hold 119,639

#### Holdings.

*bighas* and the latter 29,096 *bighas*. Of the total, the holdings of 2,618 are less than 5 *bighas*; of 4,447 from 5 to 25 *bighas*; of 1,656 from 25 to 100 *bighas*; of 132 from 100 to 500 *bighas*; and of 8 above 500 *bighas*. 912 *khatedars* pay land assessment upto Rs. 5; 2,583 from Rs. 5 to Rs. 20; 4,261 from Rs. 20 to Rs. 100; 1,072 from Rs. 100 to Rs. 500; and 33 pay above Rs. 500. Of the *khatedars* 7,684 are Hindus, 1,095 Musalmans and 82 Parsis.

The average number of *bighas* under chief crops comes to *juwar* 38,176, *dangar* 6,115, *tur* 2,731, and *kapas*

#### Produce.

58,568. Tobacco, castorseed, and pulses are also grown in some areas.

The Original Survey Settlement of the taluka was made in Samvat 1949 for 15 years and the Revision

#### Survey Settlement.

Settlement in 1968 for 30 years. The groups into which the taluka is divided and the rates fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.		
		Jarayat.		
		Rs.	a.	p.
I	Kathor, Vav and 34 other villages .. ..	4	12	0
II	Haldaru, Sevni and 17 other villages .. ..	4	10	0
III	Timba, Vihan and 14 other villages .. ..	4	8	0

The total revenue realised in the year 1921-22 was Rs. 5,38,810, of which Rs. 4,59,378 were from land revenue, Rs. 39,551 from local cess, Rs. 1,898 from income tax, Rs. 37,361 from abkari and the remainder from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 19,189 oxen, 13,855 cows, 3,197 buffaloes, 225 horses, 8,666 goats, 881 sheep, 2,941 carts, 8,913 ploughs in the taluka.

Orna, Kathor and Umbhel have each a police *thana*. There are police *chowk's* at Ghala, Variav, Sarthana, Rundhvada, and Shekhpur. The taluka police consists of 1 *fozdar*, 4 *naeb fozdars*, 1 clerk, 2 mounted police, 1 *jamadar*, 12 *havalgars* and 55 men, totalling 76.

#### Abkari.

There are 31 liquor shops and 6 opium shops, in the taluka.

There are 59 schools and 26 libraries. Kathor has a High school, a Gujarati school, a girls' school, an Urdu school, and an Urdu *janana* class.

**Schools and Libraries.** Variav has a Gujarati school, a girls' school, an *antyaja* school and an Urdu school; Ghala has a Gujarati school, a girls' school, an *antyaja* school and an Urdu school. In Umbhel, there is a Gujarati school and an *antyaja* school; in Orna there is a Gujarati boys' and girls' school; Kosmada has a Gujarati school; Kholvad has a Gujarati and an Urdu school; Kamrej and Haldaru have Gujarati boys' and girls' schools; while Kathodra, Digas, Vav, Sevni, Jokha, Timba, Vihan, Shampura, Morthana, Valan, Dungara, Abrama, Asta, Ovan, Karjan, Kolibharthana, Khanpur, Kholesar, Delad, Dhatva, Nagod, Parab, Pali, Pardi, Makna, Ladvi, Velanja, Kosmadi, Shegwa, Natrang, Chikhli and Bherav have each a Gujarati school. Umbhel, Orna, Kamrej, Kosmada, Valan, Vav, Shampura and Shevni have English classes.

Kathor, Variav, Pardi, Karjan, Ghala, Dungara, Dhatva, Orna, Shampura, Kathodra, Umbhel, Kamrej, Morthana, Kosmada, Asta, Sevni, Haladru, Parab, Vihan, Abhrama, Nagod, Simada, Jokha, Digas and Vav have each a library.



Kathor, Variav, Kholvad, Kamrej, Ghala, Pardi, Vav, Sevni, Orna, Kosmada, and Haladru have each

**Post Offices.**

a post office. Umbhel, Morthana, Jokha, Asta, Vihana, Parab, Kathodra, Sampura, Digas, Kolibharthana, Dungara, Karjan, Shekhpur, Velanja, Bhada and Abrama have each a letter box.

**Telegraph Office.**

Kathor and Variav have each a Government telegraph office in connection with the post office.

**Vishishta Panchayats.**

Kathor and Variav have each a *vishishta panchayat*.

There is a temple of Galateshwar Mahadev at Timba, where a fair is held on *Chaitra Sud* 15. A small stream called Naradiganga joins the Tapti

**Places of Interest.**

here. The *sangam* is believed to be holy and is said to remove white leprosy. Jior has a temple of Bhimnath Mahadev and Bherav has a temple of Kalabhairav and Moksheshwar Mahadev. There are temples of Nilkantheshwar and Shankhodwar Mahadev at Dholan and an old temple of Narad Brahma and a step-well built in ancient times in Kamrej. Variav and Dholan have each ancient wells with steps. Most of the temples are worth seeing.

6. PALSANA TALUKA.

The Palsana taluka, which covers an area of 90 square miles, is

**Boundaries.**

bounded on the north by the taluka of Kamrej and Chorasi taluka of the Surat district; on the east by the Bardoli taluka of the Surat district; on the south by the Bardoli taluka of the Surat district, the state of Sachin, and the Navsari taluka; and on the west by the river Mindhola.

The total land is 97,772-2 *bighas*, of which 12,709-2 *bighas* are

**Land.**

waste and 85,063-2 are culturable. Of the culturable land 17,108-18 *bighas* are alienated and 67,954-4 are *sarkari*. In the *sarkari* land 156-16 *bighas* are unoccupied and 67,797-8 are occupied of which 17,921-16 *bighas* are *padtar* and 49,875-12 are cultivated.

The taluka is flat, and is devoid of hills, rocks or forests. Tamarind, mango, palms and other trees occur on the river banks, and in the neighbourhood of the villages.

**Aspect.**

The river Mindhola touches the south-western part of the taluka.

**River.**

The climate is temperate and healthy throughout the year. The average rainfall is 54, and the highest 78 inches.

**Climate.**

The highest temperature in summer is 105° and the lowest in winter is 50°.

The total population of the taluka, according to the Census of 1921, was 26,188 persons, of whom 13,156 were males and 13,032 were females. Of the total population 24,670 were Hindus, 1,126 Musalmans, 266 Animists, and the rest of other religions.

**Population.**

There are 51 villages in the taluka, of which 45 are *sarkari*. There are 4 villages with a population of 1,000 or more.

**Villages.**

PALSANA is situated on the river Mindhola at a distance of nine miles from Navsari. As it is the taluka town the *vahivatdar* and *foddar* have their headquarters here. There are also a post office, an English and a Gujarati school, a girl's school, an *antyeja* school, a library and a dispensary. The population according to the Census of 1921 is 2,426 of whom 2,356 are Hindus. The Desais or Anavla Brahmans are the leading inhabitants. The town is not remarkable for any manufactures. The embroidery work of the Desai or Anavla Brahman women is highly prized, but the work is done on a very small scale. Two Hindu temples and a handsome tank are places of some interest. A rest house or *dharamshala* is attached to one of the temples.

BALESAR (2,016) has Urdu boys' and girls' school, a Gujarati school and a police *chowki*. Formerly the taluka was named after this village.

ENA (1,618) is an *inami* village. It has a Gujarati boys' school and a girls' school.

VANESHA (1,112) has a Gujarati school.

The irrigation is chiefly carried on from wells and ponds, which, however, are not sufficient to meet the wants of the people. There are 1,066 wells and 50 ponds. Of these 330 wells are used for agricultural purposes and 736 for drinking purposes. The sub-soil water is found at a depth of 50 to 60 feet. There are 4 step-wells also.

### Soil.

The soil is *gorat* and black, usually a mixture of both.

In the year 1921-22, 4,876 distinct holdings or *khatas* were recorded.

### Holdings.

3,892 land-holders cultivate their own land and 984 rent it to others. Those who cultivate their own land, hold 66,623-6 *bighas* and those who rent their land to others have 18,283. Of those who cultivate their own land the holdings of 1,456 are upto 5 *bighas*; of 1,572 above 5 but upto 25 *bighas*; of 794 above 25 but upto 100 *bighas*; of 69 above 100 but upto 500 *bighas*; and of only 1 above 500 *bighas*. 660, *khatedars* pay land assessment upto Rs. 5; 1,363 pay above Rs. 5 but upto Rs. 20; 2,139 pay above Rs. 20 but upto Rs. 100; 698 pay above Rs. 100 but upto Rs. 500; and 16 pay above Rs. 500. Of these *khatedars* 4,373 are Hindus, and 479 Musalmans. Vohoras are the chief amongst Musalmans, while Brahmans, Rajputs, Kanbis, Dublas and others are amongst Hindus.

The average number of *bighas* under chief crops comes to *dangar* 5,515, *juwar* 21,821, *tuver* 2,215, *kapas* 31,536 and castor seeds 563. Grass is grown in some area.

### Produce.

The Original Survey Settlement of the taluka was made in 1892-93 for 15 years and the Revision Settlement in 1912-13 for 30 years. The groups into which

the taluka is divided and the rates fixed for each group are as under.—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Palsana and 42 other <i>sarkari</i> villages & 7 <i>inami</i> villages.	4 14 0
II	2 <i>inami</i> villages. . . . .	3 0 0

The total revenue realised in 1921-22 was Rs. 2,83,752, of which  
**Revenue.** Rs. 2,57,390 were from land revenue, Rs. 1,256  
 from income tax, Rs. 18,885 from local cess  
 and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920 there  
**Agricultural Stock.** were 4,197 oxen, 3,178 cows, 4,176 buffaloes,  
 23 horses, 3,857 goats and sheep, 1,864 carts  
 and 1,655 ploughs.

There is a local trade in agricultural produce and *kupas* with Navsari,  
**Trade.** Surat and other places. There are two ginning  
 factories at Balesar and Chalthan.

There are police *thanas* at Bagumara and Dhamdodlumbha. Jiyav,  
**Police.** Chalthan, Balesar and Gangpur have each a  
 police *chowki*. The taluka police consists  
 of 1 *fozdar*, 3 *nach fozdars*, 8 *hawalars*, 1 *jamadar*, 1 mounted police,  
 31 constables and 1 clerk, totalling 46 men.

There are 26 liquor shops and one opium and one *bhang ganja*  
**Abkari.** shop in the taluka.

There are 37 schools and 1 library. Palsana has an English  
**Schools and Libraries.** school, a Gujarati school, a girls' school  
 and an *antyaja* school. There is a Gujarati  
 school and Urdu boys' and girls' schools in Balesar. Ena has a  
 Gujarati boys' school and a girls' school. Bagumara has a Gujarati boys'  
 school and a girls' school, while Lingad, Italva, Kaniav, Vadadla  
 Erthan, Talodra, Niyol, Antroli, Haripura, Kadodara, Tundi, Dastan,  
 Chalthan, Karan, Jolava, Dhamdoulumbha, Ten, Baben, Astan,  
 Soyani, Vanesa, Dhamdod, Gangpur, Sanki, UmraKh and Kharvasa  
 have each a Gujarati school. Palsana alone has a library.

There are post offices at Palsana, Bagumara, Balesar, Chalthan,  
**Post Offices.** Niyol, and Ena, while Italva, Kareli, Kadodra,  
 Gabheni, Chalthan, Jiyav, Talodra, Tundi,  
 Dastan, Vanesa, Kharvasa, Haripura, Lingad, and Erthan have  
 each a letter box.

**Telegraph Office.** There is a telegraph office at Chalthan.

Chalthan is a railway station at a distance of  $5\frac{1}{2}$  miles from Palsana on the Tapti Valley Railway which passes to the north of the taluka. Niyol is the only flag station.

The temple of Lakshmi Narayan at Palsana is a beautiful structure. At Kanav, there is a temple of Kanakeshwar Mahadev which is visited by many devotees specially on Mondays in the month of *Shravan*.

#### 7. GANDEVI TALUKA.

The Gandevi taluka which has an area of 46 square miles is bounded on the north and west by the Jalalpur taluka and by the river Ambika; on the east by the Chikhli taluka; and on the south by the Balsar taluka. One village, Masa, is isolated, at a distance of ten miles from Gandevi, and is surrounded on all sides by British territory.

The total land measurement is 50,261-15 *bighas*, of which 42,059-12 are culturable and 5,505-1 are waste. Of the total culturable land 4,724-14 are alienated and 37,334-18 are *sarkari*. Of the *sarkari* land 13,707-4 *bighas* are unoccupied and 31,829-17 *bighas* are occupied, of which 13,206-10 are *padtar* and 18,623-7 are cultivated.

The taluka is on the whole flat, though occasionally some slight elevations are found. Mango, *fanas*, plantain, and other fruit trees abound.

There are four rivers, of which the two smaller, the Vegania and the Paniari, tributaries of the Ambika, pass through the middle of the taluka. The Ambika pursues a winding course round the northern and western parts of the taluka and passes through British territory into the sea. The fourth and last river, the Kaveri, flowing from the Chikhli taluka of the Surat district, touches the taluka towards the south.

The climate is equable and pleasant, if not bracing, on account of the continuous sea breezes. The highest temperature in summer is  $100^{\circ}$  and the lowest

in winter is 50°. The average rainfall is 54 inches and the highest recorded is, 86 inches.

**Soil.**

The soil is mostly black and partly *gorat* and red.

The total population is 34,630 persons, of whom 17,197 are males and 17,433 females.\* Of these 26,844 are

**Population.**

Hindus, 3,155 Musalmans, 2,967 Animists, 1,249 Parsis, and 333 Jains.

There are 30 villages in the taluka. Of these 28 are *sarkari* and

**Villages.**

2 are alienated. Eight villages have a population of 1,000 or over.

GANDEVI, a railway station on the Bilimora-Kala-Amba Railway, and the headquarter station of the *vahivatdar* and the *fazdar*, is on the bank of a small stream called the Venganja, at a distance of about ten miles from Navsari, and three miles from the Amalsar railway station. It has a post office, a telegraph office, a dispensary, boys' and girls' schools, a High school, an Urdu school, an *antyaaja* school and a library. The population in 1921 was 5,721, comprising 4,076 Hindus, 1,026 Musalmans, 418 Parsis, 102 Animists, 77 Jains and 2 Christians. The principal articles of trade are grains, castor and other oil seeds, molasses and *ghee*. These are imported into the town from Nandurbar, Bansda and other places in the vicinity and then again exported to Bombay by sea or railway. *Sadis* and *khadi* are manufactured on hand looms. There is a sugar factory which was established by His Highness's Government in this sugar-cane growing taluka to encourage the manufacture of sugar. It has since been sold to a private firm but so far has not worked satisfactorily. Near Gandevi red earth suitable for the manufacture of Mangalore tiles is found and a factory has been erected for the purpose.

BILIMORA is a rising and important port on the bank of the river Ambika about thirteen miles from Navsari and 153 miles from Bombay. It is a railway station. It has a population of 7,321 souls, of whom 4,831 are Hindus, 780 Musalmans, 758 Parsis, 654 Animists, and 238 Jains. There is a High school for which the brothers Mancherji and Shapurji Tata have provided a handsome building. There are also vernacular schools for boys and girls, a dispensary and a police

*thana*. Sheth Bhanabhai Kesarising has provided a good building for the girls' school which is named after him. The tower of silence was built by the Parsi Panchayat. The foundation stone was laid on the 8th March 1879 and the consecration ceremony took place on the 26th March 1880. Bilimora is a centre of trade and has a chocolate factory, a candle works, a tile factory, a saw mill, pottery and brick works and flour and rice mills. It is famous for its ivory sandalwood work. Small ships and wooden casks are also manufactured.

A considerable amount of castor-oil is manufactured. The principal tradesmen of the town are Parsis and Jains.

DHAMDACHHA (2,437) is situated on the Ambika river. It has a Gujarati school and a girls' school. The mangoes and jack fruits of this place are excellent, and are largely exported.

SONVADI (1,109) has a Gujarati school. It is noted for its large mangoes and jack fruits, *fanas*.

MASA (1,934), GADAT (1,078), DHANORI (1,099) and BHATHA (1,016) have each a Gujarati school. Bhatha has a brick factory.

The water generally is sweet except in villages on the coast where it is brackish. Even there are wells of sweet water. There are 1,361 wells in the taluka. Of these 697 are used for agricultural and 664 for domestic purposes. There are 3 *bandhuras* and 86 tanks of which 69 are used for irrigation.

The total number of land-holders in 1921-22 was 2,906 of whom 2,081 cultivated their own land and 825 rented it to others. The former held 24,156-4 *bighas*, and the latter 10,770-4 *bighas*. Of those who cultivate their own land, the holdings of 1894 are upto 5 *bighas*; of 1,129 from 5 to 25; of 387 from 25 to 100; of 52 from 100 to 500 *bighas*; and of only 2 over 500 *bighas*. 728 *khatedars* pay land assessment upto Rs. 5; 1,276 from Rs. 5 to Rs. 20; 1,196 from Rs. 20 to Rs. 100; 253 from Rs. 100 to Rs. 500; and 11 pay above Rs. 500. Of the *khatedars* 3,151 are Hindus, 201 are Musalmans, and 155 Parsis.

The average number of *bighas* under chief crops comes to sugar-cane 1,251-13, pulses 582-14, *juwar* 2,264-16, *danqar* 6,094, and castor seeds 916-17.

The Original Survey Settlement of the taluka was made in Samvat 1949 and the Revision Settlement in Samvat 1964 for 30 years. The groups into which the taluka is divided and the rates fixed for each group are as follows :—

Group No.	Name and number of villages.	Rate of assessment.								
		Jarayat.			Kyari.			Bagayat.		
		Rs.	a.	p.	Rs.	ā.	p.	Rs.	a.	p.
I	Bilimora and 2 other villages ..	4	8	0	4	8	0	8	0	0
II	Dhamdachha and 8 „ „ ..	4	4	0	4	4	0	7	0	0
III	Gandevi and 13 „ „	4	0	0	4	0	0	6	8	0
IV	Masa and 1 other village..	3	4	0	3	4	0	....		
V	Duvada „ 1 „ „ ..	2	8	0	2	8	0	....		

The total revenue realised in 1921-22 was Rs. 1,99,575-11-3, of which Rs. 1,47,031-12-2 were from land revenue, Rs. 7,324-14-4 from income tax, Rs. 685-9-3 from abkari, Rs. 9,317-8 from local cess, and the remainder from miscellaneous sources.

According to the Census of live-stock taken in October 1920, there were 2,383 cows, 4,570 bullocks, 3,768 buffaloes, 867 sheep, 4,230 goats, 75 horses, 1,990 ploughs and 1,670 carts.

There are police *thanas* in Gandevi and Bilimora, and a police *chowki* in Masa. The taluka police consists of 1 *fozdar*, 2 *naeb-fozdars*, 7 *havalgars*, 1 *jamadar*, 38 constables, 1 clerk, 1 mounted constable, making a total of 51 men.

There are 20 liquor shops and 2 opium shops.

There are 35 schools and 2 libraries in the taluka. In Gandevi, there is a High school, a Gujarati boys' school, a girls' school, and Urdu boys' and girls' schools.



In Bilimora, there is a High school, 2 Gujarati schools, a girls' school and an Urdu school; Dhamdachha has 2 Gujarati boys' schools, and a girls' school. Gadat and Dhanori have each boys' and girls' schools. In Masa there are two Gujarati boys' schools. Sonvadi, Manekpur, Khakhvada, Devdha, Dhakvada, Nandarkha, Desara, Bhatha, Ambhetha, Kesali, Pati, Khergam, Valoti, Taorangam, and Ajarai have each a Gujarati school. Gandevi and Bilimora have each a library.

Gandevi and Bilimora have each a sub-post office while Devdha, Desara, Dhanori, Masa and Sonvadi have each a branch post office. There are letter boxes at Ajarai, Ambhetha, Kalvach, Gadat, Gangor, Torangam, Devsar, Dhakvada, 'Manekpur, Valoti and Khakhvada.

Gandevi and Bilimora have telegraph offices in connection both with railway and post office.

In Sonvadi there is a temple of Mahadev where a fair is held on Shivaratri holidays. In the village of Rehej there is a temple of Sati Mata where a fair is held on *Aso Vad* 14.

**Places of Interest.**

## 8. MANGROL TALUKA.

The Mangrol taluka, formerly known as the Velachha taluka, has borne its present name, since 1920. It is bounded on the north by the Ankleshwar taluka of the Broach district and the State of Rajpipia; on the east by the State of Rajpipia and the Mandvi taluka of the Surat district; on the south by the Mandvi taluka of the Surat district and the Kamrej taluka; and on the west by the Olpad taluka of the Surat district and the Ankleshwar taluka of the Broach district. The taluka is formed by combining the old Velachha taluka and the Vakal *peta mahal*.

**Boundaries.**

**Area.**

The taluka covers an area of 227·96 square miles.

The total land is 247,327·5 *bighas*; of which 48,747·18 are waste and 198,579·7 are culturable. Of the culturable land 175,095·18 are *sarkari* and 23,483·9

**Land.**

are alienated. In the *sarkari* land 1,416·18 *bighas* are unoccupied and

173,679 are occupied, of which 14,134 *bighas* are *padtar* and 159,545 *bighas* are cultivated.

The taluka is generally flat, excepting the Vakal portion which

**Aspect.** contains a few small hills and many trees.

There are three rivers, viz., the Kim, the Nakti and the Tokeri.

**Rivers.** The Kim flows through the middle of the taluka till it enters British territory. The Nakti and the Tokeri are small rivers joining the Kim, at Mangrol and Simodra. There are other streamlets which drain off the additional water in the monsoon.

The climate of the eastern region, which is *rani* or forest is unhealthy.

**Climate.** Fever prevails in the cold weather. The western part, which is *rasti* or populated, is healthy. The thermometer ranges from 47° to 107° in winter and summer respectively. The average rainfall is 41·36 inches.

The total population consists of 39,501 persons (20,259 males, 19,242 females). Of these 11,937 are Hindus, 5,967 Musalmans, 344 Jains, 213 Parsis, and 21,033 Animists. The Animists are found in the *rani* portion of the taluka and are nearly double in number of the Hindus who live in the *rasti* tract.

There are 92 villages, of which 91 are *sarkari* and one is alienated.

**Villages.** 5 villages have a population of 1,000 or more.

MANGROL the present head-quarter (1,509) of the taluka is a railway station on the Kosamba Zankhvav railway. There is a *vahivatdar kachery*, a Gujarati school, an Urdu school and a library. Mangrol is well known in Gujarat owing to there being a *dargah* of a saint called Hajrat Moinudin Chisti, alias Mota Miya, who lived here about 200 years ago.

VELACHHA the old taluka head-quarter (967) is a railway station on the Kosamba Zankhvav railway. It has a girls' school, a police *thana*, a dispensary, a post office and a library.

KOSAMBA (1,317) is a junction station of the B. B. & C. I. and the Kosamba Zankhvav railways. There is a Gujarati school, a post office

and a rest house near the railway station. There is a country liquor depot also.

NANI NAROLI (1,708) has a Gujarati and an *antyaja* school. HATHURAN (1,393), KOSADI (858) and HATHODA (970) have each a Gujarati school.

The water of the wells is generally sweet, but if kept in a vessel for a night an oily scum is visible on the surface. The supply of water is rather deficient, except in the villages on the banks of the Bhukhi and the Kim. The depth of the wells is 40 to 50 feet. The total number of wells is 535 of which 240 are used for agricultural and 195 for domestic purposes.

**Water.**

**Soil.**

The soil is for the most part black, but that on the river Kim and around is *gorat*.

The total number of *khatedars* is 7,738, of whom 5,732 cultivate their own land and 2,006 rent it to others.

**Holdings.**

Those that cultivate their own land hold 149,439 *bighas* and those that rent it have 49,139 *bighas*. Of the total, the holdings of 261 are upto 5 *bighas*; of 2,727 above 5 but upto 25 *bighas*; of 2,598 above 25 but upto 100 *bighas*; of 133 above 100 but upto 500 *bighas*; and of 13 above 500 *bighas*. 938 *khatedars* pay land assessment upto Rs. 5; 2,235 pay above Rs. 5 but upto Rs. 20; 2,455 pay above Rs. 20 but upto Rs. 100; 98 pay above Rs. 100 but upto Rs. 500; and 6 above Rs. 500. Of the *khatedars* 3,019 are Hindus, 2,502 Musalmans, 1,552 Animists, 178 Parsis and the remaining of other religions. Vania, Brahman, Koli, Rajput, and Dhed are the chief amongst Hindu *khatedars* and Vohoras are the chief amongst Musalmans.

The average number of *bighas* under chief crops comes to *kapas*

**Produce.**

87,994-4, *dangar* 16,322-12, *kodra* 470, *juwar* 77,221, and *tuver* 1,451-6. Besides sesamum, and castor-seeds are grown in some area.

The Original Survey Settlement of the taluka was made in Samvat

**Survey Settlement.**

1949 for 15 years and the Revision Settlement in 1969 for 30 years. The groups into which the taluka is divided and the rates fixed for each group are as under:—

Peta mahal.	Group No.	Name and number of villages.	Rate of assessment.		
			Jarayat.		
			Rs.	a.	p.
Velachha ..	I	Velachha and 24 other villages ..	4	0	0
	II	Luvara and 18 other villages ..	3	4	0
	III	Vasravi and 12 other villages ..	1	12	0
Vakal ..	I	Vakal and 31 other villages ..	1	4	0
		2 villages .. .. .	1	2	0
Umarpada ..	I	Umarpada and 20 other villages ..	1	0	0

The total revenue realized in 1921-22 was Rs. 5,53,218-14-5 of which Rs. 3,12,838-6-0 were from land revenue, Rs. 21,073-6-0 from local cess, Rs. 892-0-0 from income tax, Rs. 2,02,470-4-0 from abkari, Rs. 15,997-14-5 from opium and the remaining from miscellaneous sources.

There are two ginning factories at Kosamba. The trade of the taluka consists mainly in agriculture and forest produce. A kind of white earth is found at the village of Nana Borsara. It is exported to Baroda for use in the manufacture of Mangalore tiles. Grass and fuel are also exported in large quantities.

There are police *thanas* at Dhamdod, Vakal, Umarpada, Velachha, Kosamba and Zankhvav. There are police *chowkis* at Nani Naroli, Limodra, Mangrol, Boridra and Ghodbar. The taluka police consists of 1 *fozdar*, 6 *naeb fozdars*, 1 *jamadar*, 14 *havalgars*, 56 policemen, 1 clerk and 2 mounted police, totalling 81 men.

According to the census of live-stock taken in October 1920 there were 12,676 oxen, 11,421 cows, 524 horses, 6,633 buffaloes, 5,626 sheep, 2,407 carts, and 6,009 ploughs.

There are abkari *chowkis* at Gijram, Lavet and Umarpada.

There are 41 liquor shops and 14 opium shops.

There are 20 schools and 7 libraries in the taluka. Velachha has a Gujarati school and a girls' school. In **Schools and Libraries.** Nani Naroli, there is a Gujarati school and an *antyaja* school; Hathuran has an Urdu school; Mangrol has a Gujarati school and an Urdu school; and Kosamba, Kosadi, Kantwa, Nani Naroli, Dhamdod, Nandav, Pipodra, Motipardi, Limbada, Vakal, Borsad, Simodra and Hathoda have each a Gujarati school. Velachha, Mangrol, Hathuran, Kunvarda, Pipodra, Vakal and Dinod have each a library.

There are branch post offices at Kosamba, Velachha, Mangrol, Vakal, Zankhvav and Hathuran, while **Post Offices.** Hathoda, Nandav, Motipardi, Mahuvej, Pipodra, Tarsadi, Simodra, Dinod, Borsara, Ankadod, Siyalaj, Motaborsara, Dhamdod, Kunvarda, Gijaram, Kantwa, Luwara, Kosadi have each a letter box.

Kosamba, Velachha, Mangrol, Vakal, Simodra and Zankhvav have each a telegraph office in connection with railway. **Telegraph Offices.**

A fair is held on *Pos Val* 2 near the *dargah* of Pir Mota Miya, in which Musalmans and even Hindus take part. At Kunvarda, there is the *dargah* of Balapir and of Magtumsha Pir at Kothva where fairs are held in the month of *Kartak*. There is also the *dargah* of Ganjpir at Vasravi. At the village of Shaha there are hot water springs. A fair is held here every year on *Chaitri Punam*. There is an old well with steps at Vasravi which was once a place of great importance, and gave its name to the taluka. **Places of Interest.**

#### 4. AMRELI DISTRICT.

Since the formation of Okhamandal as a separate district, the rest of the talukas in the old Amreli district have been amalgamated into one sub-division. **Sub-Division.**

##### 1. AMRELI TALUKA.

To the east the Amreli taluka is bounded by the Bhavnagar State; to the west by Bagasra and the Junagadh State; to the north by Jetpur; and to the south by the Lakhapadar Agency. **Boundaries.**

The Amreli taluka covers an area of 225 square miles. The greatest

**Area.** length from east to west is 20 miles, and the greatest width 18 miles.

The total land measurement is 277,692-6 *bighas* of which 29,028-10

**Land.** *bighas* are waste, and 248,663-16 are culturable. Of the total culturable land, 47,451-17 *bighas* are alienated and 201,211-19 are *sarkari*. In the *sarkari* land only 10,942-10 *bighas* are unoccupied and 190,269-9 *bighas* are occupied, of which 11,962-4 *bighas* are *padrar* and 178,307-5 are cultivated.

The aspect is that of a level plain, trees appearing only on or near

**Aspect.** village sites. The monotony of the landscape is accentuated by the absence of hedges.

The main rivers are the Shetrunji, Vadi, Thebi, Satali, Khari,

**Rivers.** Safra and Sel, of which the first is the most important. Rising in the hills of Chanchai, it flows through Dhari taluka and falls into the Gulf of Camlay. The Thebi and Vadi, coming from the north and north-east, join at Amreli and fall into the Shetrunji.

The climate is agreeable. The summer days are hot but the nights

**Climate.** and mornings are rendered pleasant by the constant sea breezes. The maximum heat in summer is 107° and the minimum 64°. The average rainfall is 23·93 inches and the highest is 42 inches.

The total population, according to the Census of 1921, is 53,498

**Population.** persons of whom 27,140 are males and 26,358 females. The number of occupied houses is 12,030, giving an average of 4 persons per house. Of the total population 47,654 are Hindus, 4,652 Musalmans, and 1,183 Jains. Amongst the Hindus Brahmans, Kapor Vantias, Modh Vantias and Luhanas are the chief castes. Shrimali Vantias preponderate amongst the Jains. The majority of the Musalmans are Memons and Khojas. The brave old Kasbatis are cultivators, peons and labourers.

**Villages.** There are 59 villages of which 55 are *sarkari* and 4 alienated.

AMRELI, the head quarter of the *mahal*, is a walled town with 17,793 inhabitants (8,929 males, 8,864 females). The ancient name of the

place appears, from a stone inscription in the Nagnath temple, to have been Amarvalli. Remains of the old town still exist, the foundations in the ford of the Thebi and Vadi rivers, and the two old temples, Kamnath and Trimbaknath, on the west and east of the river. In the 18th century only the west and south of modern Amreli, still called *juni* or old Amreli, were inhabited. The old inner fort, called *juna kot*, now used as a jail, and the *jumma masjid* near it belong to the old town. Modern Amreli dates from 1793, when Vakhatsing of Bhavnagar sacked the neighbouring Kathi possessions of Chital and drove the people away to take refuge in Amreli and Jetpur. The extension and improvement of Amreli is due to Vithalrao Devaji who was for six years (1810-1815) *Sar Suba* of Kathiawad. Vithalrao Devaji built many works of public utility; among others, temples, offices, a market, and a dam for the water supply. There is a well near the government offices, called *Bakshi Kuro* after Nana Bakshi who built it, in the time of Vithalrao. There are two noteworthy bungalows of which one was built by Captain Ballantine when he was (1817-1819) in Amreli assisting the Gaekwad's representative in governing the province of Kathiawad, and the other, called the Mir Saheb's *haveli* was erected about 1850 by Mir Sarfaraz Ali, formerly Manager of Amreli. Outside the town a handsome building has been erected for the *prant* offices, and as a residence for His Highness on his tour of inspection. In its vicinity, on the road to Vadasra which passes by the railway station, stands a commodious bungalow of the Assistant Resident. In the old fort, *juna kot*, are piles of round shot and some old field and siege guns of English and Indian make, their carriages mostly ruined. There are also relics of the *mulukgiri* expeditions of Babaji Appaji (1803-1804). Amreli is famous for its snuff, *dhotars*, *chofals* and silver vessels which are exported to other parts of Gujarat and Kathiawad. The silver work has a reputation more than local, having found a ready market in England and America. There are 4 ginning factories and 2 cotton presses. There is a High school with boarding houses, an industrial school, a training class, a female industrial class, 4 Gujarati schools, 2 Gujarati girls' schools, 2 Urdu girls' schools, an Urdu boys' school, a Marathi boys' school and a girls' school, an *antya* school, a Kindergarten school and an orphanage.

There is a Government post and telegraph office and a library. As Amreli is the head-quarter of the district there is a *Suba's* office ; the courts of the Vahivatdar, the District Judge, and Munsiff, an Educational Inspector's Office and the District Jail. The temple of Nagnath Mahadev is well worth a visit.

VANKIA (1,808) and MOTA ANKADIA (1,974) have each a Gujarati school, a library and a police *thana*. VARSADA (1,413) and SARAMBHADA (1,380) have each a Gujarati school, a library and a police *chouki*. NANA ANKADIA (1,015), BABAPUR (967), JALIA (1,312) and KERIACHAND (960) have each a Gujarati school.

A military post, 21 soldiers strong, is stationed here.

The water in 14 villages on the banks of the river Shetrunji, which is found at a depth of 20 feet is brackish.  
**Water.** Elsewhere the water is sweet and the depth of sub-soil water is 25 to 30 feet. There are 2,424 wells in the taluka. Of these 2,164 are used for agricultural, and the remaining for domestic purposes. There are irrigational tanks at Mota Ankadia and Thordi Bhandaria.

The soil is generally black. The loose surface stones found in all other parts of the *prant* are here wanting.  
**Soil.**

The total number of *khatedars* in the year 1921-22 was 4,055. Of these 3,045 cultivate their own lands and 1,010 rent it to others. The former hold 188,251-17 *bighas* and the latter 49,469-9 *bighas*. 271 *khatedars* have land upto 5 *bighas* ; 956 between 5 and 25 *bighas* ; 1,748 between 25 and 100 *bighas* ; 536 from 100 to 500 *bighas* ; and 40 have more than 500 *bighas*. 203 *khatedars* pay land assessment upto Rs. 5 ; 426 from Rs. 5 to Rs. 20 ; 1,604 from Rs. 20 to Rs. 100 ; 1,222 from Rs. 100 to Rs. 500 ; and 91 over Rs. 500. 3,934 *khatedars* are Hindus and 117 Musalmans. Amongst Hindus Kanbis, Vantias, Brahmans, Shagars and Kolis predominate ; amongst Musalmans, Saiyads, Vohoras and Pinjaras.

The average number of *bighas* under chief crops comes to *dangar* 561, wheat 8,777, *kapas* 37,915, *juwar* 70,856,  
**Produce.** *bajri* 57,015, gram 5,666, sesamum 27,511  
 and sugarcane 655.



The Original Survey Settlement of the taluka was made in Samvat 1942 for 15 years and the Revision Settlement in 1967 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Vankia and 17 other villages .. .. .	3 0 0
II	Gavadka and 19 other villages .. .. .	2 4 0
III	Machiala and 9 other villages .. .. .	1 14 0

The total revenue in 1921-22 was Rs. 516,405-11-9, of which land revenue gave Rs. 3,99,187-11-5, local cess Rs. 29,506-1-0, income tax Rs. 6,778-9-0, *abkari* Rs. 255-0-2, stamps Rs. 30,148-0-0, and registration Rs. 4,649-8-6.

According to the census of live-stock taken in October, 1920, there were 4,520 cows, 8,584 bullocks, 3,530 buffaloes, 10,916 sheep, 7,556 goats, 809 horses, 633 donkeys, 3,350 ploughs and 2,109 carts.

The town of Amreli is famous for its weaving and dyeing works. There is a large and growing trade in *dhotars*, *chofals*, silver vessels, and snuff. There are 4 ginning factories and 2 cotton presses. The chief industry is weaving with about 1,000 looms. The chief weavers are the Vanzas, Tais, Vohoras, and Khojas. The cloths turned out are wrappers or *pachhedis*, waist cloths, *dhotis*, coverlets or *chophals*, and turbans or *paghadis*. The weaving industry is losing ground in face of the competition of Lancashire and the larger mills of India. Dyeing especially in red and black, is carried on by the Khatris. Some excellent plain silver work is produced locally.

There are police *thanas* at Vankia, Mota Mandvada, Mota Ankadia and Devalia, and police *chowkis* at Sarambhada, Chandgad and Varsada. The taluka police

consists of 1 *fozdar*, 5 *naeb-fozdars*, 14 head constables, 1 *jamadar*, 63 foot constables, 4 mounted police and 1 clerk, totalling 89 men.

There are no *abkari thanas* in the taluka. There is a liquor shop at Amreli and Vankia and 8 other villages have opium shops.

**Abkari.**

There are 70 schools and 20 libraries in the taluka. The town of Amreli has a High school, a training class, an industrial school for females, a Kindergarten school, 4 Gujarati schools, 2 Gujarati girls' schools, 1 Marathi school, 1 Marathi girls' school, 1 Urdu school, 2 Urdu girls' schools and 1 *antyaja* school

**Schools and Libraries.**

Mota Ankadia has a Gujarati school, a Gujarati girls' school and an *antyaja* school. Keriachad, Jalia, Babapur, Varasda, Vankia, Sarambhada, Nana Ankadia, Mota Mandvada and Vithalpur have each a Gujarati boys' school and a girls' school, and Keriachad, Chandgad, Tarvada, Malia, Lalavadar, Ishwaria, Kamigadh, Kerala, Khijadia, Randadia, Khijadia Khari, Gavadka, Chakragadh, Chadia, Champathal, Dhholarava, Taraktalav, Devalia, Devrajia, Nana Bhandaria, Pithvaji, Mota Bhandaria, Mota Gokharvala, Mota Machiala, Malvan, Medi, Rangapur, Amarpur, Sajiavadar, Sanosra, Sonaria, Timbla, Dahida, Nana Machiala, Nana Gokharvala, and Piplag have each a Gujarati school.

Amreli, Keriachad, Chandgad, Jalia, Babapur, Mota Ankadia, Malia, Lalavadar, Varasda, Vankia, Sarambhada, Khijadia, Randadia, Chadia, Mota Mandvada, Mota Gokharvala, Rangpur, Vithalpur, Dahida, and Mota Bhandaria have each a library.

There are post offices at Amreli, Sarambhada, Varasda, Vankia and Mota Ankadia. There are letter boxes at Keriachad, Lalavadar, Devalia,

**Post Offices.**

Mota Gokharvala, Nana Gokharvala, Lapalia, Pithvaji, Rajathali, Taraktalav, Keriachad, Sonaria, Sajiavadar, Devrajia, Malia, Chadia, Chandgad, Babapur, Mota Mandvada, Khijadia, Khari, Kerala, Jalia, Kamigadh, Dhholarava, Mota Bhandaria, Sanosra, Nana Ankadia, Malvan, Mota Machiala, Nana Machiala, Rangpur, Gavadka, and Timbla.

There is a Government and a Railway telegraph office at  
**Telegraph Office.** Amreli.

Khijadia, Machiala, Amreli, Gavadka and Sajiavadar are stations  
**Stations.** on the Khijadia-Dhari Railway.

The temples of Nagnath and Kamnath Mahadev and the *haveli*  
**Places of Interest.** of Gosainji Maharaj at Amreli are full of  
 interest. A fair is held at Nagnath and Gosa-  
 inji's *haveli* on *Janmashtami* and on the *amas* of *Shravan* in Kamnath.  
 The temple of Nagnath Mahadev was built in Samvat 1873 by Divanji  
 Vithalrao Devaji. Rangpur and Ravān are *dharmadaya* villages  
 belonging to the temple. Fairs are held on *Bhim Ekadashi*, *Shitula*  
*Satam*, and *Gokulashstami* every year.

## 2. BHIMKATTA PETA MAHAL.

Bhimkatta which is surrounded by Jamnagar territory on all sides,  
**Boundaries.** is a single village which is regarded as *peta*  
*mahal* on account of its isolated position at a  
 great distance from Amreli. It covers an area of 6 square miles.

The total land measurement is 6,097-14 *bighas*, of which 713-16  
**Land.** are waste, and 5,383-18 are culturable. Of  
 the total culturable land 1,206-1 *bighas* are  
 alienated. Of the *sarkari* land 369-7 *bighas* are unoccupied and 3,808-10  
 are occupied, of which 263-16 *bighas* are *padtar* and 3544-14 are  
 cultivated.

**Aspect.** The aspect is that of a dull, treeless level plain.

The climate is dry and healthy. The maximum temperature is  
**Climate.** 105° and the minimum is 42°. The average  
 rainfall is 24 inches while the highest is 36  
 inches.

The population according to the Census of 1921 consists of 1,008  
**Population.** persons (501 males and 507 females). Of  
 these 992 are Hindus and 16 Musalmans.

Bhimkatta is situated near Balambha, about ten miles from the  
**Bhimkatta.** Gulf of Cutch in the midst of Navanagar  
 territory. In 1806-07 the Rajput *garassias*  
 of Bhimkatta in the Navanagar taluka having had a quarrel with

Khavas Sogram, who was in charge of the district, assigned half their estate together with sovereign authority to the Gaekwad. The value of the possession to the State is insignificant, but there are difficulties in the way of effecting an exchange with Navanagar. There is a Mahalkari's *kachery*, a Gujarati school, a girls' school, an *antyaja* school and a library. The place is famous for its woollen blankets.

Good drinking water is scarce. In consequence of this, Bhim-

**Water.**

katta people have continually sought permission to divert the waters of the Nani Aji river which now runs in foreign territory, at a distance of three miles, into an old channel which would bring them past the village. This permission has however not been granted. There are two wells for drinking purposes in the village and a tank called the Megasri, which is equally shared by the neighbouring Navanagar village of Dudhai and holds water for three months in the year. The water being brackish, no garden crops can be raised.

The soil is on the whole black, while *goradu* is found in some

**Soil.**

places.

The total number of *khatedars* in 1921-22 was 93. Of these 66

**Holdings.**

cultivate their own land and 27 rent it to others. Those who cultivate their own land hold 3,981-2 *bighas* while those who rent it to others have 890-15 *bighas*. Of these 2 *khatedars* have land upto 5 *bighas*, 23 from 5 to 25, 56 from 25 to 100, and 12 from 100 to 500 *bighas*. 5 *khatedars* pay land assessment upto Rs. 5, 12 from Rs. 5 to Rs. 20, 61 from Rs. 20 to Rs. 100, and 15 upto Rs 500. Of these 92 are Hindus and one is Musalman.

The average *bighas* under the chief crops come to wheat

**Produce.**

2,059-3, *juwar* 1,327-11, *bajri* 234-4, *gram* 164-0, *kapas* 115-13, *tal* 115-8 and castor seed 68-2.

The Survey Settlement of Bhimkatta was made in Samvat

**Survey Settlement.**

1964 for 2 years. This period was extended till the expiration of the Original Settlement of the Amreli taluka. The group into which the *peta*

taluka is divided and the rate of assessment fixed for the group is as under :—

Group No	Name and Number of Villages.	Rate of Assessment.
		Rs. a. p.
I	Bhimkatta .. .. .	2 4 0

The total revenue in 1921-22 was Rs. 5,994-12-8, of which Rs. 4,461-1-5 were from land revenue, Rs. 67 from income tax, Rs. 379-12 from local cess, Rs. 580-4 from opium, Rs. 142-8 from stamps, Rs. 23-5 from registration and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 108 cows, 186 bullocks, 76 buffaloes, 1266 sheep, 179 goats, 11 horses, 39 donkeys, 92 ploughs and 53 carts.

The police *thana* at Bhimkatta consists of one *naeb fozdar*, one *havaldar* and 5 constables.

Abkari. There is an opium shop in the town.

Schools and Libraries. There is a Gujarati school, a girls' school, an *antyaaja* school and a library.

Post Office. There is a branch post Office.

Telegraph Office. The nearest telegraph office is at Balambha, a distance of six miles.

Places of Interest. There are two temples of Bhimnath Mahadev and Ramji Mandir.

### 3. DAMNAGAR TALUKA.

To the east the taluka is bounded by Bhavnagar and Palitana territories; to the west by the Babra and Rajkot talukas of Kathiawad Agency, Jetpur, Lathi and Bhavnagar; to the north by Bhavnagar, Navanagar, Jasdan and Jetpur; and to the south by Palitana and Bhavnagar and the Rajkot Agency.

The taluka covers an area of 113 square miles. The greatest length from south to north is 20 miles and the greatest width from east to west is 14 miles. The 3 villages Ganeshgadh, Rupavati and Khijadia are separated from the main block by intervening foreign territory.

The total land is 123,190-6 *bighas*, of which 13,250-1 are waste and 109,850-5 are culturable. Of the total culturable land 11,070 *bighas* are alienated and 98,780-5 *bighas* are *sarkari*. In the *sarkari* land 11,337-5 *bighas* are unoccupied and 87,443 *bighas* are occupied, of which only 359-5 are *padtar* and 87,083-15 are cultivated.

**Aspect.** There are no trees, and the land is a level plain.

**Rivers.** There is no important river, but the Kalubhar and Rangoli run through the taluka.

The climate is dry and healthy. The maximum temperature in summer is 112° and the minimum 98°. The highest rainfall measures nearly 40 inches, and the average is 24 inches.

According to the Census of 1921, the population consists of 18,088 persons (9,409 males and 8,679 females).  
**Population.** Of these 16,453 are Hindus, 896 are Musalmans and 739 are Jains.

There are 26 villages of which 23 are *sarkari* and 3 of other *vahivat*. 5 villages have a population of 1,000 or more.

DAMNAGAR has a population of 3,450 persons, of whom 1,789 are males and 1,661 females. It is named after Damajirao Gaekwad, and was obtained by him as a dowry from the Thakore of Lathi in 1730. It is a railway station on the Dhasa Kundla railway and the head quarter of the taluka. It has a *vahivatdar's* and a *fozdar's* office, a post office, an anglo-vernacular school, a Gujarati school, an *antyaja* school, a girls' school, and a library. An ancient temple of Kumbhnath Mahadev stands near the town.

CHAVAND (1,789), originally a Babra village was acquired by Baroda during the government of the Peninsula by Vithalrao Devaji. It is on the high road between Rajkot and Bhavnagar and only seven miles to the west of Dhasa and the same distance north of Lathi railway station. Padarsinga (1,054), Rupavati (933), and Sakhpur (1,345) have each a Gujarati school, a girls' school and a library.

The water is sweet. Only Sakhpur has brackish water. The subsoil water is found at a depth of 25 feet.

**Water.**

The total number of wells is 112, of which 1,017 are used for agricultural purposes and 95 for drinking purposes. There are 8 ponds of which two, viz., Damnagar and Kumbhnath are used for irrigation purposes.

**Soil.** The soil is black and *besar*.

The total number of *khatedars* in 1921-22 is 1,390, of whom 1,009 cultivate their own land and 381 rent it to others.

**Holdings.**

Those that cultivate their own land hold 66,578-13 *bighas* and those who rent it to others have 31,934-7 *bighas*. Of these *khatedars* the holding of 100 is upto 5 *bighas*; of 373 above 5 but upto 25 *bighas*; of 649 above 25 *bighas* but upto 100 *bighas*; of 254 above 100 but upto 500 *bighas*; and 14 hold above 500 *bighas*. 80 *khatedars* pay land assessment upto Rs. 5; 202 above Rs. 5 but upto Rs. 20; 637 above Rs. 20 but upto Rs. 100; 442 above Rs. 100 but upto Rs. 500; and only 29 pay above Rs. 500. Of the total number of *khatedars* 1,320 are Hindus, 19 Musalmans, and the rest of other religions. Kanbis, Rajputs and Kolis are chief amongst Hindus.

The average number of *bighas* under chief crops comes to  
 • *juwar* 28,213-16, *bajri* 15,698-5, wheat

**Produce.**

4,319-11 and *kapas* 19,725-13. Sesamum, gram, pulses, castor-seeds and sugarcane are also grown.

The Original Survey Settlement of the taluka was made in Samvat 1943 for 15 years and the Revision Settlement

**Survey Settlement.**

in 1964 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs.   a.   p.
I	Sakhpur and 4 other villages .. .. .	$\left\{ \begin{array}{l} 3 \ 0 \ 0 \\ 2 \ 12 \ 0 \end{array} \right.$
II	Damnagar and 16 other villages .. .. .	2   8   0
III	Padarsinga and 6 other villages .. .. .	2   4   0

The total revenue realised in 1921-22 was Rs. 1,69,810-7-5. Of this Rs. 1,33,211-14-6 were from land revenue, Rs. 10,007-13-6 from local cess, Rs. 2,112 from income tax, Rs. 18,143-9-3 from opium, Rs. 696-12-0 from registration, Rs. 2,277-14-0 from stamps and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 5,064 cows, 4,956 bullocks, 3,124 buffaloes, 8,911 sheep, 4,698 goats, 481 horses, 609 donkeys, 2,407 ploughs and 1,084 carts.

There are 2 ginning factories in Damnagar and 1 in Ambardi. There is an oil mill in Damnagar. The main trade is of agricultural produce and the chief market is Damnagar. The woollen blankets of the village Hirana are famous.

There is a police *thana* at Damnagar and a police *chowki* at Rupavati. The police force consists of 1 *fozdar*, 2 *naeb fozdars*, 1 *jamadar*, 7 head constables, 2 mounted police, 35 foot constables and 1 clerk, making a total of 51 men.

Abkari. There are 3 liquor shops and 7 opium shops in the taluka.

There are 29 schools and 5 libraries in the taluka. Damnagar has a Gujarati school, a girls' school and an *antyaja* school. Chavand, Padarsinga, Rajkot, Rupavati and Sakhpur have each a Gujarati school and



a girls' school. Ambardi, Karkolia, Kanchardi, Khijadia, Ganeshgadh, Chhabhadia, Thansa, Dahithra, Dhamel, Dhruvania, Narangadh, Rabhda, Virpur, Hajiradhar and Hirana have each a Gujarati school.

Damnagar, Padarsinga, Chavand, Rajkot and Sakhpur have each a library.

There is a post office in Damnagar and branch offices in Padarsinga, Sakhpur and Chavand. There are letter

**Post Offices.** boxes at Ambardi, Kanchardi, Khijadia, Ganeshgadh, Chhabhadia, Thansa, Dhamel, Dhruvania, Narangadh, Rajkot and Rupavati.

There is one Government telegraph office in Damnagar in connection with the post office and another in

**Telegraph Office.** connection with the railway station.

The temple of Kumbhanath Mahadev near Damnagar is worth a visit. It is said that it was built more

**Places of Interest.** than a hundred years ago by a Kathi named Shura Bhapta, who pleased god Shiva by his austerities.

#### 4. RATANPUR PETA MAHAL.

Ratanpur *peta mahal* is bounded by Bhavnagar State on its eastern, western and northern sides while to the south it is bounded by Vala and Bhavnagar.

**Boundaries.**

The *peta mahal* covers an area of 54 square miles. The greatest

**Area.** length is 12 miles, and the greatest width  $4\frac{1}{2}$ .

The total land is 58,542-10 *bighas*, of which 2,852-8 are waste and 55,690-2 are culturable. Of the total culturable land 30,254-11 *bighas* are alienated and 25,435-11 *bighas* are *sarkari*. In the *sarkari* land 4,122-11 *bighas* are unoccupied and 21,313 *bighas* are occupied, of which only 998-17 are *padtar* and 20,314-3 are cultivated.

**Land.**

There are no trees except in the vicinity of village sites, and the

**Aspect.** land is a level plain.

There is no big river in the *peta mahal*, but the rivers Keri, Sarasdi

**Rivers.** and Unmattaganga flow through the taluka.

The climate is dry and healthy. The highest temperature in summer is 108° and the lowest is 70°. The average rainfall is 24 inches and the highest is 39 inches.

**Climate.**

The population consists of 4,021 persons (2,080 males, 1,941 females). Of these 3,796 are Hindus, 103 Musalmans, and 122 are Jains. Kanbis, Vantias, Brahmans, Rajputs and Kolis are the chief amongst Hindus and follow agriculture as their profession.

**Population.**

There are 8 villages, of which 6 are *sarkari* and 2 (Monpur and Ishwaria) of other *vahivat*.

**Villages.**

RATANPUR (642) is the head-quarter of the *peta mihal*, having a *mahalkari's kutchery*, a Gujarati school, a dispensary, a *naeb fozdar's kutchery* and a library.

MONPUR (774), a Garassia village, has a Gujarati school, a girls' school and a library.

SHIYANAGAR (711) is at a distance of 12 miles from Ratanpur and 5 miles from Ningala (Khambha) station. There is a police *chowki*, a Gujarati school and a library.

The water of Shiyanager and Ishwaria is sweet while that of the other villages is brackish. In Mewasa, sweet water can be obtained only from the village tank; and when there is no water in the tank it has to be brought from the nearest village, Shahpur. The total number of wells is 155. Of these 129 are used for agricultural purposes and the remaining for other ordinary purposes. There are 5 tanks.

**Water.**

The soil is black and *besar*. The soil of the village Mewasa is mixed with salt and hence is useless for cultivation.

**Soil.**

The total number of *khatedars* in 1921-22 was 497, of whom 355 cultivate their own lands and 142 rent it to others. Those who cultivate their own land hold 43,118-8 *bighas* and those who rent it to others have 7,450-6 *bighas*. Of these *khatedars*, the holdings of 9 are upto 5 *bighas*; of 139 above 5 but upto 25; of 282 above 25 but upto 100 *bighas*; of 53

**Holdings.**

above 100 but upto 250 *bighas* ; of 9 above 250 but upto 500 *bighas* ; and of 5 above 500 *bighas*. Seven *khatedars* pay land assessment upto Rs. 5 ; 170 above Rs. 5 but upto Rs. 20 ; 242 above Rs. 20 but upto Rs. 100 ; 61 above Rs. 100 but upto Rs. 250 ; 12 above Rs. 250 but upto Rs. 500 ; and only 5 pay above Rs. 500. Of these *khatedars*, 234 are Kanbis, 90 Kolis, 52 *garassias* and the rest of other castes.

The average number of *bighas* under chief crops comes to *juwar*

**Produce.**

8,983-1, *bajri* 1,639-17, wheat 1,710-14 and *kapas* 2,478-9. Sesamum, pulses and sugar-

cane are also grown in some area.

**Survey Settlement.**

The Survey Settlement was made with Damnagar, the parent taluka.

The total revenue in 1921-22 was Rs. 24,275-2-11, of which

**Revenue.**

Rs. 20,418-10-7 were from land revenue, Rs. 2,787-15 from local cess and Rs. 328-0-4 from income tax.

According to the census of live-stock taken in October 1920,

**Agricultural stock.**

there were 3,024 cows, 2,891 bullocks, 2,681 buffaloes, 4,123 sheep, 2,488 goats, 275 horses, 154 donkeys, 1,285 ploughs and 571 carts.

The only industry worth the name is agriculture. The chief trade consists of agricultural produce, which is exported to Vala, Bhavnagar, Botad and other places.

**Trade.**

There is a police *thana* at Ratanpur and a *chowki* at Shiyanagar.

**Police.**

The *peta* taluka police consists of one *naeb fozdar*, 2 *havalidars* and 8 constables, totalling 11 men.

**Abkari.**

The *petamahals* has a liquor shop and 3 opium shops.

There are 7 schools and 7 libraries. Monpur has a boys' school

**Schools and Libraries.**

and a girls' school separately while Ratanpur, Shahpur, Mewasa, Navagam and Shiyanagar have each a combined school. Ratanpur, Shahpur, Mewasa, Navagam, Shiyanagar, Monpur and Ishwaria have each a library.

There is a branch post office at Ratanpur and letter boxes at Navagam, Monpur, Shahpur, Shiyannagar and Ishwaria.

**Post Office.** There is no telegraph office in the *peta mahal*, the nearest being at Vala six miles from Ratanpur.

**Telegraph Office.** The ruins of Vallabhipur, the ancient capital of the Vallabhi Kings, now known as Vala, are six miles from Ratanpur. There is a temple of Shri Bhaveshwar Mahadev at Italia, where a fair is held every year on *Shravan Vau Amas*.

#### 5. DHARI TALUKA.

To the east the taluka is bounded by Bhavnagar State, and Khambha *peta mahal*; to the west by Lakhapadar and Junagadh State; to the north by Lakhapadar, Jetpur and Amreli taluka; and to the south by Khambha *peta mahal*, and Junagadh State.

The taluka covers an area of 295 square miles. The greatest length from south to north is  $28\frac{1}{2}$  miles and the greatest width from east to west is 18 miles.

**Area.** The total land is 321,203-10 *bighas*, of which 66,170-6 are waste and 255,033-4 are culturable. Of the total culturable land 84,981-4 are alienated and 170,052 are *sarkari*. In the *sarkari* land 14,227-5 *bighas* are unoccupied and 155,854-15 are occupied; of which 24,069-10 *bighas* are *padtar* and 131,755-5 are cultivated.

The taluka is divided into two main parts of Nichal and of Gir; of which the first is a level plain while the second is hilly. A few trees, notably mango, are found on the banks of the rivers. The Gir portion is largely forest land.

**Aspect.** Of the many small hillocks in the Gir region the Chanchal hills are the chief.

The Sel, the Shetrunji and the Raval are the chief rivers. The Shetrunji takes its rise from the Chanchal hills and goes in the Amreli taluka after flowing through Dhari. It falls from a height of 20 to 25 feet near the Khodiar

**Hills.**

**Rivers.**

Mata temple. The Sel joins the Shetrunji near the village of Dharangani which is situated on its bank.

The climate of Nichal region is healthy, but that of the Gir region is bad. Malaria prevails throughout the year. The highest temperature in summer is 105° and the lowest is 60°. The highest rainfall is 40 inches and the average rainfall is 22 inches.

The total population according to the Census of 1921 is 27,664 persons of whom 14,380 are males and 13,284 are females. Of these 24,668 are Hindus, 1,990 Musalman and 1,106 Jains.

There are 56 villages of which 48 are *sarkari* and 8 alienated. Six villages have a population of 1,000 or more.

**DHARI** (4,234). The *kuchery* and its attendant buildings are within the old fortlet of Matra Vala. The fort overlooks the junction of the Natalia river with the Shetrunji and is bounded on two sides by *nalas*. The appearance of the fort and the country around it suggest an old marauder's stronghold. The old *kuchery* has been pulled down and a new one has been built in its place on the standard plan. A mile to the west of the village are the lines of the Dhari Regiment on the bank of the Shetrunji. These were built in 1865 when the police corps of Amreli was transferred, in its new shape, to Dhari. The only objects worth mentioning in the village are a *kund* and spring of water below the fort, and *masjid* in the ford of the Natalia and Shetrunji called Gori Belam. Local tradition says that ill-luck attends the removal of a stone from this *masjid* and that when Mir Sarfaraz Ali, Manager of Amreli, used a portion of this old building in repairing a *masjid* at Amreli the structure containing the old stones fell down. Two miles lower down its course the Shetrunji makes its way through a range of hills clothed with scrub jungle and falls into a cool basin. This picturesque spot has been, as is customary, dedicated to a god, in this case Khodiar Mata, and a Bava, well provided for by the devout, resides near the waterfall. This Mata is said to have been much thought of by Rao Nohan I of Junagadh, who reigned in A. D. 1020-1040.

CHALALA (3,026) is the chosen residence of Bhana Bhagat, the Guru of the Kathis. It has a Gujarati school, a girls' school and a library, and is a station on the Khijadia-Dhari railway.

Bhader (1,352), Bhalgam (1,094), Sarasia (1,417) and Dharangani (919) have each a Gujarati school and a girls' school. Sarasia has a *kuchery* and residential quarters for Forest Officers.

The water of some of the villages is saltish. There are 1,412 wells, of which 1,276 are used for agricultural and 136 are used for drinking purposes.

The soil is black and *goradu* with a mixture of *kankar* and limestone.

The total number of *khatedars* in 1921-22 was 246, of whom 2,047 cultivate their own land and 420 rent it to others. Those who cultivate their own land hold 126,837-11 *bighas* and those who rent it to others have 90,660-16 *bighas*. Of those who cultivate their own land, the holdings of 307 are upto 5 *bighas*; of 495 up to 25 *bighas*; of 1,171 upto 100 *bighas*; of 484 upto 500 *bighas*; and the holdings of only 10 are above 500 *bighas*. 369 *khatedars* pay land assessment upto Rs. 5; 474 upto Rs. 20; 1,090 upto Rs. 100; 526 upto Rs. 500; and 8 above Rs. 500. Of these *khatedars* 2,410 are Hindus and 57 Musalmans.

The average number of *bighas* under the chief crops comes to *juwar* 32,323, *bajri* 32,180, wheat 6,807, *kapas* 27,975, and sesamum 1,680.

The Original Survey Settlement of the taluka was made in Samvat 1943 for 15 years and the Revision Settlement in Samvat 1969 for 30 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of Assessment.
		Rs. a. p.
I	Chalala and 12 other villages .. .. .	3 0 0
II	Dhari and 20 other villages .. .. .	2 4 0
		1 12 0
III	Dalkhania and 15 other villages .. .. .	0 12 0

The total revenue realised in 1921-22 was Rs. 1,94,555-14-7, of which Rs. 1,42,578-10-6 were from land revenue, Rs. 13,402-14-2 from local cess, Rs. 3,324-12-0 from income tax, Rs. 15,832-5-0 from opium, Rs. 9,897-0-8 from stamps and Rs. 1,279-13-6 from registration.

According to the census of live-stock taken in October 1920, there were 1,913 cows, 3,132 bullocks, 5,547 buffaloes, 6,116 sheep, 3,137 goats, 229 horses, 203 donkeys, 1,188 ploughs and 677 carts.

There are three ginning factories one at Chalala and two at Dhari. At Dhari the power used in one ginning factory is provided by the flow of the Shetrunji. The chief trade is the export of *ghee* to Bombay and Calcutta. Amongst the home industries, Chalala is famous for its pottery. There is a special trade in wool, and woollen blankets are largely exported.

There are police *thanas* at Chalala, Dalkhania and Virpur, and police *chowkis* at Dharangani, Sarasia, Trimbakpur, Sapnes, and Bhader. The taluka police consists of 1 *fozdar*, 4 *naeb fozdars*, 1 *jamadar*, 12 head-constables, 4 mounted police, 49 foot-constables and a clerk, totalling 72 men.

There are 2 liquor shops and 6 opium shops in the taluka.

There is a Gujarati school, a girls' school and a private English school in Dhari. Chalala, Jhar, Dharangani, Bhader, Bhalgam, and Sarasia have each a Gujarati school and a girls' school; Khicha, Ambardi, Devla, Dalkhania, Kerala, Pania, Kami, Garamli, Hudali, Nagadhra, Virpur, Vavdi, Ditra, Jira and Govindpur have each a Gujarati school.

Dhari, Chalala, Bhalgam, Dalkhania, Sarasia, Devla, Khisari, Govindpur, Garamli, Virpur, Ambardi, Kerala, Dudhala, Jhar, Nagadhra and Dharangani have each a library.

There is a post office at Dhari and Chalala, a branch office at Sarasia and Dharangani and letter boxes at Devla, Khicha, Jira, Bhalgam, Bhader, Dalkhania, Mithapur, Virpur, Kami, Govindpur and Kubda.

There is one Government telegraph office in Dhari and the other in connection with the railway station. There are also railway telegraph offices at Chalala and Jhar.

**Railway Stations and Telegraph Offices.**

In Dhari, there is a Ramji Mandir and in Sarasia there is an ancient temple of Khokhra Mahadev and Ramji Mandir. Chalala is the place of residence of Bhana Bhagat, the Guru of the Kathis.

**Places of Interest.**

#### 6. KHAMBHA PETA MAHAL.

To the east the *peta mahal* is bounded by Bhavnagar State; to the west by Dhari taluka and Lakhapadar taluka of Kathiawad Agency; to the north by Dhari taluka and Bhavnagar State; and to the south by Junagadh State.

**Boundaries.**

The *peta mahal* covers an area of 148 square miles. The greatest length from south to north is 22 miles and the greatest width from east to west is 14 miles.

**Area.**

The total land is 160,894 *bighas*, of which 46,968 are waste and 113,926 are culturable. Of the total culturable land 10,320 *bighas* are alienated and 103,606 are *sarkari*. In the *sarkari* land only 3,519 are unoccupied and 100,087 are occupied, of which 19,542 are *padtar* and 80,545 are cultivated.

**Land.**

The *peta mahal* is hilly with but few trees. A scrub jungle covers the whole of it except in the near vicinity of villages.

**Aspect.**

There are two insignificant rivers, the Dhatarvadi and Dedumar.

**Rivers.**

The climate is unhealthy. Malaria prevails in monsoon and winter. The highest temperature is 105° and the lowest 58°. The average rainfall is 20 inches, and the highest 30 inches.

**Climate.**

The total population according to the Census of 1921 is 11,778 persons, of whom 6,205 are males and 5,573 are females. Of these 10,913 are Hindus, 697 Musalmans and 168 Jains.

**Population.**



There are 31 villages, all of which are *sarkari*. Two villages only have a population of 1,000 or more.

**Villages.**

KHAMBHA (1,978) is the headquarter of the *peta mahal* and is situated on the banks of the river Dhatarvadi. *Ghee* is exported to Bombay from this place. There is a Gujarati school, a girls' school, a library, a dispensary and a *mahalkari's* office. Ten men of the Dhari battalion are posted here. There is a police *thana* and a branch post office. The nearest railway station is Kundla at a distance of 14 miles from the town.

MOTA SAMADHIALA (1,000) has a Gujarati school.

The water is sweet. The subsoil water is found at a depth of 30 to 45 feet. There are 569 wells, of which 529 are used for agricultural purposes and 40 for drinking purposes.

**Water.**

**Soil.**

The soil is *besar* except in the western region, where it is *gorat*.

The total number of *khatedars* in 1921-22, is 1,238, of whom 1,051 cultivate their own land and 187 rent it to others. Those who cultivate their own land hold 74,799 *bighas* and those who rent it to others have 16,066 *bighas*. Of the *khatedars* the holdings of 147 are upto 5 *bighas*; of 872 above 5 but upto 100 *bighas*; of 209 above 100 but upto 500 *bighas*; and of 12 above 500 *bighas*. 172 *khatedars* pay land assessment upto Rs. 5; 281 above Rs. 5 but upto Rs. 20; 618 above Rs. 20 but upto Rs. 100; 164 above Rs. 100 but upto Rs. 500; and only 3 pay assessment above Rs. 500. Of these *khatedars* 1,145 are Hindus and 53 Musalmans and the remaining of other religions.

**Holdings.**

The average number of *bighas* under chief crops comes to *juwar* 11,416-14, *bajri* 21,099-14, *kapas* 21,045-4, *sesamum* 7,458-10, and *kalhi* 3,267-12. No manure was used in the past but now the cultivators have begun to learn the value of manuring and the subsequent gain in crops.

**Produce.**

The Original Survey Settlement was made in Samvat 1943 for 15 years and the Revision Settlement was made in 1969 for 30 years. The groups into which

**Survey Settlement.**

the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Ingorala and 8 other villages .. .. .	2 4 0
II	Khambha and 17 other villages .. .. .	1 8 0
III	Rhad and 3 other villages .. .. .	0 10 0

The total revenue realised in 1921-22 was Rs. 94,059-15, of which Rs. 68,233-15 were from land revenue, Rs. 4,723-15 from local cess, Rs. 544 from income tax, Rs. 14,147 from opium, Rs. 2,504 from stamps, and Rs. 290 from registration.

According to the census of live-stock taken in October 1920, there were 666 cows, 936 bullocks, 735 buffaloes, 1,770 sheep, 908 goats, 54 horses, 81 donkeys, 413 ploughs and 231 carts.

Agricultural produce is the chief local trade ; and there is a flourishing export of *ghee* to Bombay.

There is a police *thana* at Khambha and police *chowkis* at Ingorala, Talda and Khakhbai. The police force consists of 1 *fozdar*, 1 *naeb fozdar*, 4 head-constables, 19 foot constables, 1 clerk and 1 mounted police, totalling 27 men.

There are 2 liquor shops and 7 opium shops in the *peta mahal*.

There are 8 schools and one library. Khambha has a Gujarati school and a girls' school. Mota Samadhiala, Vankia, Bhad, Jhikiali, Ingorala, and Tantania have each a Gujarati school. Khambha alone has a library.

There is a branch post office in Khambha and letter boxes in Ingorala, Samadhila and Vankia.

## 7. KODINAR TALUKA.

To the east the Kodinar taluka is bounded by the Junagadh State, by Portuguese territory, by the Rupen river and the sea ; to the west by the Junagadh State and the Somat river ; to the north by the Junagadh State ; and to the south by the Arabian sea.

**Boundaries.**

The area of the taluka is 207 square miles. The greatest length from north to south is 19 miles, and the greatest width 14.

**Area.**

Kodinar is situated in the middle of a fertile strip of land called Nagher, which extends from Mangrol to Babariawad, and which bears evidence of a civilization older than that of most parts of Kathiawad. The land is very fertile, but it is badly cultivated because, in place of the plodding Kanbi, the land is tilled in this *mahal* by the Karadias, Musalmans, Kolis and Dheds, who have small holdings and work indifferently.

**Land.**

The total land is 225,678-6 *bighas*, of which 31,966-11 are waste and 193,711-15 are culturable. Of the culturable land 6,704-17 *bighas* are alienated and 187,006-18 *bighas* are *sarkari*. In the *sarkari* land 34,302-18 *bighas* are unoccupied and 152,704 *bighas* are occupied. In the occupied land 36,725-19 *bighas* are *padar* and 115,978-1 are cultivated.

The taluka is generally a level plain. To the north, the region in the neighbourhood of the Gir, is greatly undulating. To the south, as one approaches the sea the landscape is green and shady. Cocoanut palms used to abound, but the great cyclone of 1920 uprooted most of them.

**Aspect.**

The Shingavado, Somat, Sangavadi, Rupen and Gome are the five rivers. The last two hold no water except in monsoon. The others hold water throughout the year but they are not deep and can be forded on foot.

**Rivers.**

The climate is, on the whole good, the heat being tempered by delightful sea breezes. The highest temperature in summer is 102° and the lowest is 62°.

**Climate.**

The average rainfall is 30 inches, while the highest is 54 inches.

The population of the taluka according to the Census of 1921 was 36,528 persons (18,787 males, 17,741 females). Of these 31,427 are Hindus, 4,835 Musalmans, 126 Jains, 129 Animists and the remaining of other religions. The inhabitants of Kodinar are principally Saiyads, Memons, Vanias, Luhanas, Brahmans, Bhats, Fakirs, Musalmans, Karadias, Dhobis, Dheds and Bhangis. The traders are the Memons, Vanias, Luhanas, and Brahmaas. The only caste which seems to be peculiar is that of the Karadias, a low caste of Rajputs who form the bulk of the cultivating class. They themselves trace their descent from a ruling power in Nagar Thatha which was expelled by the king of Delhi. Their caste is to be found in Alna, Patan, Mangrol, parts of Porbandar and at Danta in Gujarat. They may eat with other Rajputs, but they cannot intermarry with them. They are a lazy set of people and make bad cultivators. The Dhobi caste is rather strong in Kodinar. They divide themselves into three Rajput tribes, the Chohan, Gohel, and Vaghela. The first came from Dudhana under Kodinar, the second from Gogha, and the third from Amreli. Possessing nearly 200 donkeys they work as carriers for the grain merchants. An average donkey load is 4 maunds, and for carrying this six *kos* the hire is 4 to 6 annas. The distance of the town from the *bandar* has probably given cause for the existence of these donkeys, as it has for that of the numerous camels which are employed in bringing goods from the *bandar* and stones from the quarries of which there are several between the town and the sea coast.

There are 66 villages of which 58 are *sarkari* and 8 are alienated.

**Villages:** Eight villages have a population of 1,000 or more.

KODINAR (5,430) is a walled town, pleasantly situated on the south bank of the Singavada river about three miles from the sea. It first obtained importance in the hands of the Kasbatis, the Mahomedan troops who, even after the fall of the Moghals, retained four local power, military prestige, also holding Sutrapada and Mangrol higher up the coast. In modern times the tribe has degenerated and, at Kodinar, has been succeeded in power by two families of Saiyads called Bukhari and Kadri who established themselves about four hundred years ago receiving grants of villages and lands from

the Badshah of Delhi. At the time of the cession of Kodinar to the Gaekwad by the Nawab of Junagadh in 1813, Vithalrao Devaji took these possessions from the Saiyads and in return gave them new grants under new *parvanas*. He gave to Bukhari Saiyads five villages and to the Kadri Saiyads three villages. The Saiyads have lost their ancient possessions, but have continued their old style of living and expenditure ; consequently at the present day they are reduced to poverty, and their lands are hopelessly mortgaged to money-lenders.

There are no buildings in the town deserving of any special notice. Being the head-quarter of the taluka, it has an anglo-vernacular school, a girls' school, two Urdu schools, an *antyaja* school, a *vahivatdar kuchery*, a *munsiff* court, a post and a telegraph office and a lock-up-jail. There is also a *sadarfad* and a liquor shop.

GHANTVAD (1986) is situated on the banks of the Shingavada. Here there is an old *math* or monastery, which used to be called Goshpad from a stone bearing the mark of a cow's foot. It is held to be a propitious spot, at which to perform *shraddha*. A temple to Mahadev, under the name of Rudreshwar is here, hence the place is sometimes called in the Puran, Rudra Gaya. The *chakravarti* Raja Pruthuraj was in consequence of the sins of his father, Vanraj, born in a low and sickly condition in Marudesh (Marwad). By order of Narad Muni, Pruthuraj visited all the sacred places of pilgrimage in India, but found his labours useless until he came to Rudra Gaya, where he performed *shraddha* and recovered from his illness. Pruthuraj lived in the Satya Yug.

DOLASA (1,190) and Arnej (1,069) have each a police *thana*, a Gujarati school and a girls' school. Devalia (1,332), Sarakhdi (973), Harmadia (1,386) and Alidar (1,132) have each a Gujarati school and a girls' school.

VELAN (625) is situated on a creek which runs up from the sea between Mul Dwarka and Diy. The creek is navigable for vessels of 200 *khandis* and for larger vessels at high tide, but a reef prevents the latter from entering at all times. It would be possible to construct a very good harbour here and a project is under consideration. A mile from the mouth of the creek, on the north bank, stands an old bungalow formerly the home of Captain Grant, of the Bombay Marine,

who about a century ago commanded the Gaekwad's fleet operating against pirates in these waters. Natural salt of a poor description is collected by the poor people on the banks of the creek near Velan.

MUL DWARKA (150) the little mound which rises on the sea shore between the mouths of the rivers Somat and Shingavada, three miles from Kodinar, is surmounted by the ruins of a temple which popular legend declares to be the original Dwarka or *dwara* or portal of the Divinity where Krishna resided, and from whence he transferred himself to Dwarka in Okhamandal. The Hindus believe that Mul Dwarka has been covered by the sea and the present temple shows only a part of the original precincts. The Mirati Ahmadi says: "You can go there (to Mul Dwarka) on foot from the bank of the Saraswati river which leaves one bank of it." Sarasvati appears to be a mistake for either Somat or the Shingavada. At the present day, a back-water comes round from the Somat and places a piece of ground a mile long and half a mile broad between it and the sea. An old *math* stands on the edge of this break-water which is probably a relic of the old establishment. Between it and the mound of Mul-Dwarka are sacred spots, the Gopi Talav, Suraj Kund, and the Gnyan Vav, or well of wisdom, all of which have their counterparts at modern Dwarka. To complete the situation, the mouth of the Shingavada river is called the Gomti. It may be concluded that the old shrines and their attendant buildings lay between the Somat and Shingavada, the sea and the back-water.

The roadstead called the Kodinar harbour is between Mul Dwarka and the mouth of the Shingavada.

SUGALA (114) is said to have been populated by Sagalsha Sheth. There is a hot water spring here.

The southern villages on the sea coast have brackish water, while the others have sweet water. The subsoil water is found at a depth of 20 to 30 feet.

**Water.**

There are 1,072 wells, of which 919 are used for agricultural and 153 for domestic purposes. There are 7 ponds, one *saran*, three *pats*, and two *bandharas*.

**Soil.**

The soil of the coast villages is *gorat*. In the others it is black and *besar*.

The total number of *khatedars* in the year 1921-22 was 4,885, of whom 4,588 cultivated their own land, 297 rented it to others. Those who cultivate their own land hold 150,203·2 *bighas* and those who rent it to others have 9,205·15 *bighas*. Of the total *khatedars*, the holdings of 761 are upto 5 *bighas*; of 2,062 above 5 but upto 25 *bighas*; of 1,857 above 25 but upto 100 *bighas*; of 183 above 100 but upto 500 *bighas*; and the holdings of only 22 *khatedars* are above 500 *bighas*. 586 *khatedars* pay land assessment upto Rs. 5; 1,770 above Rs. 5 but upto Rs. 20; 2,309 above Rs. 20 but upto Rs. 100; 211 above Rs. 100 but upto Rs. 500; and 9 above Rs. 500. Amongst the *khatedars*, 4,414 are Hindus, 460 are Musalmans and the remaining of other religions. Amongst the Hindu *khatedars*, Karadias, Kathis, Ahirs and Kolis are the chief, while Khoja, Saiyad and Shaikh are the chief tribes amongst the Musalmans.

The average number of *bighas* under the chief crops comes to *dangar* 914, *juwar* 22,750, *bafri* 38,364, *kapas* 35,654, *Produce.* sugarcane 482, castor-seed 2,433, and sesamium 9,544.

The Original Survey Settlement of the taluka was made in Samvat 1943 for 15 years and the Revision Settlement in 1969 for 15 years. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.		
		Rs.	a.	p.
I	Kodinar and 9 other villages .. .. .	2	0	0
II	Dolasa and 35 other villages .. .. .	1	9	0
III	Velan and 15 other villages .. .. .	1	0	0

The total revenue realised in 1921-22 was Rs. 2,52,859-0-0, of which Rs. 1,50,354-14-7 were from land *Revenue.* revenue, Rs. 10,838-13-0 from local cess,

Rs. 3,856-15-0 from income tax, Rs. 22,898-7-1 from abkari, Rs. 16,215-9-10 from opium, Rs. 9,333-10-0 from stamps, Rs. 1,471-14-6 from registration, Rs. 31,458-4-4 from customs and the remaining from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 10,383 cows, 11,568 bullocks, 3,820 buffaloes, 7,102 sheep, 2,900 goats, 984 horses, 541 donkeys, 5,049 ploughs and 1,256 carts.

In Kodinar there are two ginning factories, one working with steam-power while the other with oil-engine.

**Trade.** Salt is produced on the sea-shore but is not exported. Schemes for utilizing the salt in some chemical products are under consideration. The port of Madhwad has a great trade in dried fish, of which about twenty-five to thirty thousand rupees worth are exported each season. A certain amount of trade is carried on with Bombay, Karachi, Porbandar and Mangrol. The principal articles of export are cotton, grain and *ghee* and of import wheat, *juwar*, clothes, spices and dry goods. There are few facilities for traders at the *bandars*. Cotton bales are carried to within a quarter of a mile of the beach, and from there are rolled over some deep sand to the water's edge. Coolies carry them through the surf to boats, which convey them to *phattimars* lying off the shore. During the monsoon, all boats are withdrawn to Div, Jaffrabad, and other places. The Government has erected a customs house and a *dharam-shala* at the *bandar* and a road from the *bandar* to the town has been constructed as a famine relief work.

There are police *thanas* at Arnej, Ghantvad, and Dolasa and *chowkis* at Harmadia and Velan. The taluka police consists of 1 *fozdar*, 4 *naeb fozdars*, 1 *jamadar*, 10 head-constables, 52 foot constables, 3 mounted constables and a clerk, totalling 72 men. Besides there are six water police.

There is a *sadar* distillery for country liquor in the town of Kodinar.

**Abkari.** There are 23 liquor shops, 7 opium shops and 2 *bhang ganja* shops in the taluka.



There are 35 schools and 1 library. There is an Anglo-Vernacular school, a Gujarati school, a girls' school, 2 Urdu schools and an *antyaja* school in Kodinar town. Chhara, Ghantwad, Devalia, Dolasa, Alidar, Arnej and Sarakhdi have each a Gujarati boys' and a girls' school. Harmadia, Panadar, Pipali, Kadodra, Malsaram, Kaj, Velan, Malgam, Advi, Mitiaj, Jamanvada, Chhachhar, Devalpur, Sindhaj, Vadnagar and Gohelnikhan have each a Gujarati school. Kodinar also has a library.

There is a post office at Kodinar and a branch office at Ghantvad. Harmadia, Sindhaj, Chhachhar, Dolasa, Alidar, Arnej and Velan have each a letter box.

There is a Government telegraph office in connection with the post office at Kodinar.

The town of Prabhas Patan is in Junagadh State but the temples of Sorathi Somnath, Daitya Sudanji and Shashibhushan Mahadev belong to Baroda.

The ancient temple of Somnath is beautifully situated on the sea-shore. Mythology tells us that 27 daughters of Daksha married with the Moon. The Moon, however, loved only the Rohini, so the others complained to their father who cursed the Moon saying that his power of giving light would be destroyed. The Moon travelled through the holy places and came to Prabhas Patan where he practised severe austerities to propitiate Shiv who was pleased to bless him saying that his power of giving light would increase for 15 days and would then decrease for 15 days. Pleased with his success, the Moon built a temple of Mahadev here and called it Somnath from his name *Soma*. The Musalmans thrice sacked the temple, and raised it to the ground; thrice it was rebuilt. Finally in 1783, it was restored by Ahlyabai, the Maharani of Holkar. The temple had villages with a population of ten thousand for its maintenance, it had 300 priests, and 500 dancing girls, and 300 barbers. Its name in Satya Yuga was Bhairaveshwar, in Treta, Shrvanikshwar, in Dwapar, Shrunkhaleshwar and in Kali Yuga, Somnath. The Moon had built it of gold, Ravan of silver, Krishna of wood and Bhimdev, the king of Anhilvad, built it of stone.

In Prachi Saraswati are situated the temples of Shri Vithaleshwar Mahadev and Shri Madhavrayji which are maintained by the Baroda Government though they are actually in Junagadh territory. At the *dharamshala* near the temple *sadavrata* is given. The idol of Madhavrayji is situated beneath a tree on the bank of the river Sarasvati. Near it is a small *kund*. It is said that though the temple was built for this god, he was not willing to be removed and so the idol is kept where it was.

In Kodinar, there is an ancient temple of Narsinhji. There are idols of Lakshmi and Nrusinh of Shringeri Math here.

In Ghantwad there is a temple of Rudreshwar Mahadev who is especially worshipped by the Kolis and the Karadias.

In Ronaj, there is a temple of Dhanbai. In Chhara the temples of Randel Mata and Gangnath Mahadev are famous. In Sarakhdi, there is a temple of Balnath Mahadev and a Tirthakunda. In Velan there is a temple of Santeshwar Mahadev and a *pirasthan* of Janaksha Pir. Both Hindus and Musalmans come here for pilgrimage.

## 5. OKHAMANDAL DISTRICT.

Okhamandal *mahal* and Beyt *peta mahal* formerly formed a part of the Amreli district; but since the rendition of full control over the Vaghers in 1920, the *mahal* and *peta mahal* have been separated from the Amreli district and placed under a special officer who is styled Commissioner and exercises full powers as Suba and District Judge.

### 1. OKHAMANDAL TALUKA.

The talukā of Okhamandal is a small tract of territory on the north-west corner of the province of Kathiawad, bounded on the north by the gulf of Cutch; on the west by the Arabian Sea; and on the east and south by the Ran of salt marsh that separates Okhamandal from Navanagar.

Okhamandal is situated between 22° and 22° 28' north latitude and 68° 59' and 69° 12' east longitude, and has an area of 271 square miles. Its greatest length from north to south is 33 miles, its greatest width from east to west 16 miles, and its least width towards the south is 4 miles.

The total land is 299,674-6 *bighas*, of which 79,054-1 are waste and 220,620-5 are culturable. Of the total culturable land 174,269-19 *bighas* are *sarkari* and 46,350 alienated. In the *sarkari* land 65,503 *bighas* are unoccupied and 108,766-19 are occupied, of which 23,142-16 *bighas* are *padtar* and 85,624-3 *bighas* are cultivated.

The physical aspect of the country is a dull, and generally undiversified verdureless plain. The prevailing features are a few isolated hills and hillocks appearing unpicturesquely; extensive patches of *thur* jungle and tangled brushwood; and low continuous ranges of dunes or sandbanks running along the north of the west coast.

The Gomti creek on the right bank of which the town of Dwarka is built is called by the inhabitants a river. Traditionally it is supposed to take its rise from the village of Bhavda, about six miles to the eastward and which is called Mul Gomti. There is an insignificant stream or *nala* running from Bhavda and emptying itself into the creek, but it is not and never has been, a natural extension of the creek which runs up from the sea for a quarter of a mile, and then takes a sudden turn to the southward, till it nearly reaches Bardia, where it is lost in the salt marsh bordering that village. There is also a deep *nala* with rocky banks issuing from the ancient Bhimgaja lake situated in the heart of the taluka and extending as far as the north coast near Rajpura. This stream becomes a torrent during heavy rains, and the smaller size of native craft can enter it for a short distance from its mouth. There are a few other watercourses all of which run dry immediately after the rainy season.

The climate is pleasantly cold during the winter, and not unbearably warm during the summer. From March to October north-westerly breezes alternate with westerly and south-westerly winds, and for the remaining of the year an east wind prevails, but it is varied occasionally with northern breezes. A delightfully cool and health inspiring sea-breeze blows all the year round during night time. In fact the taluka is noted for the salubrity and bracing effects of its climate, and had it been more accessible, it would long ago have been the health-resort

which the Jamnagar Dwarka railway will, in the near future, make it. Epidemics are not common but are sometimes imported by pilgrims visiting the shrines of Dwarka and Beyt. The highest temperature is 102° and the lowest is 48°. The average rainfall is 15 inches and the highest is 22 inches.

The total population according to the Census of 1921 was 21,507

**Population.** persons (11,532 males, 9,975 females). Of these 17,348 were Hindus, 4,070 were Musalmans, 61 Jains, 27 Christians and the remaining of other religious denominations. The local Vaghers are a very turbulent people, and their rebellion against the Government some sixty years back, had to be put down by military force. They are not now allowed to keep weapons, and are also forbidden to go out of Okha without the permission of the local authorities.

There are 43 villages of which 39 are *sarkari* and 4 alienated.

**Villages.** Five have a population of 1,000 or more.

DWARKA, a sea-port on the Arabian sea and the head-quarter of the Commissioner and the taluka Vahivatdar, is one of the chief four places of pilgrimage of the Hindus situated in the west. The population consists of 7,930 souls according to the Census of 1921. The temple of Shri Dwarkadhish is the chief of all temples in the town. Besides there is a *vahivatdar's* court, *munsiff's* court, a post office, a telegraph office, a Gujarati school, a Marathi school, a girls' school, an Urdu school, a High school, a Sanskrit school and a Luhana boarding-house. There is also a dispensary and two libraries. It is also the head-quarter of the Okha battalion.

VARVALA (2,487) has the best climate in the whole district.

ARAMBHADA (825) is situated on the opposite side of Beyt on the sea-coast. Sadhus and others who wish to preserve a permanent sign of their having performed pilgrimage to Dwarka are branded here on their arms with red hot irons. For this privilege a fee is charged.

Every village of the taluka has a tank, which, with a rainfall

**Water.** of 15 inches, contains a supply of water lasting for 3 months of the next monsoon.

The largest reservoirs are those at Mulvasar, Mulvel and Samlasar which are amply supplied with water at all times, except in seasons of drought. All the villages have wells for domestic use; and the more fertile have also wells for irrigation purposes. The water is generally brackish especially at Dwarka, Arambhada, Positra, and other places on the coast. At Varvala, however, there are several wells of sweet potable water, and the lands adjoining this town are always rich with grain crops and other vegetable produce. The same may be said of Vasai, Ghadechi, Goriali and a few other villages in central Okha. In all there are 1,589 wells of which 1,132 are *pakka* built wells and the remaining 457 *kachha* structures. There are 204 ponds the water of which is used for all ordinary purposes.

The soil in the northern half of the taluka is light red, alternating with a tolerably rich black mould.

**Soil.** Along the whole of the coast line it is sandy and unproductive, but inland it is fairly fruitful. The soil in the southern portion is also light red with but few fertile ingredients and in many places it is rocky and barren.

The total number of holdings in 1921-22 was 3,315, of which 3,165 were cultivated by their owners and 152 were rented to others. Those *khatedars* who cultivate their land hold 101,461 *bighas* while those who rent it to others have 48,297 *bighas*. Of those who cultivate their own land, the holdings of 263 are upto 5 *bighas*; of 1,247 above 5 but upto 25 *bighas*; of 1,596 above 25 but upto 100 *bighas*; of 177 above 100 but upto 500 *bighas*; and of only 5 are above 500 *bighas*. 1,602 *khatedars* pay land assessment upto Rs. 5; 1,071 above Rs. 5 but upto Rs. 20; 604 above Rs. 20 but upto Rs. 100; 35 above Rs. 100 but upto Rs. 500; and only 3 pay above Rs. 500. Amongst these *khatedars* 2,680 are Hindus and 635 are Musalmans. Luhanas and Vaghers form a majority amongst the Hindus.

The average number of *bighas* under chief crops is as under: *bajri* 43,678-6, *juwar* 22,800-10, castor-seed 9,901-3, and sesamum 93,708. Pulses are also grown in some areas. Some people have recently begun to grow cotton. There are vegetable gardens in 2 or 3 villages.

The Original Survey Settlement of the taluka was made in Samvat 1960 for 15 years. The Revision Settlement is not yet introduced. The groups into which the taluka is divided and the rates of assessment fixed for each group are as under :—

Group No.	Name and number of villages.	Rate of assessment.
		Rs. a. p.
I	Dwarka and other villages .. .. .	1 14 0
II	Charakla and other villages .. .. .	1 12 0
III	Kuranga and other villages .. .. .	1 10 0

The total revenue realised in 1921-22 was Rs. 1,83,315-15-10, of which Rs. 53,351-13-1 were from land revenue, Rs. 3,544-12 from local cess, Rs. 57,837-9-0 from income-tax and tax on pilgrims, Rs. 6,364-14 from opium, Rs. 7,119-11-6 from stamps, Rs. 1,066-10 were from registration and the rest from miscellaneous sources.

According to the census of live-stock taken in October 1920, there were 3,749 cows, 4,789 bullocks, 1,847 buffaloes, 21,040 sheep, 3,695 goats, 321 horses, 315 donkeys, 2,096 ploughs and 915 carts.

There are good metalled roads surrounding Dwarka. Near the temple of Rukshmaniji in Dwarka proper there is a bridge which is called Rukshmani bridge. There are two ports, Rupen and Tarneshwar, in Dwarka. The Jamnagar Dwarka Railway, which is now open to traffic, will soon materially assist in the development of the ports of Okhamandal. Small boats ply between Arambhada, Rajpura and Beyt. Two annas are charged from each pilgrim. Steamers on their voyage from Bombay to Karachi halt at Dwarka, and local passengers are landed by small boats which charge eight annas per head. There is a big cement factory at Dwarka. Corn is imported while *ghee*, sesamum, castor-seeds, wool, etc., are exported. *Khadi* and woollen blankets

are woven in large quantity. There is some ship-building at Arambhada, Dwarka and Varvala.

There are police *thanas* at Varvala, Dhinaki and Manmarodi.

**Police.** The taluka police consists of 1 *fozdar*, 4 *naeb fozdars* 1 *jamadar*, 7 head-constables, 6 mounted constables, 6 *fundswars* and 1 clerk, totalling 65 men. To watch over the turbulent *Vaghers* there is a battalion of 432 men which are posted in 19 villages.

There are 6 opium shops and 2 liquor shops. There is no *abkari*

**Abkari.** *thana* or *chowki*.

There are 11 schools and 3 libraries. In Dwarka there is a High school, 4 Gujarati schools, a girls' school, **Schools and Libraries.** a Marathi school, a Sanskrit *pathashala* and a *Vedashala*. There is an Urdu school in Varvala. There is one library in Dwarka.

There are post offices at Dwarka, Varvala, and Arambhada.

**Post Offices.** Baradia, Vachhu, Dhinaki, Mulvasar, Khatumba, Nagesar, Kalyanpur, Dhrasanvel, Tupani and Samlasar have each a letter box.

**Telegraph office.** There is a Government telegraph office at Dwarka in connection with the post office.

Dwarka is one of the chief places of pilgrimage in India. It is situated on the Arabian Sea in the western corner of India. There are three ways of reaching Dwarka from Gujarat. The traveller may go to Porbandar by railway, and thence travel by road for sixty miles. Carts are available both at Porbandar and Dwarka. He may also travel by rail all the way *via* Jamnagar and Khambhalia. For travellers by sea, steamers which stop at Veraval and Porbandar, and touch Dwarka, are available twice or thrice a week, except during the monsoon months. There are two landing places near the town of Dwarka, one near Ratneshwar and the other at Rupen. In the cold season passengers land at Ratneshwar but in summer they have to land at Rupen. There are many *dharmashalas* in the town for pilgrims. After the pilgrims settle their lodging, they go to bathe in Gomti, where they have to pay a tax of Re. 1-0-0 per head. They then visit

the temples, of which there are many in Okhamandal. Those of Shri Dwarkanathji at Dwarka and Ranchhodrayaji at Beyt are the chief. The magnificent temple of Dwarkanathji, known as *Jagat mandir* or *Trailokya-sunder Devalaya*, has standing accommodation in the central hall for over 500 persons at a time. It has seven floors, on the fourth of which is the goddess Shakti Mata. On the fifth floor is the *Ladva* temple. Near the summit there is a small window outside which a small silver peak covered in gold was set up by His Highness the Maharaja when he visited Dwarka for the first time in Samvat 1961. By its side is a thin pillar on which rests a platform just large enough for one man. On this is fixed a flag staff. On the flag staff, a piece of cloth 52 *gajs* (104 feet) in length flutters in the air. The Aboti Brahmans take keen interest in the fixing of a new flag. He who wants the honour of having a new flag raised at his hand, has generally to give a dinner to the whole caste of Gugali Brahmans. The temple is visible from a distance of 20 miles out at sea.

Besides the temple of Ranchhodji, there are temples of Gomtiji, Mahalakshmi, Damodarji, Shamalsha Sheth, Narsinh Mehta, Mirabai, Goverdhannathji, Maha Prabhujini Bethak, Harikund, etc. Dwarka being one of the four seats of the great Shankaracharya has a *math* called *Sharda Pith* which is situated on the bank of the Gomti. Near it are the temples of Shri Shardamba Devi and Chandramaulishwar Mahadev. During the Holi and Diwali holidays Dwarka is full of pilgrims of both sexes. The northern gate of the temple is called *mokshadwar*, i.e., the door of salvation and the southern gate is called *swargadwar*, the door of heaven. There are about 14 other temples in connection with the main temple.

## 2. BEYT PETA MAHAL.

### Boundaries.

Beyt Shankhodhar is an island covering an area of 4 square miles.

### Land.

The total land is 4,834-6 *bighas*, of which 2,305-7 are waste and 2,528-19 are culturable. Of the total culturable land 2,125-1 *bighas* are *sarkari* and 403-18 are alienated. Of the *sarkari* land 1,409-4 *bighas* are occupied, of which 826-10 *bighas* are *padtar* and 583-4-0 are cultivated.



The climate is healthy, and the sea-breezes, especially during the summer nights, are very pleasant. The highest temperature is 95° and the lowest is 52°. The average rainfall is 7-71 inches.

**Climate.**

The total population of Beyt, according to the Census of 1921, was 3,968 persons (2,034 males, 1,934 females). Of these 2,583 were Hindus, 1,354 were Musalmans, and 31 were Jains. Amongst Hindus Gugali Brahmans, Luhanas, Bhatias, Vaghers and Vanias preponderate. The Brahmans are mainly supported by pilgrims.

**Population.**

Beyt Shankhodhar (3,968) is a narrow crooked strip of sand and rock to the east of Okhamandal point and about eight miles long. Its south-west half is rocky table and fifty or sixty feet high. Temples in honour of Krishna abound. When the fort of Beyt was taken from the Vaghers by a British force in 1859, some of the principal temples suffered severely in the preliminary bombardment. Early European navigators called it Sanjana from the famous pirates of that name whose original stronghold was at Kachhigadh, five miles north of Dwarka, where the ruins of their fort still exist. All round the island, conch or *shankh* shells are found in abundance, and, say some, have given their name to the island, the Gate of Conch Shells. The local Pandits, deriving the name of the island from Shankha Asura who was there slain by Krishna and obtained salvation or *uddhar*, declare that it should therefore be called Shankhodhar and not Shankhodwar. Others say it derives its name from *shankha* and *udar*, that is shaped like a *shankha*. The east end of Beyt which is composed of sand hills and bushes is called monkey or Hanuman point from a temple to Hanuman about half a mile from the point. The reef to the north of this point is called Hanuman Danda and extends west for one and one-third miles to the north-east of the sand-hills bordering the north side of Beyt.

Beyt is the chief place of pilgrimage, the head-quarter and, indeed, the only town of the *peta mahal*. There is a *mahalkari's* office, a dispensary, a Gujarati school, a girls' school, a kindergarten school, an Urdu school and a library.

**Water.**

The water is generally brackish.

The soil on the sea-shore is sandy with an admixture of red and black. It is not fertile.

**Soil.**

The total number of holdings ( in 1921-22 ) was 170 all of which are cultivated by their owners. Of the holdings 143 are upto 5 *bighas*; 13 from 5 to 25 *bighas*; 12 from 25 to 100 *bighas*; 1 above 100 *bighas*; and 1 over 500 *bighas*. 154 *khatedars* pay land assessment upto Rs. 5; 10 above Rs. 5 but upto Rs. 20; 5 above Rs. 20 but upto Rs. 100; 1 above Rs. 100, but upto Rs. 500; and none pay above Rs. 500. Amongst these *khatedars* 123 are Hindus and 47 are Musalmans.

**Holdings.**

The average number of *bighas* under chief crops comes to, *juwar* 423 *bighas* and *bajri* 72 *bighas*.

**Produce.**

The total revenue realised in 1921-22 was Rs. 8,007-3-7 of which Rs. 2,193-13-0 were from land revenue, Rs. 878-8 from income-tax, Rs. 58-2-7 from local cess, Rs. 4,683-0 from the tax on pilgrims, and the remainder from miscellaneous sources.

**Revenue.**

According to the census of live-stock taken in October 1920 there were 515 cows, 61 bullocks, 15 buffaloes, 6 sheep, 134 goats, 5 horses, 60 donkeys, 13 ploughs, and 14 carts.

**Agricultural stock.**

In the sea surrounding Beyt, conches and pearls are found. The conches are exported to Orissa where they are used in the manufacture of bangles.

**Trades**

There is a police *thana* in Beyt. The police force consists of one *naeb fozdar*, one *havaladar*, and six police constables. There is also an establishment of the water police consisting of one *fozdar*, one *naeb fozdar* and three policemen.

**Police.**

There is a branch post office without telegraphic connection.

**Post and Telegraph office.**

All pilgrims who visit Dwarka necessarily go to Beyt which is considered the chief place of pilgrimage.

**Places of Interest.**

It is also called Raman Dwip. There are temples of Shri Ranchhodji, Trikamji, Sakshigopal, and Lakshmiji, Radhaji, Satyabhamaji and Jambuvatiji, the four queens of Shri Krishna. There is also a temple of Shri Shankhanarayanji. On chief Vaishanava holidays, such as Janmashtami, thousands of pilgrims flock together. Generally Sindhi pilgrims come during Divali holidays and Marwadi pilgrims during Holi holidays.

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